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METHODIST MAGAZINE,

FOR

THE YEAR 1811.

BEING

A CONTINUATION

OF THE

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OR,

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Ridley sculp.

The Revd. Samel. Wesley. A. M.
Late Master of the Grammar School
at Tiverton.
Elder Brother of the Revds. John Wesley.

THE

METHODIST MAGAZINE,

FOR JANUARY, 1811.

Methodist Historical Society Southern California - Arizona Conference

BIOGRAPHY.

MEMOIR OF MR. ROBERT LOMAS.

To the Editor of the Methodist Magazine.

DEAR SIR,

ACCORDING to my promise, I sit down to draw up a short Memoir of my invaluable Friend, Mr. Robert Lomas, now with God "inheriting the promises." To him the applauses or censures of men are nothing. Could he hear them, they would have no effect upon him. His mind, enlarged and expanded beyond what we can conceive, is absorbed in the contemplation and enjoyment of the adorable Trinity.

Were I to follow my own feelings, partiality to my friend would induce me to *say much* of his excellencies; and I doubt whether I could say *too much:* of his uprightness and integrity, I am confident I could not. During an intimacy of twenty-five years, I had an opportunity of forming a judgment of his character in various circumstances; and I verily believe it would have been in his favour had he been transparent before men, as he was before God.

My great object in the following account is the instruction and edification of your numerous Readers—by introducing him to the acquaintance of those who had not a personal knowledge of him, and by perpetuating in the families of those who knew and esteemed him, the recollection of his exemplary and uniform piety.

In Biographical accounts, *three* things are peculiarly interesting; the *commencement*—the *progress*—and the *conclusion* of a Christian's course. I am happy to say that Mr. L.'s papers, now in my possession, furnish ample materials, from which we may learn the manner and circumstances of his conversion, and his progress in the divine life, till within a short time of his departure to a better world. The following narrative will be given *chiefly* in his own words. I remain, dear Sir, your's affectionately,

Liverpool, Oct. 15, 1810. JOSEPH ENTWISLE.

I. From his Birth till his Converſion.

"I was born," ſays he, "Sept. 11, 1768, at Monyaſh, near Bakewell, in Derbyſhire. I have reaſon to praiſe God for parents who feared him, and thought upon his name. They were both in Society with the Methodiſts, and enjoyed experimental religion before they were married. My parents were happy in each other; in temporal matters they acted together, and mutually agreed to ſerve the Lord, and to train up their children in that way which they had found ſo profitable and comfortable to themſelves. They entertained the Preachers, and were the principal ſupport and bond of a ſmall ſociety in the village.

"In my childhood, I had many ſerious impreſſions on my mind, and a quick and ſtrong conſciouſneſs of what was wrong. My conſcience was tender, and accuſed me for the leaſt deviation. I do not remember that I had much ſenſe of God, or of the duty I owed to him: but I had a great regard and reverence for my parents; eſteemed their laws as binding; and ſeldom durſt break through thoſe reſtraints which they impoſed. I was early initiated into thoſe parts of outward religion of which I was capable, and ſtrictly enjoined obedience.

"I was fond of my book; and at ſix years of age, that I might have better helps in learning than the village afforded, I was ſent to my grand-father, who reſided in Mancheſter. Afterwards, my father removed to the ſame place, where he became a Claſs-Leader. I was continued at ſchool till 12 years old, and made ſome progreſs in reading, writing, arithmetic, and Latin. During the time of my ſcholarſhip under my maſters, my better part was not neglected by my parents. They inſtructed me and prayed for me; and, when neceſſary, reproved me. They took me to the houſe of God, and ſent me to the meetings for children. Of theſe means of grace I was very fond; my mind, at times, was much affected under the word preached; I was careful to commit to memory the leſſons appointed at the meetings; and deſirous of practiſing the rules which were given us. I was ſerious and thoughtful, and, for a child, ſteady and regular. I had now not only a dread of offending my parents; but a general ſenſe of my duty to God, and a ſincere deſire to be approved by him. I condemned myſelf for what was merely childiſh, as ſpending part of my time in harmleſs diverſions; or devoting the little money I had, to the gratification of my appetite. I reſolved againſt theſe things again and again; but in vain: the practice of others, and my own inclinations, carried me away. And yielding in theſe reſpects, I ſoon became leſs reluctant to aſſociate with careleſs and wicked boys, and begun to learn ſome of their bad habits. However, by parental authority and influence, and checks of conſcience, I was reſtrained from lying, ſwearing, ſabbath-breaking,

bath-breaking, &c. Often did I mourn before God for my fooliſh conduct, and reſolve to amend my ways. Once, when about eleven years old, I drew up reſolutions in writing, and made a ſolemn promiſe to keep them, and devote myſelf to God. But, alas! I ſoon found that I had no ſtrength. I now look back, and am thankful for the many advantages of my childhood; but wonder at my ignorance and ſtupidity. I believed that religion was a reality, and that I had it not. I knew that it implied a change of heart; and was perſuaded that ſuch a change had paſſed on my parents and others. But what the change was, or how accompliſhed, I knew not.

"At 12 years of age, I was taken from ſchool to aſſiſt my father in his buſineſs. Still I went on ſinning and repenting; but ſeemed to gain neither light nor ſtrength. I attended and loved the means of grace, and when any preacher was uncommonly lively and pathetic, my mind was much affected."

Theſe obſervations afford proof of the importance of a religious education, and ought to impreſs the minds of parents with an habitual ſenſe of the neceſſity of training up their children in the "nurture and admonition of the Lord," and alſo *encourage* them in the arduous taſk. *Seldom* does it happen that the prayers, tears, advices, and admonitions of pious parents are entirely uſeleſs.

"In April, 1782," Mr. L. proceeds. "I went to London to live with my uncle. I was employed in the warehouſe and counting-houſe on week-days, and on Sundays had liberty to attend divine worſhip. My mind was moſt inclined to Mr. Weſley's chapels, and, in general, I attended at the New-Chapel, City-Road. But I ſoon gave way to a roving inclination, and went to various churches and chapels in the city, merely from curioſity. Then I proceeded in the ſummer ſeaſon to take walks on a Sunday into various parts of the town and country, and was often the pleaſed ſpectator of different ſcenes of wickedneſs. The performance of divine worſhip was dull and unſavoury to me. My mind had no reliſh for it, becauſe I was a ſtranger to its ſpirit. I became acquainted with boys of bad practices, and was too much influenced by their manner of proceeding. I have to accuſe myſelf at this period with neglect of buſineſs, fooliſh waſte of money, forgetfulneſs of God, neglect of his worſhip, the indulgence of vain curioſity, fooliſh talking, &c. The admonitions received from my uncle and aunt, frequent letters from my parents, checks of conſcience, and dawnings of divine light, laid me under reſtraints, otherwiſe I do not know into what exceſſes I might have run. By theſe means, and the good hand of God upon me, I was graciouſly preſerved from many and great evils which generally prevail in the metropolis. Yet my conduct was juſtly reprovable before God and man. I have ſince been led to think, that if I had not been brought up in the manner I was, and had

had not been outwardly reſtrained, I ſhould have been ruined both body and ſoul; (thanks be to God for preventing grace,) for my heart was far gone from original righteouſneſs; I deſired not the Lord, nor the knowledge of his ways. If I waited on him at all, it was thro' fear and not love."

It is truly intereſting to obſerve the workings of the human mind, and the ſtruggle between good and evil at the period above alluded to. At a time when the paſſions are ſtrong and reaſon weak, and innumerable temptations are preſented to youth; how imminent the danger! And at ſuch a time, as we may perceive from Mr. L.'s account of himſelf, an early chriſtian education, and early divine influences and impreſſions, which uſually accompany religious inſtruction, raiſe a mound againſt the torrent of temptation which would otherwiſe bear away all before it. My worthy friend was deeply conſcious of his obligations to God on that ground; and in his private papers, expreſſes his gratitude for reſtraining grace, till, to uſe his words, "The Lord laid hold on him effectually, and wrought a wonderful change in him, to the praiſe and the glory of his grace."

The manner and circumſtances of Mr. L.'s converſion were out of the common way. He ſuffered much before he was properly born of God. His diſtreſs, under a ſenſe of ſin, guilt, and the divine wrath, was *almoſt* too much for him to bear: and his joy in the Lord, when delivered from diſtreſs, was in proportion. Of this I have frequently heard him ſpeak, and have the ſatisfaction of laying before the reader an account of it, written by himſelf.

"When I had been in London little more than a year, and was between 14 and 15 years of age, my appetite failed, my ſtrength declined, and I became ſcarcely able to follow my buſineſs. I had no pain, but was in a weak, ſickly, languiſhing ſtate, and grew worſe and worſe. One morning this thought ſtruck my mind, *It is for my ſins that God is afflicting me. I ſhall die and periſh eternally.* I was as one bereft of ſtrength. Fearfulneſs and terror took hold on me; I found trouble and ſorrow. What to do, or whither to flee, I knew not. Although I had heard the goſpel plainly and powerfully preached all my life, yet I had no more knowledge of Chriſt, than if I had never heard of his name. I do not know that I had any conception at all of him or his ſalvation. I ſeemed to be a total ſtranger to the fountain opened for ſin and uncleanneſs, and to that 'blood which ſpeaketh better things than the blood of Abel.' The words of our poet exactly ſuited my caſe at that time,

'O dark! dark! dark! I ſtill muſt ſay,
Amid the blaze of goſpel day.'

What could I do in this ſituation? What, indeed, but what I had repeatedly done before. I mourned and wept—I promiſed and vowed. My conviction of ſin was deeper than ever it had been before:

before: I had more sorrow for sin, and made stronger resolutions. *The remembrance of my sins was grievous—the burden intolerable.* They passed in array before the eye of my mind, and were represented in very strong and glaring colours. I sought ease to my mind by resolving to break them off at once, and return to my duty with all my heart. A new plan of conduct was designed, and I determined to adhere to it strictly. But, alas! this would not do: no, it could not remove the load. The arrows of the Almighty stuck fast in me, and his hand pressed me sore.

"I soon found that future amendment would not atone for past transgressions. I perceived that though I should dedicate my whole life to God in works of justice, mercy, and piety; yet the guilt of my past sins would expose me to the wrath of God, and sink me lower than the grave. I was convinced by the Spirit of God that unless I obtained pardon for all my past offences, I must perish; *and unless I was favoured with a sense of it, I could not live.* I was now distressed beyond measure, and brought to my 'wit's end.' In my extremity I thought of the Methodists, and wrote a note representing my state, which I desired the warehouse-man to carry to the New Chapel, City-Road. It is not likely that he fulfilled my request, as no preacher, nor any other person, came to my help. My distress increased, and became insupportable. When alone, I threw myself down on the floor, and roared for the disquietude of my soul. I cried to God for mercy with all my might; but had no encouraging views of a Saviour, and obtained no consolation or hope. I then concluded all was over, and gave up myself as lost.

"I sunk into deep melancholy and sullen silence. I did not obey the call to dinner as usual, my uncle came to see where I was, and found me in the situation described. I do not recollect what he said:—but he took me up stairs, and I was conveyed to bed. I talked wildly. They sent for the doctor. I was bled and blistered, but neither these things nor the state of my body affected me at all. I had a disease which no earthly physician could cure; and I despaired of obtaining any help from heaven. I was confined to my bed, about five or six weeks;—took no sustenance but what was almost forced upon me. What I suffered during that time, I cannot describe. I believed that my doom was fixed. Satan tempted me to make myself easy, for my case would never be altered for the better; and I attempted to do so. I thought that my sins deserved punishment, that God was determined to punish me, and I must, and would be content. It pleased God, however, in a little time, to rebuke the enemy of my soul, and give me some composure of mind. I had no hope of salvation, but was hereby prepared for what followed. My father had an old acquaintance in London, who lived very near my uncle's house. His wife, (Mrs. Marsden,) hearing of my state, and having a regard for my father,

and a love for poor perishing sinners, came to see me. When she entered the room, I was in a calm, settled frame of mind. She presently took knowledge of my condition, and talked much and warmly on the love of God to poor sinners; on the sufferings of Christ in their behalf; and on the willingness and readiness of the Lord to receive all who come to him. She told me that my father had been in my situation, and had found deliverance in the way she was recommending to me. She encouraged and urged me to believe in the Lord Jesus Christ, and cast my guilty, helpless soul on his mercy. I had heard all this often enough before, yet it seemed as new to me, as if I had been a wild Indian, or a stupid Hottentot. I attended diligently to what she said, and was filled for a time with surprise and suspense: but before she had done speaking, I said within myself, *This is the word of God. This is the truth. I must believe or perish. If I do believe, I may not perish. I can believe, I will believe.* Immediately, in the twinkling of an eye, were applied to my mind, those words of our Lord, Matt. xi. 28, 'Come unto me all ye that labour and are heavy-laden, and I will give you rest.' I saw by faith, my once crucified, but now exalted Saviour, ready to receive me. I cried out, *Lord, I do believe.* My soul was filled with love, peace, and joy. I could not contain myself, but praised God mightily. All my guilt was gone, and I enjoyed peace which passeth understanding. I had a clear and strong evidence that my sins were blotted out, and that God's anger was turned away; and bore a joyful testimony of it to those around me. It was at the same time impressed upon my mind, that God would call me to some public declaration of his wonderful works. I now earnestly longed to see my parents and relations; that I might tell them what God had done for my soul. I felt no fear of death; but rather desired to depart: and, being so unspeakably happy, I flattered myself for some time, that God would take me to himself, to be with him for ever.

"Now that my mind was healed, my body ailed nothing. I was indeed reduced to a mere skeleton; but found myself free from pain, lively, and vigorous; and (if I mistake not) got up the same day, and walked about, and ate my meat with a good appetite, and gladness of heart, as unto the Lord. The first time I took up the bible into my hands after this, I opened on the words which I had found to be 'spirit and life' unto my soul. 'Come unto me,' &c. This circumstance added to my joy, and served to confirm me in the faith. I now had deep and constant communion with God. My soul was swallowed up in him: In a manner, I saw nothing, heard nothing, thought of nothing, but of the goodness and mercy of God, and the manner in which he had displayed his love to my soul. I was a child in knowledge; but my heart was filled with wonder, love, and praise. I was transported and filled with God.

He

He occupied my whole soul and all its powers. I listened to no conversation, I spoke to no one, (after the first transport was over) in answer to a question. As Job's friends sat down on the ground for seven days, and spake not to him because they saw that his grief was great; so my soul wondered and adored, and spake nothing; but it was because the Lord had brought me 'out of the belly of hell;' removed my sins far away from me, and assured me of his favour and good-will. My sentiments and feelings were too big to be expressed; and I wonder now, that the mortal part could support so much glory. In short, first my *misery*, and then my *happiness* were extreme. Glory, glory be to God and the Lamb from henceforth and for ever. Amen and Amen! May I never forget my Saviour who hath done such great things for me; but love and praise him all the days of my life:—And,

'After death, in distant worlds,
The pleasing theme renew.'

"When I became more calm, and capable of exercising my reasoning powers, that excess of transport was withdrawn. It was when I was at a class-meeting, solemnly waiting upon God, that I felt this alteration take place in my mind. I was very conscious of it, and could not but express my sorrow in a flood of tears. I had not, to my knowledge, offended God; nor did I feel any guilt at, or after the time. I am *now* led to think that this uncommon joy, was, 1, consequent upon my previous sorrow; and, 2, was continued graciously, because of my ignorant, weak condition, and as a support against the enemy. But when the Lord saw that I had no need of it, and that it would have incapacitated me for business, and have rendered a proper trial of his grace impossible; he withdrew it, in a great measure, for a season. He did not indeed leave me to myself: I still found faith, peace, love, and joy."

From the preceding account we may perceive that a good foundation was laid, in a sound conversion, on which a superstructure of holiness was erected;—and, it may be added, by the *hell* and *heaven* which Mr. L. had experienced in his own mind, he was prepared for usefulness in future life. It has often been remarked, that those whom God has employed in his Church and in the world, as instruments in carrying on his glorious work, have been fitted for it, by extraordinary *conflicts* and *comforts*. *Temptation is one of the three things* which Martin Luther deemed necessary to form a gospel minister.

II. From his Conversion till he became a Travelling Preacher.

It is much to be lamented, that few of those who are brought to an experimental knowledge of Christ, retain their first love,

zeal, and simplicity. Indeed it is so common for religious people to experience a spiritual declension soon after their conversion, that some have deemed it unavoidable. But *it ought to be considered*, that the Lord Jesus spoke in strong terms of disapprobation and reproof, to the Pastor of the Church at Ephesus, *because he had left his first love:* and called upon him to "repent and do his first works;" or he would *remove his candlestick out of his place.* It appears that Mr. L., like many others, *left his first love;* but in a short time was made deeply sensible of his fall, repented and did his first works, and therefore recovered what he had lost. His own account follows. "For a season I walked steadily in the ways of God, and found faith, love, and joy. But afterwards, my christian friends neglected me, or I neglected them, and had not those helps in other respects which I might have had; whence carelessness, neglect of prayer, a decay of grace and serious devotion, and a sad declension, took place in my soul. I do not know that I wickedly departed from God, but I trifled, and gave way to many foolish and childish things. I was, in a great measure, shorn of my strength; and it was certainly owing to the gracious providence of God, preserving me from outward temptation, that I did not wholly fall away. I wonder, that at this time, I did not entirely give up my confidence in God; but I impute this to the compassion of my heavenly Father, who saw that I sinned because of infirmity, and not from any wicked intention."

"In September 1783, I left London, and arrived safe in Manchester, at my father's house. I had now better helps than in London, and found a degree of revival in my soul; but did not cleave so closely to God, nor follow him so fully as I might have done. I had much time on my hands, which I did not improve as I ought to have done. I had a taste for reading; but did not read proper books, nor in a proper manner. I have great cause for thankfulness for class and band-meetings, which at this time were means of preserving and quickening me. My father was my class-leader; and a young man who had known me from my infancy, and had a tender regard for me, was my band-leader. I had often refreshing seasons to my soul. About this time, I saw much need of a farther work of grace; we talked about it in our band, and were much stirred up to seek it. At one time I was on the point of receiving the blessing; but departed from God by an evil heart of unbelief. Satan tempted me, that as I was but a child in years, and a child in grace, it was highly presumptuous in me to expect such a thing; and that if I did obtain it, and make profession of it, nobody would believe me. I yielded to the adversary, and lost ground thereby. However, the Lord carried on his work in my soul, and I found an increase of strength. My companions

companions were of very great uſe to me. I found a love to them, and to the ways of God, and we went on lovingly together."

From this period, Mr. L. appears to have obtained that ſtability in religion, for which he was ſo remarkable in every ſubſequent ſtage of life. It will be recollected by thoſe that knew him, that he had then, though almoſt a child, the ſeriouſneſs and gravity of a man.

It is natural to one, like him, happy in the enjoyment of God, to deſire, according to his abilities and opportunities, to endeavour to promote the good of others. He had a mind capable of great improvement; he felt much love to the ſouls and bodies of men; had a ſtrong deſire to be uſeful in the world; and a ſteady and glowing zeal for the glory of God. The ſituation in which he was placed by divine providence, was favourable to the improvement of his mind, in uſeful knowledge and genuine piety; and, alſo, opened to him a field of uſefulneſs. Perhaps it may be ſaid, without vanity, that the œconomy of Methodiſm, above that of any other community, is calculated to call into action, for the benefit of mankind, the natural and ſpiritual abilities of its members. The gradation from the firſt exerciſe of our gifts in claſſes, bands, &c. to the moſt public and extenſive labours in the largeſt congregations, is ſo natural, eaſy, and ſimple, that the talents of a young man are gradually developed, and, if faithful, his "path is as the ſhining light which ſhineth more and more to the perfect day." Let us ſee this exemplified in our invaluable brother.

"In the year 1784," ſays Mr. L., "I began, by deſire of one of my acquaintance, regularly to attend prayer-meetings in the town and country, and ſometimes to pray in the body-bands. The Lord brought me to this exerciſe by degrees. I was naturally of a ſhy, baſhful, diffident, and timid diſpoſition; remarkable for ſilence, reſerve, and ſhamefacedneſs. My reſidence in London had, in ſome meaſure, changed me; but when I came home again, I was much the ſame as before. This made it exceedingly difficult for me to ſpeak before others on any occaſion; but more abundantly ſo on the ſubject of Religion. However, at laſt I ventured to pray in my band-meeting; and the frequent taking up of this croſs, made it eaſier to take up a greater; viz. praying in the claſs-meeting. I had many ſtruggles in my mind before I could ſurmount that difficulty. At length, however, it was ſurmounted; and I found much advantage from it. The exerciſe of my little talent in this way, prepared me (as to courage and ability) for more public exerciſes. I continued to attend the prayer-meetings; and the Lord often made my own ſoul like a watered garden, and, perhaps, refreſhed others. In a little time, I had many deſires, and made many reſolutions, to ſpeak a few words by way of exhortation;

but timidity and fear overcame me. Oh! how often have I been condemned in my mind on that account. I have reaſon to be thankful, however, that I kept the ground I had gained. I was often tempted to give it up, and go no more; but the Lord preſerved me from yielding. At length, when I had attended the prayer-meetings above a year, I broke through all my ſhackles, and ſpoke a few words with fear and trembling. I could ſcarcely articulate; but ſoon the Lord gave me courage and ſtrength, warmed my heart and looſened my tongue, and I found liberty and enlargement. I had not any remarkable proof of uſefulneſs in this way; but the encouragement of my friends, the approbation of the people, and the gracious rewards in my own mind, helped me to proceed. I aimed at nothing but the glory of God and the good of ſouls. I did not at all times give him *all the praiſe and glory*, and this might occaſion ſeaſons of barrenneſs and diſcouragement. The Lord knew that I could not bear uninterrupted proſperity, and therefore chequered my path. However, I ſtill went on in his name and ſtrength, and for the moſt part found comfort and delight in him and in his ſervice.

I continued to attend the prayer-meetings and to exhort for a year, when I began to think of preaching. Sometimes I had openings of the word of God to my mind, and plans of diſcourſes and arguments preſented; and was almoſt continually preſſed in my mind to undertake the important work. Of theſe views and feelings, I did not know how to judge. I was inclined to think, that the Lord had called me to do more in his vineyard than I had done, but was not certain, and did not like to make the trial till I was ſure I had a commiſſion. I took every method I could think of in order to gain ſatisfaction in this important point. I conſulted with my friend, and earneſtly requeſted the Lord to ſhew me his will. I was kept in ſuſpenſe for a conſiderable time. Thoughts of preaching I could not ſhake off, yet did not ſee my way clear: hence ſometimes, I thought my caſe was hard. However, at laſt," (*Reader, obſerve his caution*) "I found there was no way to determine the matter, but by making trial; and ſince I could not be eaſy in my mind till I came to a point, I reſolved with fear and trembling, and as far as I know, with a ſingle eye to God's glory, to embrace the firſt opportunity of doing ſo. But many opportunities occurred, and ſeveral calls from my friends, before I durſt comply. About Chriſtmas, 1786, I firſt ventured to take a text at Barton near Mancheſter, Rev. iii. 20. During the exerciſe, my mind, through fear, was much confuſed, and after I had done, I was not much more ſatisfied than before. I found, indeed, that I could ſay ſomething for half an hour or longer, that had a reference to a paſſage of God's word; but whether I was called to preach that word or not, I ſtill could not determine. Thoſe who heard me encouraged

encouraged me to proceed; but as I did not know that I could safely depend on their judgment, and did not hear of any great good being done, I lingered and waited for farther light. I consulted Mr. W. Thompson, Superintendant of the circuit, telling him my state, and asking his advice. He advised me to go on. Soon after, he appointed me to supply the place of one of the Local Preachers. I preached on 2 Cor. iv. 5. I found more freedom and comfort than I expected; yet such was the state of my mind, that I made a lame piece of work of it. The people, however, seemed satisfied, and a friend on whom I could rely, encouraged me to proceed." After this, he had many reasonings and conflicts in his mind, and earnestly wished for some extraordinary token from God for his satisfaction. In this particular he perceived that he was wrong,—and learned that if he *had followed the light given, and patiently waited for more*, he *might sooner have obtained satisfaction.* That he might not run before he was sent, he consulted his relation and friend, Mr. John Allen, then stationed at Halifax; who invited him to Halifax, heard him preach, and encouraged him to go on. "I wondered at it," says Mr. L., "for I was so bound up, that while speaking to the people, I gave the verdict against myself, and concluded that all who heard me would do the same. From this time, I embraced every opportunity of declaring to sinners in my poor way, the glad tidings of salvation by Jesus Christ. I had a sense of the greatness of the work, and my own insufficiency; but was wanting in confidence in him who hath said, *Lo I am with you alway, to the end of the world.* My eye was single; I aimed at the glory of God, and the good of souls; but was deficient in resignation when I did not succeed according to my desire." This circumstantial account of Mr. L.'s providential call to preach is given, from a persuasion that it may be useful to persons in similar situations, and also afford information to others respecting the manner in which preachers are raised up in our connexion. About this time, I became an itinerant preacher, and my valuable friend Lomas was appointed Leader of my class. In that office he continued two years. He felt the weight of the charge, and the high responsibility connected with his office. He naturally cared for the souls intrusted to his care. He made it a point to know where they lived—to visit them when sick, or when they neglected to attend their class; and with much gravity, beyond his years, zeal, and faithfulness, discharged the duties of his station. And he was so successful that in twelve months, his class was so enlarged, that he was under the necessity of forming a new class, and he had the pleasure to see the people under his care growing in grace.

Being regularly engaged in the Plan as a local preacher, "he studied to approve himself a workman that needed not to be ashamed: rightly dividing the word of truth."—With this object in

view, he gave himself to reading; but like many others, he had to lament afterwards the want of a proper method. "My reading and study," saith he, "did not turn out to much account, for want of a proper choice of books and subjects, and method, or order. I read History, Philosophy, Divinity, Poetry, Logic, or what came to hand, with too much haste, too little attention, and, of course, without making that improvement which I might have made." In the year 1788, it was expected that he would have commenced a travelling Preacher; and it appeared to him, though awful, yet desirable; as it would open his way to a more extensive sphere of usefulness. On this occasion, Mr. L. observes, "I expected to be called out to travel, but was disappointed. This disappointment I now reckon amongst the blessings of my life. It is obvious to me that I had neither grace nor gifts for the work. From that time, Aug. 1788, to Aug. 1789, the work of God was deepening in my soul. I saw more and more of my ignorance and insufficiency; and was enabled to cleave closer to God, whom I found all-sufficient. My heart was more deeply affected with my own wants, and the wants of others, and I had at heart, in a greater degree, the glory of God, and the good of souls. I was inclined to think I should be more useful, if entirely given up to the work. From this motive, and no other, I rather wished to travel; but at times wavered in my judgment, yet was resigned to the will of God.

"In the Spring of 1789, I paid a visit to Mr. Allen, then stationed at Macclesfield. He prevailed on me to preach for him on the Sunday morning, when I was refreshed in my own soul, and was assisted in speaking. On the same day, I preached at Kettleshulme and Norman-Wood, and returned home on Monday. Soon after, Mr. Thomas Taylor spoke to me concerning travelling. I was resigned, and told him that if it were judged expedient; and there were a call, I had no objection. When Mr. Allen called at Manchester in his way to the Leeds Conference, he informed me that the Macclesfield friends were desirous to have me in that Circuit, if I began to travel. *All* circuits were in one sense alike to me; but Mr. Allen was to me a father; so we conditionally agreed. Accordingly I was not much surprised to hear that I was appointed with Mr. Allen and Mr. Gates for Macclesfield circuit. I received the information with some degree of pleasure. I trust it arose from an expectation of being more holy, useful, and happy. My mind was seriously impressed, and I was led to pray for the help of the Spirit of God; knowing that without him, I could not do any good thing. The people received me very affectionately, but I found little satisfaction in speaking to them, owing to my natural timidity and bashfulness. I found Mr. Allen all I could desire, and Mr. Gates was very agreeable and affectionate. I travelled round the circuit with more pleasure and profit than I expected at my entrance upon it;

it; and continued to labour for some time with hope and joy, founded on some success, and a prospect of more. I applied myself diligently to reading, in which I took much delight; but my real improvement was small, *for want of more study.*" Thus we see how, by a chain of events, the Lord led our departed friend into a line of usefulness, for which many will have occasion to praise God to all eternity.—It is the prerogative of the gread Head of the Church to make his own ministers: and it is highly interesting to see, in a case like that before us, how he does it. May the great Lord of the harvest, in whatever manner he pleases, *thrust out* more labourers into his vineyard. Amen.

[*To be continued.*]

DIVINITY.

To the Editor of the Methodist Magazine.

THE following Sermon was preached Jan. 1st, 1704, by Daniel Superville, Minister of the Gospel at Rotterdam. Having been much edified by reading it myself, I have translated and abridged it from the original French of the third Edition, for the use of others. Should you think it proper for your Magazine, the insertion of it will be the most effectual way to give it a general circulation. I remain, Sir, Your's respectfully,

W. TOASE.

Sevenoaks, Nov. 3. 1810.

PHILIPPIANS I. 23.

Having a desire to depart and be with Christ, which is far better.

NO man has ever expressed a stronger desire to enjoy the presence of God in his holy assemblies, nor manifested greater impatience when absent from the tabernacle, than the Prophet David. An exile, a fugitive, pursued by Saul, and obliged to retire among infidels, he frequently expresses in the Psalms the violence of his grief and the vehemence of his desire. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God; my soul thirsteth for God, even for the living God; when shall I come and appear before God?" In another place, he exclaims, "Woe is me that I sojourn in Mesech, and dwell in the tents of Kedar."

My Brethren, does the true christian possess less ardour of desire for heaven than David did for the tabernacle, which was only a figure of heaven? Christians, who are strangers and pilgrims here below, wandering in this world as in a desert, persecuted, insulted, and hated by the wicked, shall they not sigh after a city whose foundation is permanent? Languishing in this exile, weary of dwelling in Mesech, and in Kedar, shall they not aspire after their

own

own country? Such is the diſpoſition manifeſted by St. Paul in the words of the text. But he is in a ſtrait betwixt two, not knowing whether he ought to wiſh to live for the ſervice of the church, or to die and be with Chriſt. Nevertheleſs, he declares that when he conſulted his own inclination and intereſt, it was to die and be with the Lord. "Having a deſire to depart and be with Chriſt, which is far better."

At this change of the year, at this new revolution of time, to ſpeak of our diſſolution and of a better life, is undoubtedly proper for the ſeaſon, as well as a meditation always uſeful and neceſſary. The world is paſſing away! year after year revolves! We are drawing near our end! Let us attend to three particulars contained in our text.

I. The object of the Apoſtle's wiſh. It is death, with the happineſs that follows it. "To depart and be with Chriſt."

II. His diſpoſition with regard to this object. He deſires it with vehemence. "Having a deſire to depart, and be with Chriſt."

III. The reaſon of this deſire. It is the great advantage he would find in ſeeing it accompliſhed. "which is far better."

The death of believers is only a *departure* to go and rejoin themſelves to Chriſt. Death, thus conſidered, ſhould not be an object of *fear*, it ought rather to be an object of *deſire*.

PART I.

It is a very uſeful thing to us, my brethren, to form a juſt idea of death. The Infidel regards it as the annihilation of his exiſtence. The man of the world views it as a cruel ſeparation from the world he loves, and a violent rending which, againſt his will, tears him from his pleaſures, his goods, and his honours, and compels him to bid an eternal adieu to all that which conſtitutes his pleaſure and delight. To ceaſe to be what we are;—not to know what we ſhall become;—the fear of being infinitely miſerable;—to be torn away from all we love without hope of ever enjoying it again;—Such or nearly ſuch is the appearance of death to the generality of men. But to believers it is *a departure to be with Chriſt.*

1. Death is the departure of the ſoul from the body. Under this idea, death is common to us all. O ye infidels, do not ſuppoſe that becauſe the two parts which compoſe your nature are diſjointed, your exiſtence ſhall terminate. To change your tent, houſe, or country, is not to be no more! To caſt off your clothes is not to be annihilated! When the ſoul departs from the body, it diveſts itſelf of its clothing, and quits its lodging, but this ſeparation is not a total deſtruction! Ye men of the world, this departure coſts you much. You weep becauſe your houſe is in ruins! What is it you neglect to do in order to repair its breaches, that you may dwell in it for ever? What care for the body, and what pain

in

in quitting it! You are chaſed away by mere compulſion and forced by a ſtrong arm! You do not *depart*, the meſſenger *drags* you away! Has the Lord given you this body for your eternal houſe? No; you have it as a tenement for a certain time. Why then complain when your term is expired, and you muſt depart? With a believer it is far otherwiſe. He knows that here he has "no continuing city," but that, "if his houſe of this tabernacle were diſſolved, he has a building of God, an houſe not made with hands, eternal in the heavens." Content to quit this cottage in the wilderneſs, this tenement of clay, ſubject to ſo many inconveniences, and often half ruined before its fall, he departs with freedom and honour. We all know that we muſt quit this body; why then do we manifeſt ſo much care of this houſe of clay, and ſo little of the inhabitant which muſt ſurvive its ruins? Let us always think of our departure.

2. Death is not only the departure of the ſoul from the body, but of the man altogether out of the world, and from the ſociety of the living. The body, laid in the tomb, returns to duſt; the ſoul paſſes into a new world, and the man is no more found here below. All his relations to ſublunary things ceaſe, and he will never have the ſame connexion with them he had in this world. New idea! painful to the wicked, but inſtructive to the righteous. The worldling who has filled his heart with ſenſible things, and has reckoned nothing worth the name of pleaſure but the poſſeſſion of the creature, when this world ſhall be to him as though it were annihilated, he will then find a dreary void and a grievous privation. But the chriſtian, ſtimulated by the conſideration that he ſhall ſoon depart, does not love the world inordinately, but ſits looſe in affection to it, and uſes it as not abuſing it. "I depart from this life," ſaid Cicero, "as from an inn, and not as from my houſe, for nature has only given us a lodging by the way, and not a fixed habitation." We are here as ſtrangers and pilgrims, our birth introduces us into the world, as into a country before unknown; we move in it a ſhort way, and death completes the journey. Why, chriſtian, ſhouldeſt thou embarraſs thyſelf with ſo many engagements and cares in this country to which thou art newly come, and from which thou mayeſt at any time be obliged to depart? The ſoldier who encamps in a certain place, endeavours to repoſe and refreſh himſelf, but we do not ſee him forming plans of reſidence and eſtabliſhment. No, he waits the orders, the ſignal of his general, and is ready at the firſt command to fold up his tent, depart and march. A ſtranger viſits your coaſts with his veſſel; he enters your ports, he trafficks, he buys and ſells, but always with a deſign to return. The wind becomes favourable; the pilot commands to weigh anchor and put to ſea. He is ready;—he leaves

your coaſt, and returns without regret to his own country. You, my brethren, are upon earth only as ſoldiers who lodge in a camp; at any hour you may hear the command, "Ariſe, and depart." You are here as paſſengers whoſe veſſel is at anchor, or in port, but will ſoon make a voyage, to return no more. Perhaps to-day, to-morrow, the wind may change, and you muſt prepare to put to ſea. Quit, O quit without regret a ſtrange, yea an enemies' coaſt, which is rendered dangerous by the thouſands of rocks that ſurround it. O happy wind that ſhall blow us to the port of ſalvation! O happy paſſage which ſhall conduct us from this world and land us in eternity! O the advantage of quitting this earth to be lodged in the arms of Jeſus Chriſt. This is the happineſs that ſucceeds the death of the righteous. The end of their voyage, the object of their deſire, is to be with Chriſt. To the penitent thief upon the croſs our Lord ſaid, "Verily I ſay unto thee, this day thou ſhalt be with me in paradiſe." In another place he ſays, "Father, I will that they whom thou haſt given me, be with me where I am." To the Theſſalonians St. Paul ſays, "We ſhall be for ever with the Lord." It is enough for us to know that the Scriptures generally repreſent the happineſs of the righteous, whether before the reſurrection, or after the conſummation of all things, by *being with Chriſt*.

But why does the Apoſtle employ this mode of ſpeech in preference to any other? My brethren, the Apoſtle is filled with Chriſt, and all his expreſſions flow from the plenitude of his heart. If he lives, it is not he that lives, but Chriſt that liveth in him. If he knows any thing, it is Chriſt crucified. Chriſt is his life, his wiſdom, his hope.—Chriſt is gain to him whether living or dying.—Chriſt is his felicity after death: and Chriſt is in every reſpect the ſource of our felicity. He is the principle of our happineſs, the origin of the life of grace in our ſouls, and he will beſtow upon us a life of glory. It is with Chriſt we ſhall dwell, and the place we ſhall inhabit is the ſanctuary, which he himſelf has opened, and to which he has prepared the way. The glory we ſhall inherit is his glory, a participation of his royalty. The ſight of him will cauſe the chief part of our happineſs. To ſee him;—to poſſeſs him;—to be inſeparable from him, and to be illuminated by him who is the light of the city of God:—What happineſs! What joy! It is then by no means aſtoniſhing that St. Paul makes uſe of this expreſſion, "to be with Chriſt," in order to repreſent what he expected, and what he deſired after this life. Here let us remark,

1. That we cannot be with Chriſt while here upon earth. We muſt *depart* to be with him. It was once the privilege of the diſciples to be with Chriſt upon earth, and the earth became a paradiſe in his preſence. "But we know Chriſt no more after the fleſh." The Father has raiſed him above the heavens, to draw

our hearts after him. If he had remained in this world always, which of us would have wiſhed to depart? But, "he is not here," he is gone before us, and we ſhall follow after. We know where Chriſt is, and the way we know; but as the Saviour himſelf did not enter heaven, but by the rending of the veil, that is to ſay, his own fleſh, ſo without the rending of our fleſh, we cannot rejoin him. Then we ſhall have more reaſon to ſay than the diſciples had, "Lord, it is good for us to be here." Then we ſhall ſee the Lord Jeſus in his glorious light, with Moſes and Elias; and, transformed into his image, we ſhall dwell with him in his holy mountain.

2. St. Paul joins, without any *medium*, to *depart* and *be with Chriſt*. How numerous have been the errors of men on this ſubject! Let us not hear any more of the pretended ſleep of the ſoul unto the reſurrection. Let us not hear any more of a fabulous purgatory, nor of a place of ſeparation where the ſouls of the faithful are exempt from pain, and enjoy a degree of happineſs, but nevertheleſs are deprived of the beatific viſion, and an entrance into heaven. To wiſh the ſoul to ſleep after its departure from the body,—to be incapable of pleaſure or pain,—to be without ſentiment, and, ſo to ſpeak, without life, is the error of the heretical and profane, who are juſtly ſuſpected of thinking lightly of the ſoul and its immortality, but who have been ably combated and refuted by right reaſon and divine revelation. Theſe people, accuſtomed to judge only by their ſenſes, and to deſcribe all the operations of the mind, by thoſe of the body, cannot form any idea of a ſubſtance purely ſpiritual, nor of actions when the ſoul is ſeparated from the body; reduce it during its ſeparation, to almoſt the ſame ſtate as if it were no more.

What! is not the ſoul eſſentially a ſubſtance which thinks? And is not to think to *act?* Is thought an action of the *body?* Undoubtedly it is not. Why then ſhould the ſoul ceaſe to think, becauſe the body ceaſes to move? Yea, moreover, it is as impoſſible to ſeparate thought from the ſoul, as to ſeparate ſpace from the body. The ſoul thinks always, and cannot ceaſe to think, without ceaſing *to be*. Since then the ſoul will not ceaſe to be, by the diſſolution of the body, it will not ceaſe to think, and conſequently, will not ſleep for ages without ſentiment or activity. Would any one be happy to die, if, between death and happineſs there were a long ſpace? Would St. Paul ſay, "to depart and be with Chriſt?" Would he ſay, that to depart is better than to live? Would he deſire this departure ſo as to be in "a ſtrait betwixt two," notwithſtanding all the ſervice he rendered to God and the Church, by his life and dwelling upon earth? Verily, if when we depart from this body the ſoul ſleeps, that cannot be better than to live! For certainly life, ſentiment, and the knowledge we have of God, with the enjoyment of a degree of his

grace, is something better than to be in a state of inactivity!

And the same may be said of Purgatory. It is certain that to be in this place of pretended purification, and of a purification penal and satisfactory, is not to "be with Christ," who is in heaven. To be in purgatory, cannot be much better than to be in the Church serving God! To be in purgatory, cannot be an object of *desire*; it is rather an object of *fear!* But, if it be said that St. Paul was assured of not passing through this fire;—that the martyrs, and saints of the first order are exempt from it, and that they sometimes know this by a particular revelation. To this I reply, that these supposed privileges are without foundation in the Scriptures; and the Apostle, speaking in another place for himself and other believers, says, "We groan being burthened, earnestly desiring to be clothed upon with our house which is from heaven." And again he says, "Willing rather to be absent from the body, and to be present with the Lord." Now this excludes us, as well as the Apostle, from any imaginary purgatory.

Finally, let us here learn what we ought to think of an opinion more ancient, and less prejudicial to the truth; an opinion adopted by many of the Fathers, and since them attributed to Pope John XXII; which is, that the souls of the saints, in a separate state, live, are consoled, and full of joy, yet not in heaven, but reserved in a place of rest until the general judgment. There, they say, they may enjoy intercourse with angels, and have a partial discovery of Christ; but until the resurrection they do not enter into the celestial sanctuary, unless in some particular cases! But truly what pretext can any one employ, to authorize or defend this sentiment, which would diminish so considerably the joy of the dying christian? It does not at all agree with the force of those expressions, *To be with Christ. To be with the Lord.* Say what we will, not to be in heaven, is not to be with Christ. It is true, with regard to our persons altogether;—our bodies reunited to our souls, we shall not be with Christ, until he shall come from heaven to raise us to his glory. It is also true, that our happiness shall be more complete and perfect. Nevertheless, during the interval, the soul will be with the Redeemer. This is enough to inspire us with the wish of the Apostle; "Having a desire to depart and be with Christ."

(To be concluded in our next.)

THE TRUTH OF GOD DEFENDED.

A few Words on the *Increase* of *Methodism*, occasioned by "*Hints*" of a *Barrister*, and the Observations in the *Edinburgh Review*. London, Printed for Miles and Hunter, 1810. price 1s.

THE author of this small pamphlet is no Methodist, and indeed he plainly tells us so. "I am no Methodist; but I have seen how

a Methodiſt could die; and whatever be the cauſe for ſectarian ſeparation, if there be ſo much religion produced, as to be a comfort on the bed of ſickneſs and of death, I know enough to conſider it an important good." We are glad that he has ſeen and known that real religion is an important good, and that it produces comfort on the bed of death, and we earneſtly hope that he will ſeek it for his own comfort; and as he has "ſeen how a Methodiſt could die," we hope that he will pray that he may die the death of the righteous, and that his laſt end may be like his.

We by no means approve of the whole of this pamphlet, but there are ſeveral ſentiments in it which deſerve attention, and we ſhall lay them before our readers.

"Some authors of the preſent day, profeſſors of more enlightened liberality, have endeavoured under the appellation of Methodiſt, to render odious all who conceive religion deſerving of *ſerious* attention. This, like other attempts of the kind, intended to delude the vulgar, can have but a very limited ſucceſs. The vulgar, it is to be hoped, are daily becoming leſs numerous, and too intelligent to be deceived by ſuch artifices." We believe that this is very true, but ſurely there is a ſtrange inconſiſtency in immediately afterwards aſſerting, as this writer does, that a man may be an atheiſt with Spinoza, a ſceptic with Bayle and Hume, a deiſt with Voltaire and Lord Kaims, and yet prove himſelf "a virtuous and uſeful member of ſociety." Some of the men whoſe names he has mentioned, it is well known, were the peſts of ſociety, inſtead of being *uſeful members* of it, and a perſon who is truly acquainted with the excellencies of Chriſtianity, would not have beſtowed praiſe on thoſe who have fought againſt God and Revelation, and have laboured to extirpate Chriſtian doctrines and Chriſtian morality from the earth. To talk of ſuch men being *virtuous*, ſhews a great want of knowledge of the nature and foundation of virtue, and a great want of that cordial preference and eſteem for Chriſtianity, which all who are experimentally acquainted with its influence on the heart, muſt at all times poſſeſs. This writer appears to have marked the principles of real Chriſtianity with great candour, and to have witneſſed their operation in the life and death of thoſe who poſſeſſed them; but there is reaſon to fear, from what he ſays of atheiſts, ſceptics, and deiſts, that the religion of Chriſt is not yet become the one thing needful in his eſtimation, and that he has not yet learned to count all things but loſs for the excellency of the knowledge of Chriſt Jeſus. With great fairneſs he attacks the unjuſt conduct of thoſe perſons who charge the Methodiſts with "the abſurdities and hypocriſy of Huntington," and aſks, "Were a Mahometan or a Jew to produce

quotations

quotations from the works of Swedenborg or Jacob Behmen, as ſpecimens of Chriſtian ratiocination, would not the intention be liable to ſuſpicion?"

We are not in the leaſt ſurpriſed that a writer of this ſort ſhould have diſcernment enough to obſerve that the Articles of the Church of England, "to the eye of reaſon," ſeem equally objectionable with the tenets of Methodiſm, which, with trivial variations, as he ſays, are to be found in thoſe Articles; or that he ſhould ſay, "A particular Providence is not a tenet peculiar to Methodiſts; and as to the opinions they maintain, about Grace, Faith, and Good Works, we have only to refer to the tenth, eleventh, twelfth, and thirteenth of the Thirty-nine Articles. But it is not by the tenets or forms of a ſect, that we ſhould appreciate its character. Let us examine facts, and deduce our objections from experience." He then aſks, "Is religion beneficial to ſociety? Whatever fanciful effects, Helvetius and Condorcet may attribute to the improvement of the human intellect, it is pretty evident that in our *preſent* imperfect ſtate, religion is highly beneficial. Suppoſe it merely then a political inſtitution, *a bridle in the mouth of the wild beast, man*, as Lord Bolingbroke has called it, yet none will diſpute its utility. If then this be granted, it requires no ſurpriſing penetration to perceive, that to John Weſley and George Whitefield we owe all the religion which now exiſts among the lower orders of ſociety."

But the author proceeds to ſhew that religion is not merely a political inſtitution, and that it has a much higher claim to our attention. He is of opinion, with every man indeed who has thought ſeriouſly on the ſubject, that thoſe who have acted as if religion were merely a political inſtitution, have done much injury to the Eſtabliſhed Church. The people, ſays he, never long brook an open diſplay of prieſtcraft, and to deceive them, it muſt be concealed, at leaſt under an affectation of zeal: bu twhen neither the reality nor the appearance is preſent, contempt muſt be the reſult. "When the prieſt is only diſtinguiſhed by exacting his tithes, or by riding over his neighbour's corn, in *a fine ſporting country*, in purſuit of a fox, how can popular reverence be expected? and in ſuch a ſituation, is it not a cauſe for much real ſatisfaction, that the people, inſtead of being diſguſted with religion entirely, have had the moderation and good ſenſe to turn their attention towards other religious teachers, who at leaſt ſeem to diſplay more zeal and ſincerity. Zeal is the only certain proof of ſincerity in religious belief; for ſo much are we intereſted in the truths of religion, that if our belief be firm, it muſt be attended with zeal."

He is ſo much at variance however, with the preſent Eccleſiaſtical

tical Eſtabliſhment, that we are greatly at variance with him on the ſubject; but we agree with him that, if the Methodiſts and Diſſenters were attempting to ſupplant the Eſtabliſhed Church, they ought to be ſtrenuouſly oppoſed. "The Methodiſts and diſſenting ſects merit ſupport as independents; but ſhould be ſtrenuouſly oppoſed, were they attempting to ſupplant the Eſtabliſhed Chruch. The zeal of the Methodiſts, like the zeal of the eſtabliſhed clergy, would ſoon vaniſh, were their preachers put in quiet poſſeſſion of the good things which the clergy poſſeſs."

Our author next gives us a defence of the Methodiſt preachers, and the Methodiſts in general, which as coming from a man who is not a Methodiſt, may have more weight with ſome people than any defence which the Methodiſts might write themſelves, and therefore we ſhall make ſeveral extracts from it.

"Let us now notice one of the moſt prominent objections which have been advanced againſt the Methodiſts.

"The Methodiſt preachers are ignorant men, and ignorant men are incapable of explaining the Scriptures.---This is a propoſition on which the enemies of Methodiſm dwell, with all the confidence of argumentative victory; but, to examine its truth, we muſt firſt attend to the import of the term ignorant. Ignorant, is a relative term, and relates both to the ſubject to be explained, and to the people who are to be benefited by the explanation. Many good Greek ſcholars could explain a paſſage from Homer, who would find it impoſſible to explain ſatisfactorily the 'tenebrous' fragment of Lycophron. Becauſe a perſon never read Cœſar's Commentaries in the original, may he not be acquainted with all the facts in that work? May he not deſcribe the formation of the famous bridge acroſs the Rhine, as correctly as if he were a firſt-rate Latin ſcholar? As far then as our verſion of the Holy Scriptures is correct, any perſon of good ſenſe, and of moderate proficiency in his native language, can underſtand and expatiate upon them with propriety.

"The *cant* about the importance of a knowledge of the learned languages to correct reaſoning, is daily becoming more obſolete; and the moſt ardent advocates of the Eſtabliſhed Church, will ſcarcely aſſert, that our modern clergy often break their reſt, by poring over the original Hebrew. Indeed, I believe there have been as many ghoſts laid in the Red Sea, by ſpeaking Latin, as difficult texts of Scripture explained, in the preſent æra of our eſtabliſhment, by a reference to the Hebrew text.

"With reſpect to eloquence, the Methodiſts are certainly not inferior (to the clergy.) Their eloquence may be rude, but it is animated. Their's is never the unwilling eloquence of a ſchool-boy repeating his leſſon. The emotions of their ſouls generally accompany their lips. They ſhew anxiety to make converts; and is it ſurpriſing that they ſhould be ſucceſsful? To enter the majority of the churches in this metropolis, and hear the preachers reading over with monotonous drone, their ſtolen ſermons, and then expreſs ſurpriſe

priſe that the Methodiſts are increaſing, certainly ſhews no great acuteneſs in the reaſoning faculty.

"The great argument for the Methodiſts ſtill remains untouched, that is, the good they have done to ſociety, and are daily employed in doing. If there be any criterion by which we can judge the merits of a ſect, it is this; and here we can fortunately ſupport our defence, by the evidence of ſtubborn facts. The late Marquis of Lanſdowne had experienced much trouble from the immorality, and conſequent quarrels among the tenantry on one of his eſtates;---he ſolicited the advice of his intimate friend Dr. Price, what method he ſhould adopt to obviate the evil. Dr. Price was, it is well known, himſelf an Arian, and certainly cannot be ſuſpected to have had any partiality for the tenets of Methodiſm. Dr. Price, however, recommended, as the moſt efficacious remedy, to place among them a few Methodiſt preachers. The experiment was tried, and ſucceeded beyond expectation. They became in a ſhort time Methodiſts, and good members of ſociety."

We have before heard of Lord Lanſdowne's application to Dr. Price, and of the advice which the Doctor gave on the occaſion, and if it were neceſſary, we could furniſh many anecdotes of the ſame ſort. Our author, it ſeems, has ſomething more to add, relative to the effects of Methodiſt preaching.

"A friend of mine, reſiding lately, for the benefit of his health, near a manufacturing village in the Weſt of England, by chance went to a Methodiſt meeting in the vicinity, and obſerving, during divine ſervice, the behaviour and reſpectable appearance of more than a hundred young females belonging to the neighbouring manufactory, was induced, when ſome days after, in company with its proprietor, to inquire by what means he was able to produce ſuch regularity of conduct; in anſwer to which he was informed, that until a Methodiſt Meeting was eſtabliſhed in the place, all plans for preſerving their morality had failed, and that they then were as depraved as any girls, under ſimilar circumſtances, in the kingdom; but that ſince their attention had been rouſed by the inſtructions of their Methodiſt paſtor, they had become equally conſpicuous for decorum and propriety of conduct.

"But it is unneceſſary to particulariſe examples. To diſcover the good which the Methodiſts have done, requires no intricate reſearch. The moſt important favour which can be conferred on a human being, is to teach him to read; and they who forward the grand work of inſtruction, are the true friends to ſociety. Who eſtabliſh Sunday-ſchools, and who ſupport them? The Methodiſts. Who looked on with unfriendly aſpect, and betrayed averſion to popular inſtruction, by inſinuating ſuch ſchools to be ſchools of atheiſm and republicaniſm? A Biſhop. Who advanced the maxim, that the people ought to read their Primer and Prayer-book, but that it would be dangerous to teach them to write? Authors, patronized by the Biſhops and eſtabliſhed clergy. Who are the leaders in moſt charitable inſtitutions? The Methodiſts. Who diſſeminate, at their own expenſe, tracts,

well calculated to promote ſocial virtue? The Methodiſts. Who ridicule thoſe tracts without attempting to ſubſtitute better in their place, and without giving them a candid peruſal? The enemies of Methodiſm."

We leave theſe obſervations with our readers, without pretending to know the author of them, or to what denomination of Chriſtians he belongs. Indeed it is of very little importance who is the workman, if the work be well done. *Non quo ſed quomodo.* The writers in the *Britiſh Critic*, however, by whom no ſuch writer as this can expect to be treated with common juſtice, have diſcovered at once what he is. "It is perfectly plain who you are. A Roman Catholic," ſay they. We do not know that Roman Catholics are in the habit of ſpeaking very favourably of the Methodiſts; and what appears ſo perfectly plain to theſe writers, may be very doubtful to other perſons who have equal penetration with them, but who are leſs wiſe in their own conceit.

We ſhall give one paragraph more from the pamphlet before us, for the purpoſe of afterwards adding a more correct ſtatement of the conduct of the Methodiſts relative to Licenſes to preach, under the Toleration-Act.

"The *liberal* Hints of the Barriſter to induce *legiſlative interference*, or, in other words, religious perſecution, ſeem taking effect. A bill is to be brought into Parliament, in the enſuing ſeſſion, to render it more difficult to obtain licenſes to preach, under the frivolous pretext of preventing fraudulent exemption from the militia; but it is to be hoped before ſuch an argument is permitted to have any weight, it will at leaſt be ſupported by one well authenticated inſtance of the kind. If we ſupport toleration, and maintain that every man ſhould have the liberty to chooſe his own religious creed, every man ſhould be equally at liberty to chooſe his own religious teacher. Abſolute, unreſtricted toleration, except in the opinion of bigots, is the right of every human being, and a right, which it is to be fervently hoped, every Briton will have the virtue to claim."

The Toleration-Act may be called the *Magna Charta* of religious liberty, and while the Methodiſts will not ceaſe to claim the privileges of that Act, their regard to truth and juſtice, and the good government under which they live, will preſerve them from abuſing them; and here we will take the opportunity of republiſhing to the world, the public warning which the Methodiſts gave ſeveral years ago, to all the members of their Societies, againſt the miſuſe of the Toleration-Act.

In the year 1802, it was ſtated to a Quarterly Meeting of the Methodiſt Preachers and other perſons of the Methodiſt Societies in London, that private individuals had obtained licenſes to preach, and had abuſed the privilege of thoſe Licenſes, by claiming an exemption from civil and military offices;—to the manifeſt pre-

judice of their fellow-citizens, to the injury of the ſtate;—and to the great ſcandal of religion. On receiving this information, the Meeting immediately and unanimouſly reſolved, That if any perſon who was a member of the Methodiſt Society, ſhould apply for a Licenſe to preach, without being approved by a Quarterly Meeting of the Preachers and others of the Society, ſuch perſon ſhould be *expelled the Society*; and, that if any perſon who had already obtained a Licenſe without the approbation of a Quarterly Meeting, ſhould attempt to claim an exemption from offices, by virtue of ſuch licenſe, ſuch perſon ſhould be *expelled the Society*.

In ſix or eight months afterwards, theſe Reſolutions were adopted and confirmed by the annual Meeting, or Conference* of the Methodiſt Preachers, and printed and publiſhed throughout Great Britain; and we are certain that the Methodiſts would not heſitate to expel from their ſocieties any perſon whatever who ſhould make uſe of a Licenſe for improper purpoſes.

We deny that the grievance is common, and we do not believe that it is tolerated among any ſect of Diſſenters, if it have any exiſtence; but if there be only one inſtance of it, let a remedy be provided againſt the repetition of it. Sufficient care is taken to guard againſt the evil as far as the ballot for the Local Militia can be affected by it. In the Local Militia Act (48 Geo. III. chap. 3.) paſſed in 1808, it is ſtated that no licenſed preacher, *not carrying on any other trade, or exerciſing any other occupation for his livelihood, except that of a ſchoolmaſter*, ſhall be liable to the ballot for the Local Militia; whence it undoubtedly follows that a licenſed Preacher who *does* exerciſe any other occupation than that of a ſchool-maſter, is liable to the ballot; and there are hundreds of inſtances in different parts of the kingdom, in which licenſed Methodiſt preachers, who are engaged in buſineſs of different kinds, ſtand the ballot with the reſt of their neighbours, not only for the Local Militia, but for the Old Militia alſo. Indeed every licenſed preacher of every denomination, who does not come within the exemption above-mentioned, is bound to take his chance of ſerving in the Local Militia; and if the exemption in the Old Militia Act be more extenſive than that in the Local Militia Act, the Methodiſts have no wiſh that it ſhould remain ſo, nor any deſire to make an improper uſe of it, as is evident from their Reſolutions, which we have juſt quoted.

With regard to the limited exemption in the Local Militia Act, we know that the Methodiſts in London had converſations with ſeveral Members of Parliament concerning it, and fully approved of it, as being in fact the rule of juſtice towards their fellow-citizens, and of duty to the Government which all the Methodiſt Societies had ſeveral years before adopted.

* See Minutes of the Conference in 1803.

But

But although this juſt limitation in the Local Militia Act ought not to be conſidered as any infringement on the Toleration-Act, there is reaſon to fear that certain perſons, who are enemies to civil and religious liberty (for civil and religious liberty are inſeparable) wiſh to carry the matter much farther, and to obtain the power to dictate to the people of England what preachers of religion they ſhall hear, or which is the ſame thing, to nominate all the perſons who ſhall preach, the places where they ſhall preach, and the doctrines which they ſhall preach; or in other words, to give or refuſe Licenſes, juſt as ſhall ſuit their own opinion or fancy, *ſic volo, ſic jubeo*, in direct violation of the Toleration-Act, of all liberty of conſcience, and of the right of every man to worſhip God in the way which he thinks the moſt conſiſtent with the revealed Will of God. We will not ſuppoſe, however, that either Houſe of Parliament would for a moment entertain the thought of adopting a meaſure ſo abhorrent from the principles of the King and the Conſtitution, ſo contrary to the diſpoſition and feelings of the people, and ſo deſtructive of all national happineſs and proſperity; and, therefore, we will ſay nothing more on the ſubject at preſent.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

Being pleaſed with Michaelis' illuſtration of Acts xxiii. 2—5, I take an opportunity of communicating it to others, by means of the Methodiſt Magazine, provided you judge it of ſufficient importance to occupy a page of that work. JOHN DONCASTER.

MICHAELIS enquires—1. "Who was this Ananias? 2. How can it be reconciled with Chronology, that Ananias was called, at that time, High-Prieſt, when it is certain, from Joſephus, that the time of his holding that office was much earlier? 3. How comes it to paſs that St. Paul ſays, 'I wiſt not, brethren, that he was the High-Prieſt;' ſince the external marks of office muſt have determined whether he were or not; a jeſt would have ill ſuited the gravity of a tribunal, and a falſehood ſtill leſs the character of St. Paul.—The queſtions are thus anſwered. 'Ananias, the ſon of Nebedæus, was High-Prieſt at the time that Helena, queen of Adiabene, ſupplied the Jews with corn from Egypt, during the famine, which took place in the fourth year of Claudius, mentioned in the eleventh chapter of the Acts.

"St. Paul, therefore, who took a journey to Jeruſalem at that period, could not have been ignorant of the elevation of Ananias to that dignity.——Soon after the holding of the firſt council, as it is called, at Jeruſalem, Ananias was diſpoſſeſſed of his office, in conſequence of certain acts of violence between the Samaritans and the Jews, and ſent priſoner to Rome, whence he was afterwards releaſed

and returned to Jeruſalem.—Now from that period he could not be called the High-Prieſt, in the proper ſenſe of the word, though Joſephus has ſometimes given him the title of αρχιερευς, taken in the more extenſive meaning of a prieſt, who had a ſeat and voice in the Sanhedrim; and Jonathan, though we are not acquainted with the circumſtances of his elevation, had been raiſed in the mean time to the ſupreme dignity in the Jewiſh Church.

"Between the death of Jonathan, who was murdered by order of Felix, and the High-Prieſthood of Iſhmael, who was inveſted with that office by Agrippa, elapſed an interval, in which this dignity continued vacant. Now it happened *preciſely in this interval*, that St. Paul was apprehended in Jeruſalem: and the Sanhedrim being deſtitute of a preſident, he (Ananias) undertook, *of his own authority*, the diſcharge of that office, which he executed with the greateſt tyranny.——It is poſſible, therefore, that St. Paul, who had been only a few days in Jeruſalem, might be ignorant that Ananias, who had been diſpoſſeſſed of the High-Prieſthood, had taken upon him a truſt to which he was not entitled; he might therefore very naturally exclaim, 'I wiſt not, brethren, that he was the High-Prieſt!' Admitting him, on the other hand, to have been acquainted with the fact, the expreſſion muſt be conſidered as an indirect reproof, and a taeit refuſal to recognize uſurped authority.——A paſſage then which has hitherto been involved in obſcurity, is brought into the cleareſt light; and the whole hiſtory of St. Paul's impriſonment, and conſpiracy of the fifty Jews with the conſent of the Sanhedrim, their petition to Feſtus to ſend him from Ceſarea, with an intent to murder him on the road, are facts which correſpond to the character of the times, as deſcribed by Joſephus, who mentions the principal perſons recorded in the Acts, and paints their profligacy in colours, even ſtronger than thoſe of St. Luke.

"Whoever reads the New Teſtament attentively, will continually find examples of this nature. And it is ſufficient, in anſwer to the queſtion, 'Is the New Teſtament ancient and genuine?' to reply, Compare it with the hiſtory of the times, and you cannot doubt of its authenticity."

THE PROVIDENCE AND GRACE OF GOD MANIFESTED;

In an account of the life and death of Mr. THOMAS TAYLOR, *of Bolton, Lancaſhire. In two parts: Part firſt, written by himſelf, and Part ſecond by his ſon, John Taylor.*

ABRIDGED AND CORRECTED BY SAMUEL BRADBURN.

PART I.

I Was born, September, 1744, at a place called Tong Fold, about half a mile from Bolton, Lancaſhire. As early as I can remember, I had very often comfortable viſits from the Spirit of God, by which my mind was powerfully drawn to leave my childiſh companions, and to retire into a neighbouring wood, where, by the river ſide, I frequently wandered about in a very penſive, painful ſtate of mind. But this

this was far from being always the case. For, at times, I found such sweet meltings of heart as gave me great satisfaction, though I was entirely ignorant from whom these delightful visits came. In these changes, between joy and sorrow, I was as a wandering sheep that had no shepherd, having none to direct me to the good Shepherd, who alone could bring back that which was lost. All that I heard about religion was, of people going to church on Sundays. Hence, I and my companions, when we went to church one part of the Sunday, spent the remaining part of it in sauntering about in the fields, or idled away the time in foolish chit-chat. There were then no Sunday Schools for children, nor any who seemed to regard the salvation of their souls, so that Sabbaths passed away from year to year, as if men were made for no other end but to spend their lives in this world, and then to be annihilated. Thus as I grew up, those tender relentings of heart, and that love to solitude, which had been so pleasing to me, in a great degree died away.

Before I was ten years of age, it pleased God, with a short sickness, to call my father away by death. But, Oh! how insensible was I to the loss I then sustained. Had the Lord spared him to have brought me up, (I have often thought) it would have been much to my advantage. But God's ways are often in the whirlwind, and his paths in the great deep. And therefore I now conclude, that this great loss might be for my eternal gain; for though, while my father lived, he kept me in such awe, that I was restrained from many things to which my heart was prone, yet this was not of any use to my mind, as it gave me no knowledge of my lost state, or of true religion.

I was then left to the care of an indulgent mother, who had four children; of whom I was the oldest but one. I believe she did all that lay in her power to provide for us. I was the only one that left her, being sent to an uncle that I might learn his trade, which was that of a weaver. During the time I lived with him, I was much given to follow the foolish amusements of other carnal boys, and shewed indeed, that "folly is bound up in the heart of a child."

Not answering the desire and expectation of my uncle, who had such a tender regard for me, that he exercised no authority over me, in about half a year I was sent back to my mother, who indulged me with so much of my own will, that I soon grew more wicked than I had been before.

All this time I was careless about eternal things; my chief concern was, how to get enough to eat, and to get among other rude boys to play, particularly on the sabbath-day, which was now spent in amusements that were far from being harmless. Among other sports, I was very fond of throwing at birds, striving in this cruel exercise, to out-do my companions. Yet even in this wicked way of spending my time, I was not without alarming convictions in my conscience. Nor did the God of all grace permit me to go on in my sins, without making me feel great sorrow of heart on many occasions. I well remember one Sunday, seeing a little bird perched on a bush, warbling

its Maker's praiſes, and throwing a ſtone at the harmleſs creature, I killed it. Oh! how my very ſoul was tortured, when I ſaw it lie dead! Struck with ſtrong conviction that I had ſinned againſt God in killing this his creature, I would have done any thing to have it again alive. Alas, for me! I knew not how to pray, I therefore, to make ſome amends, as I thought, digged a hole in the earth, and buried the little creature, weeping over it, and purpoſing never to do the like again. But theſe purpoſes, like many others, were as the morning cloud, and as the early dew, they ſoon vaniſhed away.

The Spirit of God, however, continued to ſtrive with me, and, had I enjoyed the means of inſtruction, with which boys and girls are now favoured, I think I ſhould have profited greatly by them; but having no one to guide me, I ſtill ſtumbled on in the dark, not knowing whither I was going. Yet I reaped this advantage from the goodneſs of God, in thus crying after me, I durſt not go to the ſame exceſs of outward wickedneſs, eſpecially ſwearing and lying, as ſome of my companions did, though my heart was no better than theirs; for I was often diſſatisfied with myſelf, becauſe I could not ſhow *the man*, as I thought ſome of them did. Surely this preſervation was owing to the reſtraining grace of God alone. Nor muſt I forget to mention the repeated proofs I had of a particular providence watching over me, and often preſerving me from an untimely death. Among many inſtances, I ſhall only mention a few. Having a great deſire to learn to ſwim, I went alone, one ſummer's evening, into our river, where it was very deep, and where there was, at that time, a ſtrong current of water. Here I thought I could learn to ſwim, and ſpreading out my arms and feet, I threw myſelf on the ſtream, and was ſoon carried out of my depth. No one being near to help me, I ſeveral times ſunk to the bottom, but with a kind of ſudden ſpring, roſe to the top, and ſtruggled hard to reach the bank, which, by the mercy of God, I at laſt effected, though ſo exhauſted, that I could hardly get out of the water. What is the mercy of God to a dark ſoul! I was truly glad at having eſcaped drowning; but inſtead of giving glory to my kind deliverer, I aſcribed deliverance to nothing but chance or good luck. O the ignorance, ingratitude, and inſenſibility of the unregenerate heart of man!

A very little while after this, I went from my work, without any other cauſe but that of lounging about like other idle boys, and ſtriving to climb upon ſome pieces of wood that were placed for a fence, which being wet and ſlippery, I fell off and ſprained my arm very much. The pain being great, I went home very ſorrowful, intending to conceal my folly from my poor mother, but it was impoſſible, for when I got to my loom, and laid my arm to reſt, I grew ſick, and fainting away, fell ſenſeleſs on the floor. This exceedingly alarmed my mother, who running to me, ſuppoſed I was dying, not knowing what had happened. However, coming to myſelf, I told her what I had done, and though ſhe blamed me, it was in ſo tender a manner, that I perceived ſhe was more grieved than angry, and her compaſſion for me, made her ſtrive to get me all the relief ſhe could.

It

It was a long time before I could work, which time ought to have been improved to fome good end; but this was far from my thoughts; and therefore another affliction, ſtill more ſevere, ſoon followed.

Being but juſt recovered from the complaint in my arm, I went, on ſome trifling occaſion, to ſleep in a neighbour's houſe, with a young lad of my acquaintance, where, being unacquainted with the ſituation I was in, and totally careleſs about it, there being a trap-door at the foot of the bed, I roſe in the night, on a common occaſion, and being half aſleep, ſauntered about the room, forgetting that I was not at home, and treading on the edge of the trap-door, which was looſe, I inſtantly fell through on the flags below. This happened about two o clock in the morning, at the time my mother and oldeſt ſiſter were getting up to waſh. They heard a noiſe, I ſuppoſe, of my ſhrieking as I fell, and came to ſee what was amiſs. By knocking at the door, they were quickly let in by ſome of the family, who had riſen on the ſame occaſion, and found me lying ſpeechleſs on the floor, to all appearance dying. By the aſſiſtance of ſome friends, I was removed into our own houſe, and put into bed, where I lay a conſiderable time before I rightly came to myſelf.

The firſt thing that diſcovered the effects of my fall was the ſhattered ſtate of one of my ſhoulders, out of which little pieces of the bone were ſticking up. A doctor was ſent for, who examined my ſhoulders, and declared that the bones were broken into a number of mere ſplinters, and that it would be very difficult, if poſſible, to reſtore them to their proper place. I was about four weeks under his care, to very little purpoſe, which gave my mother great uneaſineſs. She then made enquiry concerning a noted bone-ſetter, who lived about ſix miles off, and took me to him, who, when he had examined my ſhoulder, ſaid, that the bones were not put into their proper places; but as it had been ſo long ſince they were ſo placed, and were grown together in ſome degree, they muſt remain as they were, and, that through proper applications, he thought my ſhoulder might be ſo far reſtored, that in time I ſhould be able to uſe it, as I was ſo young, being then about fourteen years of age. I continued about three weeks under the management of this man; but as no alternative for the better appeared, my mother got me into the Manchester Infirmary, where I ſtayed three or four weeks. The firſt night I was there, was a moſt doleful one to me; for, being ſeized with ſomething like a quinſey in my throat, I was nearly ſuffocated, being hardly able to breathe. As I lay in this condition, I heard one of the patients ſay to another, "I think that lad will die before morning." This diſcouraged me much, having no one to ſpeak a comfortable word to me, nor to do me any good. And, alas! I had not the leaſt concern of what was to become of my ſoul, though I appeared to be launching into eternity. But the Lord in tender mercy ſpared me until the morning, when the nurſe and apothecary came to ſee how I was going on. They were much ſtruck, on ſeeing the ſtate I was in, and hearing what a night I had paſſed. I was then bled, and ordered to take ſome medicines, which ſoon

recovered

recovered me from the complaint in my throat. But when the doctor examined my ſhoulder, he told me the ſame thing which the others had, namely, that the bones were all miſplaced, and had now grown ſo together, that all he could do for me was, to apply ſuch things as would tend to ſtrengthen the part. Theſe things I immediately began to uſe, and by ſlow degrees ſome ſtrength came into it, though it was a long time before I could uſe it, ſo as to work at my trade.

One thing I would remark, namely, while I was in the Infirmary, a poor man who had been there ſome months before me, finding he muſt die in a ſhort time, called me to his bed-ſide, and told me that he was not prepared to die, on which account he was in great diſtreſs of mind, and that there were ſome ſins of which he had been guilty, that troubled him above all the reſt. Theſe things he thought he ought to confeſs, but he ſaw no one about him to whom he could confeſs them unleſs it were to me, as he heard no one ſay any thing about religion. Poor man! How unqualified was I to help or direct him, who was myſelf as ignorant as a beaſt of the way of ſalvation, nor did there appear to me to be one in the place that was otherwiſe. However, as he ſpoke ſo feelingly to me, I heard him attentively; and, as he deſired me not to reveal what he had told me till after his death, I promiſed I would not, and faithfully kept my promiſe. Not that the things he mentioned were of any importance, and as I left him in the Infirmary, I gave them no further thought. But I have often conſidered, ſince I knew the Lord, how well it would be, if ſome one, acquainted with experimental religion, were appointed in every Infirmary, who could adminiſter comfort to the ſouls of poor ignorant people, who, like this man, are actually periſhing for want of knowledge! Surely this would be a bleſſed work.

Being again at home with my mother, and my ſhoulder ſo far reſtored that I could follow my buſineſs, it might have been expected, that I ſhould have learned ſomething from my ſufferings, which might tend to my ſpiritual advantage. This, however, was very far from being the caſe. I got among my former companions, and went on as uſual, enjoying myſelf as well as I could, in the fooliſh, common ways of waſting my time, going after the hounds in the winter, and in the ſummer ſeeking birds, or fiſhing, ſtill burdening my poor mother, without a ſingle thought of any thing but about gratifying my own ſenſual appetites.

I was now ſixteen years of age, and being able to earn a little more money than formerly, I ought to have aſſiſted a tender parent who had done ſo much for me; but inſtead of attending to this my duty, I only fooliſhly ſquandered it away. For this I once paid very dear, and but for the mercy of the Lord, I ſhould have been cut off in my ſinful ſtate. Going one day into the market, and finding that fruit was very cheap, I bought a great quantity, and ate as much as I could, and went to bed with my ſtomach quite loaded with it, and ſoon grew very ill, ſo that before morning, I was in a raging fever, and continued perfectly inſenſible for three weeks, knowing no more of what paſſed in that time, than if I had been in a deep ſleep. I

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was attended by two doctors, who both gave me up, and the neighbours frequently came and ſtood by my bed, expecting to ſee me breathe my laſt. But it pleaſed the Lord, to give the fever a turn, ſo that I recovered ſurpriſingly, as a wonder to all who had ſeen me. This I recollect with a grateful ſenſe of the goodneſs of God, whenever I hear this verſe ſung,

"Oft from the margin of the grave,
Thou, Lord, haſt lifted up my head;
Sudden, I found thee near to ſave;
The fever own'd thy touch, and fled."

I ſay, I now recollect with gratitude, the goodneſs of God to me at that time, but I had no ſenſe of this then. So far from it, that, though the doctors declared, "I was one of the greateſt wonders they had ever met with," yet no ſooner was I reſtored to my former health, (it being the beginning of winter,) but I began to inquire about the hounds, and to run after them, as if nothing extraordinary had happened.

It has often been obſerved, that nothing can give laſting pleaſure to the ſoul of man, but God. Hence, the reſtleſs diſappointed ſoul ſeeks for a change from one amuſement to another. So it was with me. Being tired of the various ways I ſtrove to find happineſs in, and now and then feeling how wretched I was, I left all my former purſuits, and determined to learn to write. While this reſolution remained, I learned ſo faſt, that ſome ſaid, if I could not get my living by working, owing to the hurt of my ſhoulder, I ſhould be able to get it by writing. But, alas; I grew weary of this, and thinking I could write as well as I ſhould ever need, I gave this up, and again gave a looſe to my unruly paſſions.

(To be continued.)

OBITUARY.

TO THE EDITOR.

SIR,

SEPTEMBER 19, 1810, died our worthy brother, Mr. Robert Swann. A few days before, in converſation with a friend, he ſaid his work was done, and ſhould his death be ſudden, all would be well. On Sunday 16, he heard three ſermons; on Monday evening, he twice left his houſe, in order once more to hear the word, but was obliged, each time, to return without entering the chapel. He, however, read four chapters, ſung a hymn with his wife, prayed with her, and then went to bed. But he had not been there long before he was ſtruck with a paralytic ſtroke, and never after ſpoke an intelligible word.

On Tueſday, I went to ſee him, and found him ſpeechleſs. On Wedneſday, his happy ſpirit quitted its clay tenement, and entered into the joy of his Lord. Had he lived till the 21ſt, (the day he was interred) he would have been 79 years of age. The pall was borne by the Clergyman of the Church, a Diſſenting Miniſter, Brother Nicholſon, and myſelf. The Sunday night following, I endeavoured to improve the event to a large and attentive congregation. I was much affected, knowing that I was in the pulpit that had often been occupied by our deceaſed brother, and that he himſelf the Sunday before, was one of my hearers: I thought, how ought we to ſtudy, preach, and live, not knowing how ſoon we may be called to give an account of our ſtewardſhip. Brother Swann travelled many years in our connexion, and I underſtand that he was very

very useful, and much respected in most of the Circuits in which he laboured.

JOHN REYNOLDS, Jun.

Alnwick, Nov. 21, 1810.

AT Blackburn, Nov. 9, early in the morning, died Mrs. E. Bartholomew, aged 39, wife of Mr. Thomas Bartholomew.

She never fully recovered her lying in, which was in September, but continued in a languishing state, till, a little more than a week before her departure, a thrush appeared, and soon after, some other symptoms that haftened on the solemn event.

On Sunday morning, very early, Nov. 4, she had a very blessed manifestation of God's love to her. She awoke me, saying, "I thought he would not always hide the brightness of his face — He has blessed me indeed." She mentioned afterwards that these words were then applied to her heart, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, whom I shall see for myself, and not another." She dwelt with peculiar emphasis upon—*myself and not another.* On Monday 5, seeing me distressed, she said, "Do not distress yourself: the Lord is mine." On Wednesday, she was much engaged in prayer that the Lord would fit her fully for himself, saying, "Lord, perfect what is lacking in my soul;" and desired me to pray that he would do it. She mourned over herself, and longed for this blessing. I pointed her to Jesus, and entreated her to expect all from him alone, assuring her that none had any thing of their own to trust to, but that all must depend upon him. This, I believe, she was very sensible of, and had confidence in him alone for acceptance, saying, "I, the chief of sinners am, but Jesus died for me." And, speaking of heaven, she repeated the well-known words of Dr. Watts, "There we shall see his face, and never, never sin." She was, however, either that or the following day, powerfully assailed by the powers of darkness. When she mentioned the painful state of mind she was in, I recommended her to look to him who had loved her, and given himself for her, and that he would most assuredly look again on her, and visit her.

Being called away a few moments to attend to the children, a little after my eldest daughter came and told me her mother wanted to speak to me. As soon as I entered the room, I found her magnifying and praising God. "Now," said she, "I can die happy." In the evening she said to me, she felt as if she were about to enter into another world; her difficulty of breathing being great, I sent for Br. Lumb, and we received the Lord's Supper together, in which blessed ordinance she joined with all her heart: and soon after, the agonies of death came upon her. In the second agony, in a holy rapture, she twice cried out, "Glory! Glory!" After this, I asked, "Is the Lord with you?" She replied, "He is." Again, a little after, holding her dear hand in mine, I said, "My dear, if you feel you are approaching the heavenly world, raise your fingers." And she gave the sign several times. Thus left this vale of tears my dear companion in the wilderness, triumphing in joyful hope of eternal glory.

THOMAS BARTHOLOMEW.

On Nov. 21, 1809, Mrs. Ann King, of Bewdley, Worcestershire, departed this life in holy triumph, at the advanced age of 78. She had long been acquainted with the voice of the Shepherd of the sheep, whom she followed, by whom she was protected, and from whom she received the earnest of eternal life. Nearly half a century ago the concerns of her soul began to engage her serious attention. At that time, Methodism had no existence in Bewdley, and, what was worse, she knew none from whom she could derive any assistance in divine things. She felt herself in a "desert land," and often prayed the Most High to send some of his servants to instruct her more fully in the way of salvation. The Lord heard the prayer of his handmaid. Our Preachers soon visited the place, whom she heard gladly, and whose ministry was spirit and life to her soul. She opened her house for their entertainment, and with cheerfulness ministered to their necessities, according to the ability which God had given her.

Perceiving the power of the Highest accompanying the word of his servants, she said, "This people shall be my people, and their God shall be my God." Of this she never repented, for often when the little flock had fellowship with each other, their "fellowship was with the Father, and with his Son Jesus Christ." Love to the Saviour produced zeal for his glory.

glory. She pitied and prayed for a world which lieth in the wicked one, and particularly laboured to ſtrengthen the hands of her "companions in tribulation." More than thirty years ſhe was a claſs-leader, in which office ſhe acquitted herſelf to the ſatisfaction and edification of the church.

As ſhe derived ſupport ſolely from her own labour as a laundreſs, when ſhe began to deſcend into the vale of years, the fear of poverty ſometimes diſtreſſed her. The proſpect of a mere pariſh allowance, or of dependance upon the gratuitous ſupplies of friendſhip, was painful. The Lord, however, did not permit that which ſhe ſo much feared to come upon her, for when her infirmities increaſed, ſhe received, thro' the death of a relative, an annuity, which, with a trifling addition from one or two ſelect friends, rendered her circumſtances eaſy. From this time it does not appear that ſhe was any more the ſubject of anxious ſolicitude in reference to this world.

God honoured his hand-maid with much of his preſence during the cloſing ſcenes of life. Her end was not only peace, but joy. To her the comforts of the Holy Ghoſt were exceedingly multiplied. Death had completely loſt his ſting. "I have," ſaid ſhe, "been looking for my ſins, but they are covered—all covered—they are all blotted out for ever! bleſs the Lord, O my ſoul!" In this happy frame ſhe continued during ſeveral of the laſt days of her pilgrimage, alternately praiſing God, and exhorting, and encouraging her chriſtian friends to be faithful and zealous in his ſervice. When her ſpeech failed, her countenance continued to indicate that all within was peace. In her death the following lines of Dr. Watts were ſtrikingly exemplified.

"Saints may be joyful in their King
E'en on a dying bed;
And, like the ſaints in glory, ſing,
If God lift up their head."

Stourport, May 29, 1810. J. S.

MISSIONARY INTELLIGENCE.

Although the following letter was written near a year ago, it only came into our hands lately. We publiſh it becauſe we judge it calculated to ſhew the great importance of a miſſion in Jamaica, and to induce the young men of our Societies, who act as Local Preachers, and are qualified for the work, freely to come forward and offer themſelves to it.

From Mr. JOHN WIGGINS, Miſſionary in Jamaica, to the Secretary of the Miſſionary Committee.

Dear Sir,

ON the 28th of December I received your affectionate letter, for which I humbly thank you. I am ſo ſenſible of my great unfitneſs for the work, that I am ready to ſink under the conviction, and with aſtoniſhment to exclaim, "Who is ſufficient for theſe things?"

Your ſaying that you heard a good account of me at the laſt Conference, brings my faults to my mind this day, and teaches me the neceſſity of more gratitude to God, more poverty of ſpirit, and deep humility.

I rejoice to hear of the proſperity of the work of God in Great Britain and Ireland, and I hope e'er the Heralds of Free Grace ſhall have compaſſed the Nation ſeven times about, that the overthrow of Satan's kingdom ſhall proclaim to the world, "Babylon the Great is fallen, is fallen!"

But that none of the Brethren have offered themſelves for Foreign Miſſions, is to me matter of ſurpriſe and concern. It may be, many of them are waiting to examine their call, motives, and qualifications for ſo great a work, leſt they ſhould run without being ſent by the Infinite Diſpoſer and Lord of Miſſions.

But methinks when young men, who are at all called to preach the Goſpel, feel their hearts burn with love and zeal, and their bowels yearn over the wretched negroes, the ſubjects of cruel chains and ſlavery, they ought not to wait any longer reaſoning with fleſh and blood, but cheerfully devote their hearts and lives to the ſalvation of the heathen.

While the Lord Jehovah is addreſſing his church in that plaintive, heart-melting language, "Ethiopia ſhall ſtretch out her hands unto God;" and the time is come, but "whom ſhall we ſend, and who will go for us?" I truſt many of my young brethren will each in a rapture of holy flame, and willing reſolution, exclaim, "Here am I, ſend me."

Shall the crown ſo readily conſent to the abolition of the Slave-trade? Shall our princes and nobles form ſo many aſſociations for the protection of Afric's ſons? Shall our Gracious King, to protect their religious liberty, and open the way for their future happineſs, repeal

peal so many bad laws, and make so many good ones? And yet shall the end of all, their illumination and salvation, fail of its accomplishment for want of Missionaries, tho' Britain abounds with men whose hearts are full of Faith and of the Holy Ghost?

While the great men on the continent are overthrowing kings, thrones, and long established empires, what a comfort is it to find the Princes and Nobles of England circulating the Scriptures among the heathen, and labouring to extend the Redeemer's kingdom from Pole to Pole! And while the infidel Emperor and chieftains of France are daily peopling the regions of the dead, watering the earth with human blood, and laying cities, towns and villages in ashes, in order to banish the knowledge of the Crucified Saviour out of the world, what a blessing to see our good old Monarch in the 50th year of his reign, protecting and encouraging Missions in all parts of the world, for the establishment of a kingdom which shall never be moved! When all his earthly glory shall wax old as doth a garment, and melt and fade away, may he be clothed with white robes, honoured with a palm of victory, and decked with a crown of glory, incorruptible, undefiled, and that fadeth not away, in the heavens!

I can assure you, Sir, there is nothing in the West-Indies which should discourage any man of God; but, on the contrary, there is every thing which should encourage such men to come over and publish the gospel to the poor Ethiopians. I think what we meet with in Books of Geography, History, &c. concerning the heat and unhealthiness of this climate, has but little foundation in fact.

That thousands are swept off every year by Malignant Fevers, Yellow Fevers, and other disorders too foul to name, is true; but then they are chiefly the debauched and intemperate. The poor negroes, who have not the means of pampering themselves with high-seasoned food, rich soups, and strong liquors, are generally exempt from those plagues which are the just reward of the lazy, drunken, lewd and gluttonous.

But if these dreadful effects have sometimes been produced among the more ignorant and savage part of the slaves, can those be clear of their blood who are called of God, but refuse "to come over to help them" to conquer their native habits, and the influence of bad example.

Now whether it be the climate which affects the people, or their drunkenness, gluttony, and debauchery which infect the climate, I shall not determine; but this I know, that from my arrival in Jamaica, on the 1st. of January, 1807, till this day, not a single Methodist has died of either the Malignant or Yellow Fever, backsliders excepted. I will not pretend to say it was because they were Methodists, but the fact proves it was because they are christians. And the circumstance shews that holy, chaste, and temperate people, with moderate exercise, may live as safely in this climate as naked men may sleep on the bosom of a large magazine of Powder. But they may sleep as safely on powder with flaming lamps in their bosoms, as the former can live under the influence of depraved principles and debauched habits. In the one case, should the lamps burst, the sleepers' souls might escape to glory, but in the other, should the golden bowl break, the body and soul would be destroyed in hell.

In Jamaica, thunder and lightning are frequent, but not dangerous. The rains are moderate, and the heat little greater, I think, than in July or August in England. It abounds with all the comforts of life which the world can afford. The population is, I believe, upwards of half a million. The Island is divided into twenty parishes. Supposing each to have a Church and Minister, what are twenty Jamaica-Gospel Sermons every Sunday among 500,000 people. But it is doubtful whether they have ten sermons every Sunday, all over the colony. In this large city, which is the metropolis, and which, thirty years ago, contained about 30,000 inhabitants, and ought now to be supposed to contain double that number, there is only one Church, which will scarcely contain 500 hearers.

From this sketch of the present state of religion in Jamaica, it will appear that this is one of the most promising fields in the world for missionary labours. The island is rich, healthy, and beautiful; the population large, and the people remarkably kind and affectionate. Even the enemies of the cross treat us with greater civility and respect than we ought to expect under our present circumstances.

But what is still more encouraging, is, that we have neither the Idols, Priests, nor strong prejudices to contend with, which

which oppose the spread of the Gospel in Roman Catholic countries; but on the contrary, the whole Colony, like one large field, is white, unto the harvest. A spirit of loyalty and gratitude to our good king, and the most anxious desire for the victory of the cross, and the spread of the Gospel, manifests itself in every quarter, among the middle and lower classes of the people.

On the termination of our present painful struggle, Mr Johnston intends to divide this district into three circuits: 1. Kingston, 2. Morant-bay, and 3. St. Mary's. In the two former, we have good chapels, and from the liberality and zeal of the people, I think the work may spread over the whole Colony without much more expence to the Conference.

Our famine of the word of Life has been sore and long, and our furnace seven times heated; but, blessed be God, we have peace and harmony in our camp, and with confidence can say, "The God whom we serve is able to deliver us."

Before I left home, I really did think, that to preach the unsearchable riches of Christ to the Gentiles, and to seal my mission with my blood, was the highest ambition of my soul. But now, that I have my lot amidst confused noise, and garments rolled in blood, I am ashamed before God and man, because I display so little of the Christian, the missionary, and the soldier of Christ. But still the ruling desire of my heart is, to be holy, and useful; and were I as great as Wesley, Fletcher, or Paul, I would gladly devote my heart and life to the service of the mission.

In this city we have an old white Lady, the mother of our Society, a Mrs. Mary A. A. Smith, with whom the Doctor is well acquainted. She is a very sensible, pious lady. We have also a Mr. Cows, and Mr. Whyte, white men, and local Preachers: they are men of good information, sound judgment, and piety, and would make much more eligible missionaries than myself. Now, Sir, though I am indeed unworthy of your notice, I should feel much gratified if, by your kind letters, you would still continue to teach me the way of God more perfectly. Our humble, holy, faithful chairman, and his excellent wife, join me in love to yourself and family.

I remain, with much affection,

Your Son in the Gospel,

JOHN WIGGINS.

Chapel House, Kingston, Jamaica, Jan. 6, 1810.

Extract of a Letter from Mr. George Johnston, Missionary in Jamaica, to the Rev. Dr. Coke.

Kingston, Oct. 26, 1810.

Rev. and dear Sir,

I Embrace this opportunity, by the packet, to give you an account of the state of our mission at present. I left Morant-bay last Wednesday, where I have spent thirteen weeks, and am happy to inform you that we have the prospect of great success there. More than one hundred have been lately added to the Society: and a concern about salvation seems to be taking place among the slaves on the neighbouring Estates. And I hope we shall soon have a wider field of action. For, if it please God to make the word of his grace a blessing to those who come to hear, they cannot fail to become more humble and obedient to their masters, and I do not think that the prejudices of the gentlemen could stand long against their own interest. I believe that the servants and slaves in Jamaica have it in their power to make the gospel acceptable to their masters; and if those in Society live under the influence of the religion which we preach, the gospel will soon be encouraged over the land. My very heart longs for this. The salvation of the heathen is among my chief joys. To see them running to the chapel, as at Morant-bay, in order to devour the gospel word, would be a pleasing sight. Some of them there come more than eight miles to preaching on Thursday nights. And I am informed that some of the overseers are so good as to let them leave work as early as possible on those nights, in order to gratify them, and induce them to be laborious at other times.

We have been treated with more respect at the Bay than might have been expected. Sometimes we have had eighteen white gentlemen at preaching on Thursday evenings, and their civil behaviour is very encouraging. Some of the magistrates attend and hear for themselves. May God enable us to speak his word in in such a manner as at once to glorify him and profit both the ignorant and the wise. Our Society at the Bay is very simple and loving. Mrs. Johnston is much united to them, and it is with great reluctance she has left them, in order to return to town. Mr. Wiggins is now with them, and I hope God will crown his labours with success.

My labours for this quarter will be confined chiefly to St. Mary's, St. Thomas's in

In the vale, and St. Andrew's. We go to St. Mary's on Saturdays, and return on the Mondays, in order to be as much with our friends in town as poſſible. We go to the other places, and return the ſame day. St. Mary's is about 30 miles from hence, St. Thomas's 20, and St. Andrews 16 miles.

I am confident that we ſhall not have ſucceſs in St. Mary's, unleſs a preacher lives there, and a houſe be erected for preaching in. I have obtained a preſent of an acre of ground from a lady for that purpoſe, which will be conveyed to the uſe of the preachers ſent by the Conference, whenever it ſhall be thought expedient to build upon it. The expenſe of erecting ſuch a place as it will be proper to build, will not be leſs than one hundred pounds ſterling, and, if it pleaſe God to open the way in Kingſton, our friends will be able and willing to bear the expense. Yea, I dare ſay it for them, they will rejoice to do it.

Our good friend, Mr. Fithly, at Port-royal, left this world for a better, laſt night at ten o'clock. He has been a long and great ſufferer in this life, but he ſuffered like a chriſtian. His patient meekneſs and enduring fortitude teſtified that his hope of heaven was well founded; and he now reſts in the preſence of his maſter, and his happy ſpirit is filled with the joys of his Lord.

I hope we ſhall receive the Minutes of Conference by the firſt packet.

Your Son in the Goſpel,

GEORGE JOHNSTON.

Extract of a letter from Mr. William Griffith, Miſſionary at Gibraltar, to the Miſſionary Committee.

Gibraltar, June 19, 1810.

Dear Brethren,

Our new Chapel will be opened, I truſt, in the beginning of Auguſt, as it is now nearly completed.

With reſpect to the ſtate of the Society and Congregation, there is much room both for faith and gratitude. The Society is fewer in number than ever it hath been ſince my arrival; for we have loſt two by death, and ſeveral by removals; I believe ſeven, if not more, within four months. In ſhort, the army being fluctuating, the number of ſoldiers who attend, is very ſmall in compariſon to what it has been. But yet I truſt there are ſome favourable appearances of a more permanent kind than ever there were formerly, as a good many of the inhabitants now attend. And ſeveral young women, who not only attend conſtantly, but have met a few times in claſs, in particular, I hope are truly deſirous of ſalvation. Moſt people expreſs a perſuaſion that our new Chapel will be well attended. The letters I ſee from the army in Portugal are very favourable. The laſt I ſaw, ſignified that their Society was about 40, and about 100 perſons attend on Sunday evening; and pardon me when I ſay this is a part of my Circuit, although I cannot attend it, (would to God I could!) as moſt of the old members have gone from this place. They ſay the work of conviction and converſion goes on powerfully among them. I ſhould like, if I had room, to give you ſome extracts from theſe letters. Bleſſed be God, they often gladden my heart. Oh, Sirs, a ſoldier ſaved is a miracle indeed! And yet, I am perſuaded, they not only ſtand their ground, but alſo grow in grace. I often find the promiſes and preſence of God with me, although at other ſeaſons I am in much heavineſs, which is increaſed by my being here alone. For, as you may eaſily ſuppoſe, many things occur which I cannot communicate to any one. Although, thank Providence, we live in love and peace together. My family are all well, ſave the youngeſt child, who has been poorly a few days paſt. The warm weather is very trying to children.

Your's affectionately,

WILLIAM GRIFFITH.

Extract of a ſecond letter from Mr. William Griffith, to the Miſſionary Committee.

Gibraltar, September 15, 1810.

The laſt letter I received from Mr. Johnſon, came to hand too late to be anſwered in time for the Conference. Therefore I have waited until now, in order that I may be the more particular. Our Number in Society is 42. About half of theſe are women, four of whom have lately joined us, and I hope are deſirous of ſalvation; thoſe of the army who have left this place, are, conſequently, not included. I truſt, however, they are going forward. They very lately had upwards of 40 in Society, and near 200 hearers upon the Sabbath evenings. As to the proſpect of the work in this place, upon the whole, I truſt

truſt, appearances are favourable. We opened our new Chapel on Sunday, Aug. 12. And, although our morning congregation was ſmall, we collected upwards of £17 at parr then, and in the evening, nearly £7 more. In the evening, about 150 perſons attended, beſides children. And we ſtill have about the ſame number on the Sunday evenings, and ſometimes near 200. I ſuppoſe not more than 30 of theſe perſons attended when I firſt came. We have let near 100 ſittings in the chapel for the enſuing quarter, the moſt of whom, I truſt, will continue to attend. Some of them ſeem to be under very ſerious impreſſions, although, I fear it will be ſometime before many of the inhabitants be diſpoſed to unite with us, being prejudiced againſt claſs-meetings; but all things are poſſible to him with whom we have to do.

But I do not judge of the ſucceſs of the goſpel in this part of the world, by its ſucceſs in this place alone: and yet for a ſinner to be converted in this ſink of profaneneſs and debauchery, is a miracle of grace; for perhaps few places ſwarm with more perſons among the Britiſh inhabitants, who have been favoured with a religious education, and have ſat under a Goſpel miniſtry, and yet have leſs appearances of it, than this. But when I conſider thoſe of the army and navy that touch here, who need the means of grace to preſerve or revive the work of God in their ſouls, together with the advantage of this ſituation for circulating Bibles, Tracts, and I truſt, the love of God, to all parts, I am perſuaded the good ultimately done here will not be known, until that great and glorious day arrives, when God will be glorified in all his ſaints. At the ſame time, I am perſuaded the place requires a perſon of deep piety, good gifts, and ſound judgment, diſpoſed to exerciſe authority with tenderneſs, forbearance, and prudence, having frequently none but God to look to for direction.

Mr. Johnſon inquires again how far it is practicable to have a change in this place, &c.? I have endeavoured to conſider this point alſo, and have made inquiry of the ſociety and others. And, I think, a change once in four years would be for good: not leſs frequently, as it might deſtroy the advantages of an itinerant plan, which, I am ſure, is attended with much good to the people. Not more frequently, becauſe there will, of courſe, be many things for a perſon to learn, before he will be ſufficiently acquainted with the ſtate of the ſociety, having no other preacher to give him information of any thing. Beſides the expenſe of changing too frequently ſhould be avoided. And the fluctuation of the inhabitants, both in the army and mercantile intereſt, is ſuch, that, at the four years' end, a great part of his hearers will, of neceſſity, be almoſt new to him, and he to them, as many are coming and going every convoy. In writing thus, I deliver my thoughts freely, hoping for the appointment of a Preacher to ſucceed me next Conference. I am, however, in no wiſe anxious either to remove or ſtay. But moſt gladly would I reſign my poſt to another that might be more uſeful. Yet I ſhould like to ſee a dwelling-houſe erected for a preacher before I remove, knowing the inconveniencies I have laboured under in this place. I truſt, I ſhall to all eternity bleſs the Lord for his goodneſs, in making me a hewer of wood and drawer of water in this place. As I truſt I have ſeen his hand in leading me, ſo alſo I view it an unſpeakable favour that he hath made *me* the inſtrument of raiſing a houſe to the honour of his name. As I am confident, had not ſome perſon been ſent out, no place would have been built. It will always gladden my heart upon reflection.

Many ſeaſons of refreſhing I experience from the Lord; and the precioufneſs of his word and promiſe, I truſt, increaſes. The hardneſs of my heart, however, and weakneſs of my faith, I have too frequent cauſe to deplore.

Your's, affectionately,

WM. GRIFFITH.

POETRY.

POETRY.

We do not know to whom we are indebted for the following Ode. It has been long in our poſſeſſion, and we hope will be acceptable to our Readers, eſpecially as it is ſuited to the ſeaſon.

FOR THE NEW YEAR.

GREAT Parent of this crowded ball,
Who form'd us men, to ſave us all!
Firſt, laſt, inviſible, unknown,
As GOD! within thy dazzling throne.

In ſome myſterious golden ſky,
Beyond the ken of angel-eye;
Source of all life, who every ſpace pervades,
Through Heav'n's broad ſunſhine and the gloomieſt ſhades!

Before Thee all, without a ſcreen,—
Thee, always felt, but never ſeen:
Unleſs in that corporeal frame,
Of mortal mould, to hide the ethereal flame;

Which once on Tabor's top with glory ſhone,
The GOD reveal'd,—and gliſten'd like the ſun;
Nurs'd in the manger—on the croſs reclin'd;
Sad pillows of ſo great a mind!

O Father, if a baniſh'd child
Dare think thee once more reconcil'd;
Again re-animate, with angel fires,
This grief-worn ſpirit with divine deſires.

Teach him to paint this hallow'd ſphere,—
The beauties of the opening year;
The various Seaſons as they roll;
And the bleſs'd comforts of the whole.

The *Air*, beyond all boundary ſpread!
Above, below, and all around!
Upbears, *pavilion'd in its ſtarry bed!*
This pendant ball, where peopled realms abound!

The earth ſhall freeze from pole to pole;
In iron chains her ſtores confine,
Till her warm breath unbars the gaol,
And the bright ſun-beams melt the mine.

Then darts the green blade from beneath the clod!
The light lark hovers thro' the parting cloud,
In æther loft, ſings ſweetly to her God,
And then returns, with ſinking powers endow'd:

The cluſt'ring buds that grace Pomona's grove,
Peep from their ſylvan tops to meet the beam,
That cheers the cuckoo with her note of love
And warms the ſhining ſcales that deck the ſtream!

Then capp'd with flowers the bloſſom'd orchard glows!
A thouſand colours catch the trav'ller's eye,
Out flies the odour of the expanding roſe!
Creating round a ſoft Arabian ſky!

New life the ſwallow feels beneath the rock,
By ſlow degrees ſhakes off her torpid powers,
Then ſwims thro' air, recover'd from the ſhock!
While the bee ſips the fragrance of the flowers!

Light trips the ſhepherd-boy at early dawn,
To count his lambs upon the ſloping hill,
The diamond dew-drops ſpangling o'er the lawn!
His lambs and he, alike, eſtrang'd to ill!

The mower ſweeps his ſcythe along the mead,
The reaper's ſickle turns the bending corn,
The lowing herds in flowery paſtures feed,
And Autumn's ample ſtores our realm adorn.

Then drops the mellow peach, with fragrant down,
Ting'd with ſuch colours Raphael never drew!
The preſs o'erflows with nectar all our own!
And the brown ploughman turns the glebe anew.

Then, the whole produce of the year ſecur'd—
Sharp winter throws her mantle o'er the world;
The fleecy ſnow deſcends, the flocks immur'd,
And round the hills the rattling hail is hurl'd!

Within, the farmer's family employ'd—
The flail, the diſtaff, and domeſtic wheels
Cheer the whole ſcene, remove the aching void,
Which diſſipated grandeur ever feels!

Then, to the church, with holly crown'd he hies,
The Chriſtmas carol ſoothes the ſacred hour,
That drops down comfort from the ſmiling ſkies!
The Saviour ſhews the once-offended pow'r!

O, when ſhall Peace his righteous kingdom bring?
When ſhall his ſpirit renovate the great?
When ſhall the Bonapartes his meekneſs ſing;
And Reformation crown each church and ſtate?

O Lord, how long ſhall millions thirſt for blood?
How long beneath the altar groan the ſaints?
Pity thy creatures on the trembling flood!
The feeling ſoul for ſuffering nature faints.

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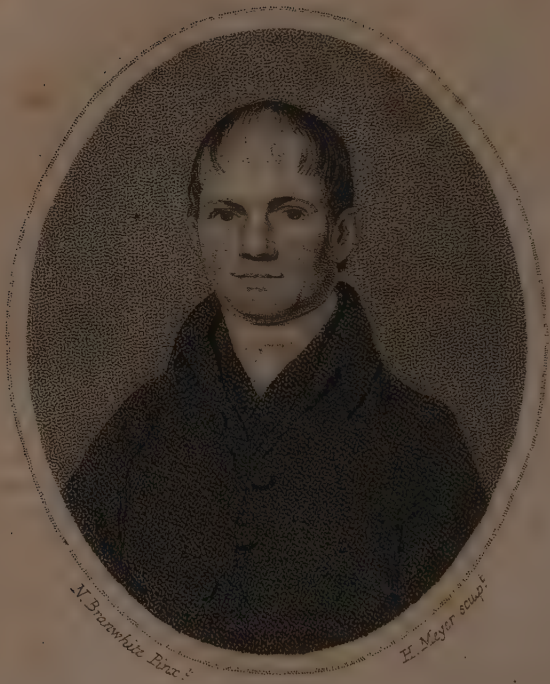

MR. THOMAS SLUGG.

Preacher of the Gospel &c.

THE

METHODIST MAGAZINE,

FOR FEBRUARY, 1811.

BIOGRAPHY.

MEMOIR OF Mr. ROBERT LOMAS.

(Continued from page 15.)

III. From the time when Mr. L. began to travel, till his Marriage.

DURING his first year as an itinerant, Mr. Lomas's mind was much exercised and discouraged; so that it was with difficulty his friends prevailed on him to continue in the work. The evil reasonings into which he fell, greatly hindered his studies, and, perhaps lessened his usefulness for the time; but, in the issue, were over-ruled for good: for when his mind was perfectly satisfied that he was in the way of Providence, he spared no pains in his labours for the glory of God and the good of souls. He is very circumstantial in recording what passed in his mind on the occasion. I shall make a few extracts from his papers.—"In a little time I began to be sorely tempted of the devil. It was represented to me that I might have been as useful at home, where I might have been serviceable to my parents also, and have lived independent of that support which, as a travelling preacher, I received. I was inclined to think that if I were supported as a Preacher of the Gospel, I ought to preach more, or do something more than I did, (though it was evident I preached as much as my constitution would bear) and that I might have employed my time from morning till night in work serviceable to the ministry. I said in my heart, if St. Paul were upon earth again, and had no more to do than I have in the vineyard of the Lord, he would labour with his hands, and be chargeable to no man; not considering that it was quite necessary for me to employ my vacant hours in preparation for preaching, &c. whereas the Apostle was divinely inspired. Thus I reasoned, and thus to some I talked; while what my friends said in opposition made little impression on my mind. I almost determined to desist from travelling, at the ensuing Conference. In this frame of mind, I wrote to my much-esteemed friend ———, stating my reasonings and thoughts in all the strength of which I was capable; expecting

to gain him over to my way of thinking. His anſwer, though it croſſed my expectations, was ſatisfactory to my mind. He ſhewed me clearly that I was under temptation; that my thoughts were vain and groundleſs; and that I ought to be thankful to God for having brought me into ſuch a ſituation. I did not, however, give up all thoughts of ſettling in buſineſs, till nearly the cloſe of the year."

At this time the diſpute about the chapel at Dewſbury, and the ſettlement of chapels in general, was at the height. This did not a little perplex his mind. Accuſtomed to *bottom* every ſubject of importance, he inveſtigated the merits of the cauſe, and his mind became ſatisfied. To me his detailed account of the reaſonings and perplexities of his mind at the time alluded to, is highly intereſting. We exchanged ſeveral long letters on the ſubject, at the time; and I have often found pleaſure in reflecting that God was pleaſed to make me the inſtrument of ſettling his mind.

In the year 1790 he writes as follows: "I was appointed for the Wolverhampton circuit, Mr. Jeremiah Brettell, whom I found a very friendly man, was my Superintendant. I went into the circuit in the fear of the Lord, and with a ſingle eye to his glory. I found the ſocieties ſmall, but affectionate and agreeable. Madeley and its vicinity were in the circuit. We preached in Madeley, Madeley-Wood, Coalbrook-Dale, &c. places, once highly favoured with the miniſtry of that great and good man, the late Rev. Mr. Fletcher. Mr. Horne, then Curate, had been a travelling preacher, and was ſtill a brother. I found my heart much united to him; we often took ſweet counſel together; and he was a mean of ſhewing me my ignorance, and yet of ſtrengthening my hands. Mrs. Fletcher, the widow of the departed luminary, was herſelf a burning and ſhining light. I lodged in her houſe once a month. Her converſation was made truly profitable to my ſoul. I never left her houſe without having received a bleſſing in it. Several times I was remarkably refreſhed. Once in particular, my ſoul was much drawn out after purity of heart; and wreſtling in prayer, I certainly did obtain a far greater meaſure of grace than I had enjoyed before: yet I could not ſay that I enjoyed perfect purity. Whatever I might have at the time, I afterwards found things inconſiſtent with it; too much elevated by applauſe, too much depreſſed by cenſure, &c. However, the Lord preſerved me, and enabled me to grow in grace, and to labour with a degree of ſatisfaction to myſelf, and profit to the people. At Shrewſbury, we had liberty to preach to the debtors and felons. I preached to them ten times, and with much pleaſure, and I think that I ſeldom, before or ſince, ſo fully entered into the *ſpirit of my miſſion*. My heart often glowed with love to them, and I ſeemed as if I could have imparted, not the Goſpel of God only, but alſo my own ſoul.

Two

Two malefactors ſuffered. I viſited them when under ſentence of death, and had reaſon to hope that one of them (a fine young man) had found peace with God. The other ſeemed very penitent—his ſoul trembled within him, and he cried to God for mercy with an exceeding bitter cry."

Here is a fair ſpecimen of Mr. L.'s ſpirit, diligence, and zeal in the cauſe of his bleſſed Lord and Maſter. It would, probably, be deemed too tedious to inſert, year after year, the obſervations he made in various parts of the Lord's vineyard in which he laboured; and however intereſting and gratifying to his particular friends, the brevity required in this memoir, forbids it.

At the Conference 1791, he was ſtationed at Bolton, with Mr. Robert Roberts, of whom he ſpeaks in high terms as his "*Overſeer*," and a friendly, affectionate man. The venerable Mr. Hopper too, who reſided at Bolton, was uſeful to him. And he found a family of peace and love in the houſe of the widow of George Eſkrick, where he lodged. Such names ought to be had in remembrance amongſt the Methodiſts. This year Mr. L. enjoyed liberty and comfort in his own mind, and ſaw much fruit of his labours. "My mind," ſaith he, "was uncommonly deſirous to ſee the work proſper. At times, when engaged in prayer on this account, I have been in an agony. The Lord, in ſome meaſure, gave me the deſire of my heart; I was bleſſed with more ſeals to my miniſtry this year, than both the preceding years. Several times we had large out-pourings of the Spirit. Truly the Lord was gracious to me through the whole of this year, he often refreſhed my ſoul with his heavenly grace; enabled to devote my heart to him and his work fully; and gave me greater courage while ſpeaking in his name."

At the Conference in 1792, he was appointed to labour in the Halifax circuit, with Mr. Pawſon, where he continued two years. On ſeveral accounts, he takes particular notice of the occurrences which took place during his labours in this circuit. "The manner in which I was received by Mr. and Mrs. Pawſon," ſaith he, "I ſhall never forget. Such condeſcenſion and affection, ſuch eſteem and good-will, I ſcarcely ever ſaw before. Mr. P. regarded me as his ſon, conſulted my welfare in every poſſible way, and found pleaſure in my happineſs. Mrs. P. alſo, gave every proof of chriſtian affection. I have reaſon to be thankful for the many uſeful hints that have dropped from her lips, on chriſtian experience and preaching."*

* It is with pleaſure I embrace this opportunity of communicating to the Reader ſome information reſpecting the eminently pious Mrs. Pawſon, who departed this life at Leeds, June 2, 1809.

By humility, meekneſs, gentleneſs, chriſtian ſimplicity, deadneſs to the world, habitual ſpirituality of mind, and entire devotedneſs to God, ſhe roſe above the common ſtandard of chriſtian experience and practice; and her latter end correſponded with

"I knew my unworthiness," adds Mr. L. "of such associates; but had a strong desire to improve my advantages, and was led to pray heartily, that the Lord would give us his blessing together, and make us useful in his church."

In June, 1793, Mr. Lomas experienced a considerable revival of religion in his own mind. His own account of it is as follows:—"Saturday, before private prayer in the forenoon, I was led to think much about my indifferency, unfaithfulness, and wanderings, and the causes of these things; I concluded that my heart was not so much devoted to God and his work as it ought to be, and that I wanted a greater salvation. For some years I had seen the possibility and necessity of *entire* sanctification; and that it was the work of God, and obtained by faith, and therefore might be granted in one moment.

with her general spirit and conduct. Before the death of her beloved husband she was much afflicted, and afterwards had several severe attacks of the complaint which terminated in her dissolution. In October, 1808, I paid her a visit; she was then recovering from a severe illness. The only thing she wished to see before she left the world, was a new edition of her husband's sermons: and when that was promised to her, she seemed to have every desire gratified. After spending several days with her, I took my leave, with inexpressible emotion; expecting to see her face no more; which so happened. Mr. Stanley, who visited her almost daily in her last illness, transmitted to me the following account:—"About three in the afternoon, June 2, 1809, died Mrs. P. For some time she had been on the decline, and the nature of her disorder was such as led her friends to expect her death would be sudden. Of this Mrs. P. also was informed, and made it the subject of her conversation: not with terror and alarm, which those in bondage through fear of death, would have done, but always with composure of mind, while every feature of her countenance beamed forth pleasure. Contrary to expectation, her death was gradual, which afforded me an opportunity of visiting her frequently, and of knowing the state of her mind from day to day. During the whole of her illness, her faith was unshaken, her hope bloomed with immortality, and her consolations abounded. She evidenced in her last moments, the most anxious solicitude for the prosperity of Sion in her fervent prayers for it. The day on which she died I spent some time with her; she was perfectly recollected; her old tried friend, Miss L., was sitting by her. The first subject of conversation was her late Husband's sermons, which were in the press; she was much pleased at it, and fully persuaded that the sermons would advance the glory of God; she prayed that the Lord would attend them with his blessing. She expressed her fears that many of our people were falling into conformity with the world. At three o'clock in the afternoon her class was to meet in her parlour, to renew their tickets. I thought it improper for them to meet in the house, as she was dying; and proposed to meet at another place; when, to our surprise she said, *No! do favour me with this one thing, let all my class come into my chamber, and I will take my Ticket also. I have been above thirty years a Methodist, and I shall die one.* It was about ten o'clock when she said this. But while the members of her class were assembling, filled with sorrow, all expecting that this would be the last meeting they should have with her on this side eternity, she breathed her last, viz. about seven minutes before three o'clock. I proposed many questions to her, such as the occasion suggested; and received the most satisfactory answers. She said, 'My joy is not so rapturous as some I have known and read of; but I have no doubt, no fear, I am going to my blessed Jesus.' While we were at prayer, much of the divine presence was felt. Her soul was wholly stayed upon God; indeed, her end was such as every good man would wish for." I regret that I had not the opportunity of witnessing her dying comforts: Two years I lived in the house with her; in her, I saw how a christian *lives*, and it would have been at once agreeable and profitable to have seen the christian die. May my latter end be like her's! Amen. Probably Mr. Sutcliffe, in whose hands she left her papers, will furnish a larger account. J. E.

moment. Now these things rested with uncommon weight on my mind, and I was much drawn out to pray that the Lord would cleanse me from sin. I cried to God with many tears and strong wrestlings, O Lord! I beseech thee, deliver my soul. It was not long before my soul felt a calm, and a sinking before God, conscious that he must do the work, or it must be undone; then my faith grew stronger, and my soul waited for his salvation. In a very little time I could rejoice in God with joy unspeakable and full of glory. I knew, I felt that he had entire possession of my heart, and that he was all my own. I found unspeakable pleasure in repeating the words of the Psalmist, *I am thine.* I am thine, thine! I am thine! I cried again and again, and my soul was filled with rapture. Glory be to God for his mercy! May I praise him with my latest breath, and to all eternity! Amen."

About a week after the time just mentioned, he was favoured with another remarkable out-pouring of the Spirit. His account of it is as follows:—"Sunday, June 23, I held a love-feast at Greetland. As I was going to the place, and after I arrived there, I was led to inquire *What can I say to do the people good?* I committed myself to God, and, I hope, he directed me in the choice of subjects. I found liberty in preaching, but nothing out of the common way. In the love-feast I bore my feeble testimony to the truth, and spoke explicitly of my own experience; saying, For some time I have found nothing contrary to the love of God and man, and as far as I know, the Lord has cleansed me from all sin; but of this I want a clearer witness. What was said seemed to have a good effect upon the people in general; they were evidently stirred up to lay hold upon the Lord. I was desirous to spend a little time in prayer, and requested several brethren to use their liberty. They did so, pleading with God for themselves and others. I found myself uncommonly affected while one of them was praying earnestly for me. With my whole heart, with all the powers of my soul and body I then cried to the Lord for a general blessing. As I prayed and pleaded, my faith was strengthened, and I said, *O Lord! if it will not displease thee, we would wrestle with thee, as Jacob did; and with Jacob thou wast not displeased, &c.* Immediately my whole frame felt the power of God, and the whole house seemed filled with his glory. I continued praying, or rather praising God. My soul was lost and swallowed up in him. I had before been blessed in a similar way; but never in that degree. I felt myself under infinite obligations to my God and Saviour, and gave myself to him to Eternity. May I never recall what was so freely and fully surrendered!"

From this time Mr. L. appears to have enjoyed much communion with God; and the holy fire, glowing in his heart, encreased his

love

love to souls, and his zealous exertions in the work of the ministry; in which he was successful out of the common way. There was an extraordinary revival of religion in the circuit; great numbers were called out of darkness into marvellous light, and turned from the power of Satan to God, and obtained remission of sins, and an inheritance amongst them that are sanctified by faith in Christ. He observes, "They have some irregularities amongst them; but I hope that time will bring about regularity." He rejoiced in those distinguishing marks of a real work of God, which he perceived in many, and by frequent conversations and exhortations laboured to correct what he deemed extravagant in the manner of the new converts.

The time now approached when he was to be admitted into full connexion as a travelling Preacher. For that transaction he prepared with much seriousness. He regarded it as a solemn ordination to the Christian Ministry, though not accompanied with the imposition of hands; and was anxiously concerned to improve the ordinance, and to obtain grace, to make a full surrender of himself to God and his people. He considered the subject in all its bearings and relations, and his views, feelings, resolutions, prayers, &c. do honour to his head and heart. Hear what he says on the occasion. "I have travelled four years, and am about to be received into full connexion. Let me then think about it. What others do is not of so much consequence to me, as what I am to do myself. I am to give up myself to the Methodist Conference in order to be received by them into full connexion. 1. Who are the men with whom I am going to be joined? A body of men generally called to preach the Gospel, and to do the work of the Ministry. 2. For what purpose am I to be united with them? That I *may better* do the *same work*. 3. But am I called of God to this work? He has the prerogative to send labourers into his harvest; and if he do not call me, it is impossible for men, however exalted and dignified, to authorize me. Let me then examine this important point. I think I am called; and have thought so long. This has induced me to act as a minister. This has been a support to me when matters have not succeeded according to my wishes; and when I have met with oppositions, temptations, and troubles. But what ground is there for these thoughts? 1. I trust I understand the Gospel of Jesus Christ. 2. I have found, and do find 'it is the power of God unto salvation.' 3. It has been often and strongly impressed upon my mind that God has called me to preach his Gospel. 4. I have had *outward calls*, concurring with this inward call. 5. God has endued me with the ability of expressing what I know and feel concerning his Gospel. 6. He has favoured me with some degree of success in his work: i. e. Sinners are convinced, awakened, and justified; and believers are established

eſtabliſhed and built up. 7. So far as I know my heart, the glory of God and the ſalvation of ſouls are my objects, and the love of God and man, my motives in this work. 8. Many of God's children have told me, they believe I am called to the work; and *not one* that I can recollect has ſaid the contrary. 9. There are various degrees of ability and ſucceſs: it is not neceſſary, in order to a call, to be favoured with the *greateſt degree*. 10. If I have but *one talent*, I am called to improve it; and if the Lord makes me in *any way or meaſure* uſeful, I ought to be thankful. 11. If I know any thing of the influence or help of God's Spirit, I am ſure I have experienced it, and that in various ways, while engaged in preaching; enlightening, animating, and encouraging me. 12. God calls me to do all the good I can to my fellow creatures; and I have done more good ſince I became a travelling Preacher, than I did before, or was likely to do without undertaking that office. On theſe grounds, I conclude, that I am called of God to the work of the Miniſtry. But if God call me to the Miniſtry, does he call me to do this work in connexion with the Methodiſt Conference? I think ſo. Why? 1. I was called amongſt them. 2. I believe their doctrine. 3. I judge their Church government beſt calculated to edify. 4. I believe God has moſt Miniſters and people amongſt them, (that is, more than among any other body of people in England that he was acquainted with.) 5. I believe I ſhall have greater opportunities of being uſeful in connexion with them than elſewhere. 6. They have called me into fellowſhip with themſelves as a Preacher. 7. They call me now to a cloſer union.

"But what are the terms of this cloſe fellowſhip? And can I comply with them? Mr. Weſley admitted preachers into full connexion during his life. Since his death, this has been done by the Preſident of the Conference. I have reaſon to believe no improper terms will be impoſed. However, that I may prepare as much as poſſible, let me inquire concerning the form of admiſſion." Then follows in his private papers, a detail of all the queſtions uſually propoſed to Candidates, with his anſwers, and the following obſervation. "Should I be examined thus, thus I can anſwer. If I be interrogated differently, I muſt anſwer according to my light and ability at the time. In what other views may I conſider my admiſſion? 1. With reſpect to the Conference, as an act of theirs, it is an admiſſion to a participation of all their privileges; as an ordination or appointment for the work of the miniſtry. 2. With regard to myſelf, I ought to conſider this reception, after anſwers to the queſtions, as a more full, formal, public, and binding ſurrender of myſelf to God and this great and important work. Surely, then, it ought not to be done without meditation and prayer, ſerioufneſs and ſincerity: let me reconſider the work itſelf, and the

obligations that are impoſed on me; carefully examine myſelf as to my willingneſs; actually dedicate myſelf to God in private; and do this in public at the appointed time.

"What is this work to which I am about to devote myſelf? Anſwer: The work of the Miniſtry, conſiſting of preaching the Goſpel in public, ſimply, fully, zealouſly, and faithfully; viſiting the people, eſpecially the ſick, the aged, and the backſliding; viſiting, as much as is conſiſtent with other duties, from houſe to houſe; doing all the good in my power to all; meeting the Society, Bands, and Leaders; helping in every part of the work, and adminiſtering the ordinances. In ſhort, my buſineſs is to ſave as many ſouls as I can. This is my work, in which I am *always* to be employed directly or indirectly. I am to adopt the moſt effectual means to accompliſh this great end—the ſalvation of ſouls.

"I am under obligations to do this. 1. I am the Lord's. He hath made me; he hath bought me; I have renounced all property in myſelf, and am in his hands; I have no right to diſpoſe of myſelf, but am altogether at his diſpoſal. 2. *He* calls me to this work; he chooſes to employ me in this way. 3. This is not only *his* will, but *my benefit or privilege.* It is the greateſt honour in the world to be thus employed. It is a work which affords the moſt exalted pleaſure, *when we enter into the ſpirit of it.* It is and will be truly advantageous. It is of preſent uſe: I have thus more helps in the way to the kingdom than private chriſtians. I am not expoſed to ſo many dangers from the world, &c. It will be of great advantage to me in the life to come, if I continue faithful unto death. What a pleaſure to meet ſouls in heaven, to whoſe ſalvation I ſhall have been inſtrumental. 'They that turn many to righteouſneſs ſhall ſhine as the ſtars in the firmament for ever and ever.' 4. The Lord hath engaged to go with me, and to perfect his ſtrength in my weakneſs.

"Come, then, my ſoul, enter into thyſelf, and ſay, art thou willing and ready, freely and fully to devote thyſelf to God in this way? Anſwer: My heart is engaged in this work, in which I have been employed, more or leſs, for eight years. I am willing and ready, ſo far as I know myſelf, to devote my ſoul and body's powers to the work. May I obtain mercy and grace from the Lord! Amen.

"From a conviction of my duty and intereſt, and in the ſincerity of my heart (if I know myſelf) I *do* dedicate all to God in *this* work. 1. I renounce the world, and the creature, and all other enjoyments, employments, and purſuits, ſo far as they ſhall be found inconſiſtent with this great and holy work; and do therefore moſt ſolemnly promiſe and vow, as in the preſence of the Searcher of all hearts and Judge of all men, that I will not deſire or ſeek, or in any way entangle myſelf with any thing that may hinder

hinder me in the ſucceſsful proſecution of my buſineſs. 2. I devote myſelf to *this work*; deſiring and intending to forward and promote it at all times, by every mean in my power. 3. I am ſenſible of my own inſufficiency for any good thing, but eſpecially for this great work; and do moſt earneſtly pray that God will give me grace and ability to ſerve him acceptably. 4. I would aim at God's glory, and remember that the good which is done on earth, he doth it himſelf: that I have nothing but what I have received; that if any good be done by my preaching, converſation, prayer, example, &c. it will be owing to his influence accompanying my exertions; and would therefore, give him all the praiſe. THUS, O LORD GOD, I AM THINE. ACCEPT ME, THROUGH JESUS CHRIST. AMEN!

ROBERT LOMAS."

"*Halifax, July* 29, 1793.

There is much propriety in the obſervation of the Poet:

"The private path, the ſecret acts of men,
If noble, far the nobleſt of their lives."

Who can mark the pious workings of the mind in the preceding extracts without emotion; and, if in ſimilar circumſtances, or engaged in the ſame ſacred work, without an ardent deſire to imitate ſo excellent an example?

On his *public* admiſſion into full connexion, together with many others, he makes the following remarks: "Mr. Pawſon the Preſident, preached on Iſai. lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c. After which he aſked the uſual queſtions, gave us good advice, and charged us in a moſt affecting manner, to devote ourſelves to God, and to the work of the miniſtry; putting us in mind that the whole congregation witneſſed our promiſes, and might appear againſt us, if we were found unfaithful. He then prayed. Afterwards, Mr. Alexander Mather gave us an exhortation. Mr Chriſtopher Hopper cloſed with prayer. The Lord was remarkably preſent; truly it was a ſolemn time. We concluded with ſinging; 'Lord, diſmiſs us with thy bleſſing,' &c. I went home deeply impreſſed with a ſenſe of the awful tranſactions of the evening. May I ever keep them in mind, and be influenced by the recollection of them. Even ſo, Lord Jeſus! Amen."

Many who were then preſent, ſtill remember the memorable evening above alluded to; and a great number of our fellow-labourers who rejoiced to ſee that day, are now inheriting the promiſes: "They reſt from their labours, and their works do follow them."

The next year, 1794, after much deliberation and prayer, he married Miſs Barker, of Mancheſter: an event on which he often reflected with gratitude. His proceedings in that important affair are marked with his uſual caution, and pious regard to God. A few extracts from his papers, in which are inſerted, at large, his ſerious thoughts on the ſubject of marriage in particular, will furniſh an example worthy of imitation by all who are about to enter into the holy eſtate of matrimony. "1. What is my judgment concerning marriage in general? It is an appointment of God for good ends; for the propagation of the human ſpecies, and for mutual help and comfort. 'It is not good for man to be alone; I will make him an help meet for him.' The introduction of ſin has rendered this ſtate leſs beneficial; but this objection loſes much of its force when the parties are in a good meaſure ſaved from ſin. Upon the whole, I think, the married ſtate is preferable to the ſingle ſtate; a few caſes excepted. But, 2, What is my opinion concerning *my* marriage? Would a ſingle ſtate render me more uſeful? I cannot conceive how it ſhould. What is it renders me uſeful? God's bleſſing attending the uſe of my talents for his glory. Would the bleſſing of God be withdrawn from my labours? Not if I marry agreeably to his will. But ſhould I not grow in grace more if I remained ſingle? I think I ſhould grow more in the married ſtate, if I marry in the Lord; becauſe I ſhould have a conſtant help and ſtimulus before me: and I am of opinion that it is preferable for me on account of my diſpoſition, which is rather reſerved in general, but would not be ſo, I think, with the wife of my boſom. I conclude then, I had *better marry.*" With equal caution and piety he inquires concerning the object of his choice and affections. He was decided and ſatisfied; and the Lord made their way plain before them. The reſult of all his deliberations and prayers was a perſuaſion that his "*intended* marriage would be for the glory of God, and for the mutual good of himſelf and partner in life." Yet, he adds, "as every thing is juſt what the Lord makes it to us, and as he is the giver of all good, it is our duty and privilege to pray for his bleſſing on us. This will hold good through life. But if I enter into the marriage-ſtate, ſhould I not diſcharge its duties; and ſhould I not previouſly conſider them?" He then enters fully into a detail of the various duties of married people, as they are ſtated in the Holy Scriptures, particularly thoſe recommended Epheſians v. 25; Coloſſians iii. 19; 1 Peter iii. 7; 1 Corinthians vii. 33.

Then follow ſome regulations, which he calls *prudential rules*, for the regulation of his own conduct. "1. I will hide nothing of moment from my wife: 2. Make her partner in all my joys and ſorrows:

sorrows: 3. Tell her of all her faults: 4. But never mention any of them before others, or to others singly: no, not *to the dearest friend in the world*: 5. Never oppose her before others, unless absolute necessity require: 6. Render her all the assistance I can as to her soul; inquire, instruct, exhort, encourage, warn, &c. as need shall be: 7. Pray with and for her regularly: 8. Frequently ask, what do I to hurt you? or what neglect that would be to your advantage? 9. Bear with her, and place confidence in her. The Lord help me to observe these things. What disposition of mind should we have at the time of our union? 1. A grateful one; receiving each other from the hand of God: 2. A joyous one; rejoicing in the gift and the giver; 3. A serious one; deeply sensible of the importance of the engagements, and our own insufficiency: 4. A praying one: depending upon the Lord for grace and strength sufficient: 5. A peaceable one; believing that we shall have the presence and blessing of God through life, and that all things shall work together for good.

"Wherein does the advantage of the married state consist? In mutually *receiving and giving* all possible good. What *evils* have I to guard against *now?* Too great expectations, uneasiness of mind, foolish cares and fears, and excessive desires. What evils shall I have to guard against *then?* Resting in the creature, neglect of duty in my station in the church, neglect of my other relations and friends, pride, murmurings, cares, and fears, the fruits of unbelief, a perplexed and encumbered mind, and forgetfulness of God. *But can I foresee all?* No! I must watch and pray, and always live to God the present moment."

My dear departed friend acknowledged God in all his ways; and was directed by him in all his paths. And while I reflect on his present situation in that world in which there is no marrying, nor giving in marriage, the pious exercises of his mind, when about to form the most important connection in human life, appear highly interesting. In that stage of his progress through life, and in every subsequent stage, he set the Lord before him; and he found his account in it. Amidst the unavoidable exercises and afflictions by which his path was chequered, and the necessary cares attending a large family, he enjoyed a large proportion of comfort. His feelings were exquisite, and the affections and frequent indispositions of a beloved partner and his children, excited sympathetic sorrow; yet the satisfaction he enjoyed in the appointments of providence delighted his soul.

The way to secure the divine blessing, and enjoy comfort in a state of matrimony is, to pay a conscientious regard to the duties of that state, and exercise unshaken confidence in God; *to trust in the Lord, and do good.*

(To be continued.)

DIVINITY.

SERMON ON PHILIPPIANS I. 23.

[Concluded from page 20.]

PART II.

HERE is a desire which, to most men, appears extraordinary, and in which the Apostle has but few imitators! The love of life, and the dread of death, are so natural, that it seems almost impossible to renounce them. How then can death be an object of our *desire*, and of a desire so vehement as that of St. Paul, according to the strength of the original?

1. I reply, first, that it is not so much death, and the dissolution of our being, which is the object of our desire, as the advantages we derive from it, and which follow after it. Death, considered simply in itself, is not desirable. Every thing naturally tends to its own preservation, and our aversion to death is a necessary consequence of the love we have for our being. It is a principle which the great Author of Nature has planted in us, for wise purposes. We do not condemn all trembling and all natural emotion at the approach of our dissolution. Let the flesh shiver at the thoughts of its dust, and its early tomb! We do not wish to effect any thing extravagant, nor to divest man of humanity, and strip him of his natural sentiments. If it were possible to go to Christ like Enoch or Elijah, without suffering the pains of death, who doubts but this would be agreeable? If we could be of the number of those who shall be found living when the Lord Jesus shall come, and, "who shall be changed in a moment, in the twinkling of an eye," we doubt not but this would be very agreeable to us all. St. Paul himself seemed to be of this sentiment when he said, "We that are in this tabernacle groan being burthened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

But since the ordinary way to go to Christ, is by passing the valley and shadow of death, there is nothing in our natural aversion to dissolution which ought not to be overcome by a firm persuasion of the truth of christianity, and a well-grounded hope in its promises. Why should not religion do for us, what philosophy has sometimes done for others? Why should it not produce in us, what a strong passion for worldly honour produces in many daily? How many brave soldiers and valiant heroes do we see, who by an effort of the imagination, gradually surmount the fear of death, so as to face the greatest dangers; and why should not religion familiarize death to us? Many prefer death to a life of extreme poverty, and continued pain; now surely the assurance of eternal life ought to have as much influence as our present sufferings? Think ye not, that

that these considerations ought to surmount our natural fear of death, and cause us to say with St. Paul, "Having a desire to depart and be with Christ."

2. This desire is not to be found, my brethren, but in the true believer. It is the Shibboleth of the righteous, which distinguishes them from the world. Death ought undoubtedly to be an object of fear to the wicked. We need not exhort them not to fear death, it is astonishing they do not fear it more; their security, their insensibility, is a kind of prodigy. Would an unfaithful woman, who hides an adulterer in her house, whose husband takes her by surprise, when she thinketh him at a great distance; would she open her door immediately to receive him? Surprised and frightened, she would seek to hide the accomplice of her crime, and defer, as long as possible, the reception of her husband, whose just fury she has reason to dread. "Let him dread death," says St. Cyprian, "who, not being born of water and the Spirit, is condemned to the flames of hell; let him fear to die, who is not united to Christ in his death and passion; let him fear to die, who shall pass from death to the second death; let him dread death who, by the delay of death gains only the delay of his groaning and torments."

We will not exhort those to desire death who have much reason to doubt their conversion, and meetness for heaven. To desire death cannot be reasonable and well-founded, but in proportion to the certainty we have of our reconciliation to God, by Jesus Christ. But after all, whether we desire death or not, it does not tarry; it overtakes him who flees, as well as him who expects and desires it with firmness. Its feet are swifter than the wind, its hands stronger than iron, and it suffers none to escape. To the christian, who is reconciled to God by faith in the blood of the Lord Jesus Christ, death is an object of desire.

But let us clear this point a little more—let us determine what this desire ought to be, and how far it ought to proceed:

1. It ought to be purely *passive*, and not *active*. I mean, it ought not to stimulate us to lay violent hands on ourselves, but to expect the time with joy, and wait for it with pleasure, when it shall please God to call us in a natural way. We should not contribute to it ourselves otherwise than by refusing to disobey his word, or by fulfilling our lawful duties and necessary vocations. We ought not to be our own murderers, whether by arming ourselves against our own flesh, or in refusing our bodies that nourishment and care which we owe them, or in rashly exposing ourselves to certain perils, without being lawfully and necessarily called. We ought to desire death, but it should be in the order and time that God has appointed, without wishing to force ourselves out of prison, and save ourselves by breaking down the wall.

2. This

2. This desire ought not to be accompanied with *impatience* and *murmuring*, but with *submission* and *resignation*. If there be piety in desiring death, there is sometimes more in *suffering life*. This belongs to the afflicted believer. If the Lord tarry, wait for him. Take courage, thy deliverance is at hand.

3. This desire to depart should not be *carnal*, but *spiritual*; it should not be stimulated by the miseries of the present life, but by a desire *to be with Christ*. I do not say that the vanity of the creature, the pains of life, and the troubles of old age ought not to enter into our motives for desiring death. But these ought not to be the *only* considerations, nor the principal reasons of our desire. Too often our desires are mixed with carnal motives and self-love, and too little patience and submission to the will of God; for we often see a distaste of life in persons who know but little of religion. We should desire death rather to gain Christ, to be with him, to be like him, and to glorify God to eternity, than merely to be dismissed from the pains of the present life.

4. This desire may suffer some abatement, when it is clear and certain that the glory of God and the service of the Church require the protraction of life a little longer. St. Paul was in this strait when he said, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Like a woman separated from her husband, who requests her to come to him, but orders her, at the same time, to leave her beloved child behind. Her heart flies towards her husband, but her bowels move with compassion for her tender child, which needs her attention, but which she is obliged to quit. In a strait betwixt two objects, both of which are dear to her; her love, her duty calls her to her husband, but she is more necessary to her child. But it is necessary to be careful that we do not give too much way to this, for the calls of the Church, and the wants of our families, are often nothing more than pretences to cover the excessive love we have for life. The Lord can supply the wants of the Church, and those of our families, without *our* aid.

PART III.

Let us now see the reason and the justness of the apostle's desire. In the original the terms are very strong. They not only signify, "which is far better," but there is another word which we have not expressed in our version, which signifies, "beyond comparison much more advantageous," in a manner which seems to imply *infinitely better*. I shall endeavour to shew, by a few considerations how much death, to be with Christ, is better than life.

1. All men agree that the life of men here below, is subject to almost an infinite number of calamities. Now death, to be with Christ,

Chriſt, is our jubilee; our time of releaſe and redemption, our great and eternal reſt from all our ſorrows. "Man, born of a woman, hath but a few days, and full of trouble." He is obliged to earn his bread by the ſweat of his brow! All is vanity! And when we have no other evils, we can render ourſelves unhappy by our diſquietudes and fears! If there be ſome who in this life are more happy than others, they are not very numerous; and even they are not without intervals of ſorrow, and cups of bitterneſs to drink. Now death, to be with Chriſt, is much better than ſuch a life as this. Death will lead us into a land where the neceſſities of hunger and thirſt are not known; where wearineſs and pain ſhall trouble us no more:—where there will be no more complaints of the infidelity of falſe friends,—of treacheries, calumnies, and ſlanders: no more litigations, frauds, and violences of men;—where relative ſhall weep no more for relative; child for parent, nor parent for child! "All tears ſhall be wiped away from our eyes." And who ſhall wipe them away? The hand of Chriſt himſelf. This Jeſus, who became poor for us, will enrich us! He will repair our wrongs, and recompenſe our loſſes. Ah! "My deſire is to depart and to be with Chriſt, which is far better."

When will the time of releaſe and the year of liberty come? What happineſs, when we ſhall go and triumph with Chriſt! "Bleſſed are the dead which die in the Lord, even ſo ſaith the Spirit, for they reſt from their labours, and their works follow them." Thoſe who have ſhared the croſs of Chriſt on earth, ſhall ſhare his crown in glory; for "If we ſuffer with him we ſhall reign with him!" Here below, Chriſtians are expoſed to the powerful temptations of Satan. But he cannot trouble them in heaven. Though he tempted Adam in the garden, and Jeſus Chriſt in the wilderneſs, and the faithful in all ages, yet he cannot affect them in heaven. O! then it is far better to depart and to be with Chriſt!

2. My ſecond general conſideration ſhall turn upon the compariſon of the enjoyments we have in this life, with the advantages of being with Chriſt. Let us not always view life on its dark ſide. Let us regard its advantages. It has its goods, its honours, its pleaſures; but none of them are very great, nor very certain. Not one of them can give ſolid and uninterrupted joy! Some of its bleſſings, as health and ſtrength, we are almoſt inſenſible of. We no ſooner ſleep than our greateſt pleaſures are interrupted, and our chief enjoyment ſuſpended! But with Chriſt the ſoul ſhall be in a very different ſtate; its pleaſures ſhall be pure, tranquil, and durable.

The ſoul is capable of three general affections; *To know, to love,* and *to feel;* which are three ſources of actions and pleaſures that are

almoſt

almoſt without number. We cannot fully comprehend the difference of degree there will be between our felicity before the reſurrection, and our perfect glory after the conſummation of all things. But it is very certain that the ſoul, diſengaged from the body, elevated above viſible things, and admitted into the preſence of Chriſt, ſhall know God in a manner very different from that in which we know him in this life. What then can hinder the activity of the ſoul? What can weaken its operations, or prevent its penetration? Is it not certain that an underſtanding, refined, extended, always in motion, continually employed in the diſcovery of new objects; always forming juſt ideas; always at the ſource of truth; always enlightened by him who enlightens every man that cometh into the world; always capable of conſidering truths in connexion with their cauſes and effects, and in their relation to God and Jeſus Chriſt; is it not certain, I ſay, that an underſtanding thus refined and thus occupied, will be a ſource of unſpeakable knowledge, and perpetual joy?

The ſecond perfection of the ſoul is *to love*. What do we love here? Many things which are bad or imperfect; and our love is often the cauſe of our miſery! With Chriſt we ſhall love nothing but what we ought to love, and our love will be always ſatisfied, and always proper to cauſe new pleaſures. It will be *free* when it ſhall have neither combats, diſtractions, nor obſtacles! It will be *pure* when it ſhall have no more mixture of carnal motives! It will be *vaſt* when we ſhall love in proportion to what we know, and when we ſhall know ſo perfectly!

The third property of the ſoul is to *feel*. It is capable here below of a great number of agreeable feelings, but one may eaſily conceive, that in heaven it will have a greater number of others more agreeable, more lively, and leſs limited than thoſe of this life. And who can ſay, how much a bountiful God, who will no more be prevented by the hatred he has to ſin; a God who will take pleaſure in rendering us happy; who can ſay how much he may excite in us pleaſures of which he himſelf is the ſource? It is much better then to depart and be with Chriſt. It is better with reſpect to *pleaſures*: thoſe of this life are *groſs*, *ſhort*, and *imperfect* in compariſon with thoſe of the other. A day with Chriſt is better than a thouſand elſewhere. The crumbs that fall from his table are better than the feaſts of the rich, and all the abundance of the world. It is better with reſpect to *honours*. What are earthly honours in compariſon with celeſtial glory? In compariſon with the thrones and crowns of the co-heirs with Chriſt? It is better with reſpect to *ſociety*. Here upon earth it is one of the greateſt, and moſt ſolid pleaſures of life, to have a tender friendſhip, an intimate connexion, and an agreeable intercourſe with perſons of judgment and affection; but this is a bleſſing as rare as it is

agreeable. And how much the company of the wicked with whom we are neceſſiated to live, counterbalances the pleaſures that our intercourſe with a few reaſonable and pious perſons afford! But what charms do we behold in the ſociety of glorified ſaints, and in that of Jeſus Chriſt our Lord! What knowledge to acquire, what joy to feel in this delightful intercourſe with my Saviour and my God! It is therefore "better to depart and be with Chriſt."

CONCLUSION.

We have proved by ſufficient reaſons, that to die and be with Chriſt is better than the preſent life. It remains for us to examine whether we are perſuaded of the truth of theſe reaſons, and whether we poſſeſs the ſame mind that St. Paul did, deſiring, like him, to depart and be with the Lord. Let us declare the truth; moſt are very far from it. Behold thoſe young men who think they have lived ſo ſhort a time, and to whom life ſeems ſo ſweet, enjoying their full ſtrength, and feeling a lively ſenſe of pleaſure; they have no deſire to quit this world. Behold thoſe, who are more advanced in life, who are daily attached more and more to the earth. Do you think they wiſh to go to Chriſt? They form a thouſand projects of buſineſs and eſtabliſhment; they do not wiſh to hear of death; they recoil at the idea of making their will, under an idea that theſe are ſigns of death, and mark that they ſhall not live long! Behold that old man, who has juſt finiſhed his laſt year, of which he had no right to expect the end: aged as he is, he begins this year with a good hope of paſſing its term! O man, thou canſt not find in thy heart to form deſires of another life! Whence is this? The cauſe is, thou cleaveſt to preſent and ſenſible objects, and as for futurity, thou ſayeſt thou canſt not comprehend it, ſo that thy doubts diſpute againſt thy faith and cool thy deſires. But has not Chriſt brought life and immortality to light by the Goſpel? His doctrine, his promiſes, his miracles, his aſcenſion into heaven—do they ſtill leave thee in doubt? If our faith be weak, our love is yet more ſo! Love demands union; love compels us to quit all for the object we love. We may eaſily ſpeak much evil of ſin, and complain of the ravages it has made in the world, and in our hearts, and that we are weary of having to combat with it. We complain of the world often, which is not always ſo favourable to us as we could wiſh. Ah! my friends, fewer words, fewer complaints againſt the age in which we live and its vices, and a little more practice, a little more deſire to be with Chriſt, and a little leſs fear of death! Does the workman fear the end of his labour? Does the traveller dread the end of his long and painful journey? Does the afflicted need to be exhorted to deſire the departure of his languor, and the recovery of his health?

health? Is not the ſailor glad to find the port after the tempeſt? How is it, brethren, that, notwithſtanding the ſtorm that beats againſt your veſſel, notwithſtanding the afflictions with which you are burthened, you ſhould ſtill look upon death with trembling, inſtead of conſidering it as the end of your troubles? We cannot enter heaven without death! We have not a chariot to carry us thither! How ſhall we put ourſelves in a ſtate ſo deſirable? To obtain it, my brethren, begin by becoming true Chriſtians; renounce ſin, and you will ſee that, in proportion as your corruptions weaken, death will be leſs fearful, your attachment to the earth will diminiſh, your hope of heaven will increaſe, and your deſires will be enflamed to be with Chriſt. If, in retaining ſin you could retain life; if, in fearing death, you could avoid it, your conduct would be leſs culpable. But death will come, and who knows when? your fears do not cauſe its delay, they often haſten it. Ceaſe then to ſin! Let not this year be polluted with your crimes, as others have been; but rather let it be diſtinguiſhed by your converſion to God, and deſire of heaven.

Endeavour to detach yourſelves from the world. But ſome will ſay, why ſhould we be weary of the bleſſings God has beſtowed upon us? What! my brethren, will you love the gift better than the giver? Will you prefer his preſents to himſelf; and his temporal favours to his ſpiritual and eternal bleſſings? No, no! take care that his bleſſings do not engroſs your affections; he himſelf is better than all he gives you.

Let us frequently think of death and eternity, and let us ſtrive to increaſe our love for Chriſt and eternal happineſs. O world! thou wilt then appear little and deſpicable to him who ſighs after his Saviour. O human life! thou wilt ſeem miſerable to him who expects a better. Go, chriſtians, to your houſes, and meditate on theſe things. Go, and teach your children that, being born to die, they ought to deſire a better country, that is a heavenly. Alas! who knows how long we ſhall be in this world? We begin the year, but who can aſſure himſelf of ſeeing the end of it? Is it not certain that ſome of us ſhall not? If it were poſſible for me to know ſuch perſons, ſhould I not do right in ſaying to them, My brother, my ſiſter, it is time to think of your departure; *the Bridegroom cometh*, he is at the door, would you wiſh to be found like the fooliſh virgins, without oil, and without light, without love and deſire for him? Such perſons would moſt likely hear me. Now, what I would certainly ſay to *them*, the uncertainty of human life obliges me to ſay to *all*. We have no more, perhaps we have leſs time than they. It may be, you will paſs beyond the limits of the year. Very well, do you think the preparation for death will render life leſs agreeable? Undoubtenly it will not. You expect

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from us our good wiſhes, and I know not how to form one more uſeful than to wiſh you the enjoyment of this holy diſpoſition. Then we ſhall be happy, whether our years increaſe or finiſh; whether we ſee the end of this, or find our laſt hour before its accompliſhment. Our loins being girt about, and our lamps burning, we ſhall be ready to depart.

THE TRUTH OF GOD DEFENDED.

THE SOCINIAN NEW TESTAMENT.

Mr. Editor,

YOU are no doubt informed that the Socinians, or Unitarians, as they now chooſe to call themſelves, have long had it in contemplation to publiſh an *Improved Verſion of the Holy Scriptures*, and that at length their *New Teſtament, in an Improved Verſion*, is come forth.

I am not ſorry that they have determined to have a New Teſtament of their own, or a Verſion of the New Teſtament ſo improved by interpolations, expurgations, and annotations, as will prove the truth of their favourite doctrines beyond all contradiction. This will ſave a great deal of trouble, becauſe in any future controverſy with them, it will only be neceſſary to aſk, Do you intend to prove the point from your *own New Teſtament*, or from *The New Teſtament of our Lord and Saviour Jeſus Chriſt?* and as they will of courſe prefer their own New Teſtament, the controverſy muſt ſoon end, as the Socinian or Unitarian New Teſtament is very different from that of Jeſus Chriſt.

That they ſhould expunge or alter ſuch paſſages as prove that Jeſus Chriſt is God, and that he made atonement for ſin, is only what might be expected, as their diſlike to the Divinity of Chriſt, and the Atonement of Chriſt, has long been known; but before I looked into their own New Teſtament, I did not know that they had ſo great a diſlike to the Devil. They will not admit that the Devil exiſts, or that there ever was a Devil in Hell, or any where elſe. I have not indeed yet diſcovered, from their New Teſtament, whether they believe there is a Hell. They ſay ſomething about an unſeen ſtate, and a quiet reſt in the grave, as Dr. Prieſtley, you know, talked of a good long ſleep after death: and I ſee that they do not like to hear of eternal fire, which induces me to think that they do not believe there is an Hell for the wicked, and certainly they do not believe there is a Hell for the Devil.

They tell us that it is to the ſucceſsful labours of Mr. Lindſey, in conjunction with thoſe of his able coadjutors, Jebb, Prieſtley, Wakefield, and others, that the Chriſtian world is indebted for that *clear and diſcriminating light* which has of late years been diffuſed over the the obſcurities of the Sacred Scriptures. On the contrary,

I am of opinion that this clear and discriminating light is gross darkness, "palpable obscure," darkness that may be felt, the darkness of *Erebus*, preserved and propagated by the Prince of darkness, although these writers will not allow him an existence. It is matter of thankfulness to the real Christian, however, that this part of the kingdom of darkness is in a very declining state, as very few thinking people now attend the Socinian Chapels in any part of the kingdom, especially where the preachers speak out, and honestly publish their Creed. "Let them alone," said a friend of mine the other day, "and say nothing about them. Only let them tell their own tale to their congregations, and that is enough."

The first time the Devil is mentioned in the New Testament, they begin their attack upon him, and are determined to annihilate him, and all his works, root and branch. The *clear and discriminating light* of Socinianism, discovers that Christ's temptation was "a visionary scene, and not a real event," and that the introduction of the Devil, into this "scenical representation" does not prove the existence of such a being. Matthew iv. Hence it is not true that Christ fasted forty days, and was tempted of the Devil, or that Christ said to the Devil, *Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* This was "a visionary scene, (says *the clear and discriminating light* of Socinianism,) supernaturally presented to the mind of Christ, to instruct him in the use of his miraculous powers." *Comment on Luke* iv. 2. *Socinian New Testament.*

Again. When our Lord in the parable of the Tares, (Matthew xiii.) says, *The enemy that sowed them* (the tares) *is the Devil*, these Commentators say, that the enemy that sowed them is "the principle of evil personified." Is not this the principle of nonsense personified?

Again. In their comment on our Lord's words, *Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, &c.* John viii. 44, they say, "The devil; the principle of moral evil personified."—"This symbolical person is here represented as uniformly wicked," &c. It is evident then, according to this *clear and discriminating light* of Socinianism, that Christ's meaning was, *Ye are of your father the* symbolical *Devil, and the lusts of your father*, that symbolical Devil, *ye will do. He*, that symbolical Devil, *was a murderer from the beginning, and abode not in the truth, because there is no truth in him*, that symbolical Devil. *When he*, that symbolical Devil, *speaketh a lie, he speaketh of his own: for he*, that symbolical Devil, *is a liar and the father of it.*

If there be no Devil, it is absurd to talk of the snare of the Devil, or of resisting the Devil, or to imagine that the Devil goeth about seeking whom he may devour. It is also equally absurd to suppose that

that *He that committeth ſin is of the Devil.* (1 John iii. 8.) He cannot be of the Devil, if there be no Devil; and theſe Commentators, in their note on this very text, tell us plainly that the Devil is "not a real but a hypothetical and fictitious being." Hence it is equally untrue that Chriſt came *that he might deſtroy the works of the Devil.* There can be no works of the Devil if there be no Devil.

My God-fathers and God-mother promiſed and vowed in my name that I ſhould "renounce the Devil and all his works," and when I was taught the Church Catechiſm, I ſaid, *by God's help, ſo I will;* but now I am taught that I neither need God's help nor man's help, to do any ſuch thing, for the whole is a fiction, as the Devil is a "fictitious being," and could do no works, and therefore it is nonſenſe to talk of renouncing the Devil and all his works.

The *Monthly Reviewers*, who are of the ſame fraternity with theſe Commentators, aſk in their Review for Auguſt laſt, "Is it becauſe the Devil is grown into faſhion, that ſo many writers endeavour to find him out in paſſages of Scripture, in which the ordinary reader would never ſuppoſe him to lurk?" I would reply that, with the Monthly Reviewers and other Socinians, the Devil is grown quite out of faſhion, and in their opinion he lurks in no paſſage of Scripture nor any where elſe, as he is a non-entity. "The Monthly Reviewers," ſaid Dr. Johnſon, "are not Deiſts, but they are Chriſtians with as little Chriſtianity as may be." I am afraid, however, that the little Chriſtianity which they had in Johnſon's time, is now ſtill leſs, if any of it be left.

But I will give you another ſpecimen or two of the Socinian manner of explaining the Scriptures, in this Socinian New Teſtament.

In the 2d Epiſtle of Peter, chap. ii. 4, we have the following words, *For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, &c.* Which words are parodied or burleſqued as follows, "Or, if God ſpared not the meſſengers who had ſinned, i. e. the *ſpies* who were ſent to explore the land of Canaan," &c. Few of your readers, however, will ſuppoſe that when the Apoſtle ſpeaks of the angels that ſinned, he meant Moſes's ſpies any more than he meant the ſpies of Bonaparte. Some people may think that it would have been quite as plauſible to have explained the paſſage thus, Or, if God ſpared not the giants, who terrified the ſpies, and looked on them as graſhoppers, &c. Numbers xiii. 33.

In a note on the 3d verſe of the 20th chapter of the Revelations, theſe commentators ſay, "The whole of this is a viſionary ſcene which paſſed in the imagination of the writer," &c. But on the 6th verſe it is ſaid, "this ſeems to imply that there will alſo be a reſurrection for thoſe over whom the ſecond death hath power: that is, that the wicked themſelves may be ultimately reſtored to virtue and happineſs." Here another favourite doctrine of the Socinians

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peeps out, viz. that there will at last be no difference between the righteous and the wicked, but that the wicked shall be restored, as they say, *to virtue and happiness*. This, these writers suppose, will be real; but then when they come to the 10th verse of this chapter, nothing is real, all is visionary again; "the persons who are here said to be tormented for ever and ever, are not real, but figurative, symbolical persons, the devil, the beast, and the false prophet."

In their comment on the 11th verse of the 14th chapter of the Revelation, they give us a specimen of their ingenuity, in turning hell-fire into *smoke*, and say, "it is not here asserted that the torment continues, but that the *smoke* of it ascends for ever and ever." So that the *smoke* of Hell may be eternal, after the *fire* of Hell is put out. The eternal smoke of Hell, however, will be bad enough; but as the common proverb is, where there is so much smoke there must be some fire.

But I will not dwell on this subject any longer, as I have said enough to warn the Methodists against the wiles of the Devil, in the publication of the Socinian New Testament.

ANTI-SOCINUS.

Discourses and Dissertations on the Scriptural doctrines of Atonement and Sacrifice, &c.

By WILLIAM MAGEE D. D. of the University of DUBLIN.

THE chief purpose which the Methodists have in view, in the publication of their Magazine, is the increase of pure and undefiled religion in the world. But in this Magazine they have sometimes found it necessary to insert short remarks on the publications of their adversaries, and to endeavour to vindicate themselves against the aspersions of unreasonable and ignorant men.

In many parts of Dr. Magee's publication, which is now before us, there are reasonings which we respect, and doctrines of which we highly approve; but in other parts of it, there are the most absurd paralogisms, and the most presumptuous and erroneous assertions. We fully agree with Dr. Magee in his maxim, delivered *ex cathedra*, in his Address to the students in Divinity in the University of Dublin,* that "the great vice of the present day is a presumptuous precipitancy of judgment;" and after we have made some remarks on his attack on the Methodists, we will leave our readers to judge how far the Doctor himself is free from this great vice which he condemns.

The Methodists, or the persons of those religious societies which were first formed by the late Rev. John Wesley, have always embraced and defended, with the utmost zeal, the Scriptural doctrines of Atonement and Sacrifice, and they were glad when a new edi-

* The Address is prefixed to Dr. Magee's Discourses and Dissertations.

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tion of Dr. Magee's Diſcourſes and Diſſertations on theſe doctrines was announced to the world. The doctrine of Atonement by the death of Chriſt, they have ever conſidered as conſtituting a moſt eſſential part of Chriſtianity, and without which the Chriſtian ſyſtem of ſalvation muſt fall into ruins, like a building from which the foundation is taken away. Other foundation can no man lay than that which is laid, by the Sacrifice of Atonement of Christ Jeſus. And this foundation the Methodiſts conſtantly preach, as that on which repenting ſinners are to build their hopes of pardon, peace, and eternal life.

When a man is humbled under a ſenſe of the corruption of human nature, and of his own ſin in particular, and is convinced of the neceſſity of an intereſt in the atonement of Chriſt for the pardon of his ſin, he repents, and is changed in his mind, and manifeſts ſuch a degree of Chriſtian meekneſs and charity towards others, as is not to be found in the ſelf-ſufficient ſpeculatiſt on Chriſtian doctrines, who is a ſtranger to their transforming influence on his temper and conduct. A man who receives reconciliation to God, through the Atonement, receives, at the ſame time, ſome portion, at leaſt, of the mind which was in Chriſt, and is deſirous of walking as Chriſt alſo walked. Hence he will not bear falſe witneſs againſt his neighbour, or derogate from the character of any perſon by ſlanderous reports or miſrepreſentations, and he is careful in all things to adorn the doctrine of God his Saviour.

We have been led into theſe ſhort obſervations from the malevolence which is manifeſted in Dr. Magee's account of the Methodiſts, in the firſt volume of his publication. If, indeed, we had not the book in our hands, we could not have conceived it poſſible that any man who wiſhes to preſerve reputation for accuracy of aſſertion, or common candour, when ſpeaking of others, could have written as Dr. Magee has done of the Methodiſts. From Dr. Magee we expected far better things; and if his incautious violence had not deprived him of conſideration, he would have reflected that the Methodiſts are a little better known now, even in Ireland, than they were 50 or 60 years ago, and that any man who calumniates them, muſt do it at the hazard of being put to open ſhame.

Dr. Magee, in his firſt volume, in the chapter, or number 12, as he calls it, entitled, *On the corruption of man's natural ſtate*, gives us quotations from Mr. Wilberforce's *Practical View*, and Mrs. Hannah More's *Strictures on the modern Syſtem of Female Education*. From Mrs. More, he quotes the following words in his 157th page. "Perhaps one reaſon why the faults of the moſt eminent ſaints are recorded in Scripture, is, to add freſh confirmation to this doctrine. If *Abraham*, *Moſes*, *Noah*, *Elijah*, *David*, *and Peter* ſinned, who, ſhall we preſume to ſay, has eſcaped the univerſal taint?" and then Dr. Magee ſays, "How eaſily is this queſtion anſwered by the fol-

lower of Prieſtley;—or I may add (ſtrange as the combination may appear,) of Weſley!" and he next informs us that the former produces his philoſopher, and "the latter his ſaint, in refutation of ſuch unworthy and diſparaging notions of human nature."

Here we ſtop Dr. Magee, at the threſhold, in order to aſk him, whether he really intends to aſſert in the face of the world, that Mr. Weſley denied, or that the preſent Methodiſts deny the corruption of man's natural ſtate? Or that Mr. Weſley or the preſent Methodiſts ever ſaid, that any man, ſince the days of Adam, "has eſcaped the univerſal taint" of that corruption? That Mr. Weſley, or any man who can with propriety be called his follower, produces "his ſaint in refutation of ſuch unworthy and diſparaging notions of human nature," is as totally untrue as if Dr. Magee had ſaid that Mr. Weſley produces his ſaint to ſhew that he never was a man, or never partook of fallen nature, but that he was always an angel. We have no doubt that the Methodiſts believe in as full and correct a ſenſe as Dr. Magee, the words of St. John which are ſo often read at the beginning of the ſervice of the Eſtabliſhed Church, "If we ſay we have no ſin, we deceive ourſelves, and the truth is not in us: If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs."

Has Dr. Magee never read Mr. Weſley's anſwer to Dr. Taylor, the Socinian of Norwich, on Original Sin? Or the Rev. John Fletcher's Appeal to Matter of Fact and Common Senſe, on man's corrupt and loſt eſtate? We aſk theſe queſtions in order that we may know whether Dr. Magee miſrepreſents the doctrines of the Methodiſts from hearſay, or common rumour, before he has taken pains to acquaint himſelf with them; or whether, after having informed himſelf what the doctrines of the Methodiſts really are, he wilfully miſtakes them.

But let us read on. The Doctor has another aſſertion to make, and before he gets to the bottom of the page, he flatly contradicts himſelf, and actually aſſerts that the follower of Mr. Weſley "boaſts" even of the inveteracy of an innate depravity. Where is the proof of this? None but an ignorant profligate would boaſt of any ſuch thing. This charge is juſt as much at variance with truth as many other aſſertions of the Doctor which we ſhall have occaſion to lay before our readers.

In this ſame page, which is moſt fruitful of fiction, Dr. Magee ſays that the follower of Mr. Weſley "is *proud* to admit that the divine favour has been *peculiarly* exerted in his behalf, to reſcue him from his ſins." *Vol.* 1. *p.* 157.—Many perſons, we hope, think it a *peculiar* mercy to be reſcued from their ſins, and humbly praiſe God for it. That the follower of Mr. Weſley is *proud* to admit that divine favour has been peculiarly exerted in his behalf, to reſcue him from his ſins, is Dr. Magee's aſſertion, and our readers will

will give such degree of credit to it, as it deserves. Christianity teaches both Dr. Magee and the Methodists to be *humble* and not to be *proud* in admitting that divine favour has been shewn them. But did Dr. Magee never hear that peculiar blessings, such as the pardon of sins, salvation from the dominion of sin, and, lastly, eternal glory are bestowed on all real Christians? And are not these *peculiar* blessings, which are bestowed on a *peculiar* people? Did not Christ give himself for us, that he might redeem us from all iniquity, and purify unto himself *a peculiar people* zealous of works?

We wish to avoid, as much as possible, all asperity of language in our defence of the Methodists against their false accusers; but we think that our readers will be of opinion, from our very next paragraph, that Dr. Magee's conduct deserves to be sharply rebuked.

In page 157* (thus distinguished by an asterisk from the other p. 157) of his first volume, Dr. Magee gives us the following words, as Mr. Wesley's, after saying, that as to the tenet of *perfection*, Mr. Wesley affords us the following ample explanation. "*They (the sanctified with whom probation is ended) are freed from self-will,*" &c. and Dr. Magee's reference to these words stands thus, *Pref. to 2d Vol. of Wesley's Hymns.* The moment we read this quotation, we knew that it was a forgery. Mr. Wesley was a sensible, learned, and pious man, and it was impossible that he could ever say that probation was ended with any man in this world. Indeed it cannot be supposed that any man of sane mind, could utter a sentiment which is so directly contrary to all fact and common sense; and he who could invent such a sentiment, and propagate it as Mr. Wesley's, has not had the sense to state the fiction in such a way as to give it the appearance of the possibility of truth. We beg that our readers will turn to the preface of Mr. Wesley's Hymns, and try whether they can find the words, "the sanctified, with whom probation is ended." They will find that they are a foul interpolation (we leave to our readers to judge by whom) for the purpose of inducing the world to believe a gross untruth concerning the Methodists. We assert that Mr. Wesley never wrote the words, although Dr. Magee places them in inverted commas as Mr. Wesley's. And if it be said in defence of the interpolation, that although the words stand between inverted commas, and appear as Mr. Wesley's, yet that they are in a parenthesis, and the reader is to consider them as explanatory of Mr. Wesley's meaning, we reply, that such a mode of explaining Mr. Wesley's meaning is a gross deception, exclusive of the falsity which the words contain.

Dr. Magee, in some parts of his publication, calls for authorities to verify assertions, and we now follow his example, and call upon

him to verify his quotation from the preface to Mr. Wesley's Hymns; and we desire that he will state to the public, in what year, and by whom the volume was printed, from which he quotes the words, "the sanctified, with whom probation is ended." We here throw the gauntlet, and call upon him to defend himself, and

"We call for Englishmen to judge the field."

The Doctor gives notice in his second volume, page 476, Dublin, printed, 1809, that "the editions of such books as have been quoted by a reference to pages, or other appropriate marks, *throughout* the preceding work, are here subjoined;" and he subjoins a long list of books, and the editions of them. Thus it may seem that the Doctor courts an examination of the accuracy of his quotations, and it may be supposed that the list contains all the books, and all the editions of them which have been quoted. Care is taken to give us even the dates of *two* editions of Dr. Hales's pamphlet,* in which the Methodists are misrepresented and abused. But our readers will be surprised when we inform them that we have looked *throughout* the list in vain, for the mention of Mr. Wesley's Hymn Book, Mr. Wesley's Appeal to Men of Reason and Religion, and of Hampson's Life of Wesley. All these publications are quoted, or rather misquoted in the Doctor's work, for the purpose of maligning the Methodists; but not one of them is noticed, in the least, in the list which is given us of the editions of such books as the Doctor says he has quoted. This fact we state to our readers in few words, and leave it to them to imagine what may have been the Doctor's real reasons for leaving these books out of his list.

After the fictitious quotation from Mr. Wesley's preface, and some quotations from other publications,† Dr. Magee pretends to give us the fundamental doctrines of the *sect*. But we have said enough to convince our readers that Dr. Magee's assertions are not to be received as axioms; and until he thinks it necessary to exculpate himself from all suspicion of quoting falsely, we shall think it totally unnecessary to trouble our readers with any reasoning in an-

* Dr. Hales's ignorance of the doctrines of the Scriptures and of the Methodists, and his misrepresentations of the conduct of the Methodist Missionaries in Ireland, have been fully exposed by Mr. Benson. Vide *The Inspector of Methodism inspected.* By Mr. Benson.

† Mr. Hare, in his Refutation of Dr. Magee's charges against the Methodists, has shewn that Dr. Magee makes a false quotation from Hampson's Life of Wesley; and attributes to Mr. Wesley, a Letter which he never wrote.

The Doctor in his 1st Vol. p. 160 and 157,* quotes from Mr. Hampson as follows; "I am one of many witnesses of this matter of fact, that God does very frequently (give the divine call) during a representation," &c. "*Hamps* 2. 55." The words *give the divine call*, are invented by Dr. M. and are not used by Mr. Hampson. *Vide* Mr. Hare's Refutation, p. p. 22. 25.

Mr. Hampson, the present Vicar of Sunderland, was one of Mr. Wesley's itinerant preachers, and was well acquainted with Mr. Wesley and his writings; and however numerous his misrepresentations of Mr. Wesley and the Methodists may be, he does not give us words, as Mr. Wesley's, which Mr. Wesley never spoke or wrote.

swer

ſwer to any doctrines which he may publiſh to the world as the doctrines of the Methodiſts; and we will only juſt obſerve, the Methodiſts no more believe in any preſent *miraculous manifeſtation of the Spirit*, or that a man may be free from *the poſſibility of ſin*, than they believe that *probation is ended with the ſanctified*. All ſuch obſervations concerning the Methodiſts, whether made by Dr. Magee or any other perſon, are entire fiction.

In order that all men may be taught to ſpeak the truth, ſays Dr. Johnſon, it is neceſſary that all likewiſe ſhould learn to hear it; and therefore it is that we ſpeak thus plainly in anſwer to the calumnies againſt the Methodiſts, which are publiſhed by Dr. Magee.

If Dr. Magee quote the writings of the Socinians in the way in which he quotes Mr. Weſley's writings, he will have done but little ſervice to the cauſe which he has eſpouſed.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodiſt Magazine.

Dear Sir,

I Have ſent you the following illuſtration of a few paſſages of Scripture, which you may inſert in your valuable work, if you think them ſuited to its deſign. From your's

Wrexham, Oct. 12, 1810. } Reſpectfully, A. B. SECKERSON.

EPHESIANS vi. 16, "Fiery Darts." This is an alluſion to thoſe javelins or arrows which were ſometimes uſed by the ancients in ſieges and battles. Arrian deſcribes a weapon of this kind ſurrounded at the lower part with combuſtible matter, which, when it was ſet on fire, the weapon was darted againſt the enemy.

"Marcellinus deſcribes a kind of fiery arrow called the Malleolus. It was conſtructed, he ſays, of cane, or reed; and at the part where the head joined to the body, there was a piece of iron open-work communicating with the middle of the arrow, which was made hollow, and the cavity filled with combuſtible materials. When theſe arrows were uſed, the ſubſtance within was inflamed, and after being ſhot, ſticking to the object, burned with great rapidity whatever came in its way.

"Fiery arrows were alſo uſed by the Engliſh. They are taken notice of by Matthew Paris, and were much eſteemed in naval engagements, as well as in ſieges. We are informed, an archer could ſhoot an ounce weight of combuſtible matter attached to the point of an arrow, twelve-ſcore yards." ENCY. LOND.

Illuſtration of 1 Cor. xvi. 22, "If any man love not the Lord Jeſus Chriſt, let him be Anathema Maran-atha."

"When the Jews loſt the power of life and death, they uſed nevertheleſs to pronounce an "Anathema," on perſons who, according to

the Mosaic law, should have been executed; and such a person became an "Anathema," or, "Cherem," or, "accursed;" for the expressions are equivalent. They had a full persuasion, that the curse would not be in vain; and indeed it appears, they expected some judgment, correspondent to that which the law pronounced, would befal the offender; for instance, that a man to be stoned, would be killed by the falling of a stone, or other heavy body upon him; a man to be strangled, would be choaked; or one, whom the law sentenced to the flames, would be burnt in his house, and the like. Now to express their faith, that God would, one way or another, and, probably, in some remarkable manner, interpose, to add that efficacy to his own sentence, which they could not give to it; it is very probable they might use the words, "Maran-atha," that is in Syriac, "the Lord cometh," or he will surely and quickly come to put this sentence in execution, and to shew, that the person on whom it falls, is indeed "Anathema, accursed." In a beautiful allusion to this, when the apostle was speaking of a secret alienation from Christ, maintained under the forms of Christianity, (which might perhaps be the case among many of the Corinthians, and much more probably may it be so among us,) as this was not a crime capable of being convicted and censured in the Christian Church, he reminds them, that the Lord Jesus Christ will come at length, and find it out, and punish it in a proper manner. This weighty sentence, the apostle chose to write "with his own hand," and insert between his general salutation and benediction, that it might be the more attentively regarded."

Dr. Doddridge.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

THE under-mentioned affecting fact, occurred during my station on the Thetford circuit. In the view of those, who

"Assert eternal Providence,"

it will be an additional instance of that exact connexion which subsists between Scriptural predictions, and those repeated occurrences, which take place among mortals. If you think it will meet the general acceptance of your readers, it is at your service.

Durfley, May 7, 1808. } Your's, T. Pinder.

SEVEN years ago, two butchers were killed on their way from Woolpit to Bury St. Edmund's. One of them was a young man, and the other was advanced in years; but they both manifested a perfect antipathy to religion and religious persons. A few months before the accident happened which proved so fatal to these two men, I was preaching to a company of poor, but peaceable people, when the *young* man used various means to disturb me and the quiet congregation assembled for the purpose of divine worship. One of my congregation was a pious young man, a promising preacher, and a near relation

tion of the misguided youth, whose case I am now relating. But such was the aversion of this enemy of God to goodness and good men, that he was in the habit of frequently cursing his kinsman, and, with hateful derision, of telling him that "he would die in a ditch."* The old man (I was informed) had, for some time, cohabited with another man's wife; and, in his general conduct, exhibited the malignity of his heart, by treating his serious neighbours with impious contempt and abusive language. About six o'clock, on a winter's morning, these two men were travelling to Bury market, in the same cart. When they were about two miles from Woolpit, they met a broad-wheeled waggon. The driver of the waggon deeming it dangerous for the cart to pass his waggon too hastily, prudently requested the butchers to stop until he could make way for them to proceed with safety: but, deaf to his wishes, it is said, that one of them swore he would not, and drove on furiously. The cart wheel, running upon a heap of dirt, which lay by the side of the road near a ditch, the cart was immediately overturned. The old man's head falling under the wheel of the waggon, was crushed flat, and made a loud report resembling the bursting of a bladder! The young man's head being thrown with violence against the wheel of the waggon, his brains were dashed out, and scattered on the spot! His relation (whose *end* he was wont so profanely and scornfully to predict) is now an active and acceptable minister of the gospel. And, I think, it is obvious to remark, that, as this moving circumstance took place by the side of the road, this unhappy persecutor himself died, if not *in* a ditch, yet *near* one. I am told, that on the night before these men were killed, they had been at a *frolic*;† and that each of them was engaged to attend another the same week. How affecting to their jovial comrades! Instead of having their expected companions at their intended bacchanalian festival, they were left the mournful spectators of their mangled corps. "Whoso diggeth a pit, shall fall therein." His violent dealing shall come down upon his own pate. God shall bring upon them their own iniquity, and shall cut them off in their own wickedness. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish," Prov. xxvi. 27; Psal. vii. 16, xciv. 23; Prov. x. 28.

THE PROVIDENCE AND GRACE OF GOD MANIFESTED

In an Account of THOMAS TAYLOR, *of Bolton.*

(Continued from page 33.)

THUS, for some years, I remained, as I fear thousands do this very day, looking here and there, at this object and that for happiness, but all in vain, all things, and all places seeming to cry out—It is not in me! Well has Doctor Watts written on this state, in the following lines:

* A contemptuous provincial phrase.

† A provincial term for a feast where the persons generally dance, drink, &c.

"Man

"Man hath a ſoul of vaſt deſires,
He burns within with reſtleſs fires,
Toſt to and fro, his paſſions fly
From vanity to vanity.

In vain on earth we hope to find
Some ſolid good to fill the mind:
We try new pleaſures, but we feel
The inward thirſt and torment ſtill.

So when a raging fever burns,
We ſhift from ſide to ſide by turns,
And 'tis a poor relief we gain,
To change the place, but keep the pain."

The pain I truly kept, which ſeemed, as it were, a part of myſelf, from which there was no deliverance for me, at leaſt in this life. One thing, however, yet remained, and that I in earneſt reſolved to try, and, after a ſhort courtſhip, in the twentieth year of my age I was married. I now appeared to be my own maſter, being raiſed in life to a reſpectable ſituation, and for upwards of three years I followed my own heart's deſire with greedineſs, though not without much uneaſineſs of mind, occaſioned by the ſtrivings of the Spirit of God, which I ſtill reſiſted.

A new ſcene now opened to my reſtleſs ſoul, I changed my buſineſs, and went to work with my father-in-law, who was a plaſterer and white-waſher of houſes. This engaged my attention for a time, and, during the ſummer, was pleaſing enough, except when I had to work among a ſet of wretched men, whoſe horrid ſwearing and curſing, and all manner of vain converſation, were exceedingly diſguſting to me. For, though my conduct in many things was no better than their's, yet I was ſo preſerved from the wickedneſs of ſwearing, that I do not remember I ever ſwore, ſave twice in my life, and that was when I was ſo provoked that it was in a manner extorted from me; and, oh! how was I immediately ſtruck with keen conviction for it! Indeed, the diſtreſs I felt, and the awe which reſted upon my mind, were made the bleſſed means of guarding me againſt this grievous ſin. I would to God, I had been equally guarded againſt all other ſins; but this was ſo far from being the caſe that I was the very ſlave of ſuch evil works as make me now aſhamed.

Soon after this, towards the end of ſummer, the plaſtering work growing ſcarce, as was moſtly the caſe in the winter, I went to my own buſineſs of weaving. And, by the merciful providence of God, I got into a ſhop where a man wrought, who went to hear the Methodiſt Preachers. This man began at times to talk of religion, in a manner which I had never heard before. He ſpoke about being born again, of which I knew no more than a beaſt. I ſaid to him, that, to have a good heart, and an honeſt intention, and to live according thereto, was neceſſary; and I could not but believe that a man of this caſt ſtood as good a chance for heaven as moſt, and far better than many. But to talk of a perſon knowing his ſins forgiven in this world,

which this man did, I did not believe any ſuch thing. However, he invited me to go and hear for myſelf, and to compare what I heard with the Holy Scriptures, and then judge. With this invitation I complied, and one Monday evening, in the ſpring of the year 1767, I went to hear Mr. Pawſon preach a funeral ſermon for Mr. Paul Greenwood. The text was, 1 Cor. xv. 57, "Thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt." When the ſermon was over, I do not remember that I had any thing to ſay for, or againſt it. In a ſhort time after, I went again, but was not affected any way; I ſeemed neither to approve nor diſaprove of what I heard, only I continued to go. Thus I was in the way, and, glory be to God, it was not in vain. One Sunday morning, I heard Mr. John Allen explain the parable of the Sower, and as he deſcribed the different kinds of hearers, and how differently the word of God affected ſome, from what it did others, I began to ſee there was ſomething in religion that I had never known before.

How little do preachers know, when they are going to deliver the divine meſſage, what the Lord is about to work by their means! Hearing a ſtranger one evening, who was on his way, and only gave us a call, I truly felt the great truths which he delivered. His text was, Iſai. xlv. 22, "Look unto me, and be ye ſaved, all the ends of the earth." The word came with ſuch power to my heart, that I could ſcarcely forbear roaring out in the midſt of the congregation. From this time I began to ſeek the Lord, I may ſay, carefully, and with ſtrong crying and tears. Many nights have I gone to bed intending to keep awake, and to pray inſtead of ſleeping, if happily I might find mercy, though with very little hope; I ſay a little hope, which at times I felt, but it was ſoon gone. My ſins lay ſo heavy upon me, that if in the night, ſleep ſtole as it were unawares on my weary body, as ſoon as I awoke, all my diſtreſs was preſent, and my ſins ſet as in battle array before me, ready to ſink me into the nethermoſt hell. Not that I doubted of God's being merciful to poor returning ſinners; but as it reſpected myſelf, my ſins appeared of ſuch a crimſon dye, that I feared greatly whether mercy itſelf could extend to miſerable, unworthy me. Such were my views of the nature of ſin, and ſuch my hatred to it, in ſeeing and feeling what a ſtate it had involved me in, that I felt, if I may ſo ſay, a kind of willingneſs to go to hell, rather than ever to ſin againſt God any more as I had done.

Could the wicked only ſee what an evil and bitter thing it is, to ſin againſt a juſt and holy Being, ſurely they would not endeavour to plead for ſinful pleaſures, but ſtrive to flee from the wrath to come. In this deplorable ſtate was my wretched ſoul, when I uſed to go into the fields in the dead of the night, to pray and lament my condition, weeping, wailing, and ſmiting upon my breaſt, earneſtly crying to God for the pardon of my ſins, ſeeing plainly, that without forgiveneſs, I muſt inevitably periſh. Leaving the fields, I often went into the church-yard to wander amongſt the dead, ſomething like the unclean ſpirit, ſeeking reſt, and finding none.

For three or four months my miſery continued, till I thought it would

would certainly kill my body. Oh! what would I not have done or suffered, could I but have found deliverance. When I looked at the horses and cows as they were eating their grass, how I envied their condition, as far above mine! But, O! how good is God to those who call upon him! When on my knees, praying in secret, oppressed beyond expression, my burden fell off in a manner insensibly. I did not indeed feel that quick and instantaneous change that fully satisfied me, yet my mind was easy, and I felt a kind of sweet peace. This I related to a friend, who had experienced the blessed work of grace in his heart, and he encouraged me to look for, and expect a further manifestation of the witness of the Spirit of God that my sins were forgiven. This, perhaps, I ought to have done, but not finding it, and being so dreadfully afraid of deceiving my own soul in a matter of such importance, I fell back into reasoning and unbelief. I seemed more than ever convinced of the sinfulness and total depravity of my nature, which was so opposite to the holy nature of God, that I continued to write bitter things against myself, and vainly strove to obtain the entire sanctification of all my powers, before I was assured that God for Christ's sake had pardoned my sins. This is an error, which, I think, is too common among those who are sincerely seeking the Lord, but who have not a clear view of the plan of salvation as taught in the gospel. Instead of seeing that the atonement made by Jesus Christ, is the only ground of the sinner's hope of finding favour with God, such have still some dependance on a legal righteousness as being, in part at least, meritorious; not knowing that justification, that is, the pardon of sin, must be received by simple faith, through the Holy Ghost. Herein I was ignorant, not understanding how Christ alone was to save me, nor what was meant by believing in him. It is true, I was exhorted to believe, and often enquired with myself, What must I believe? I was willing to believe any thing, or to do any thing, though it should be the cutting of myself with knives or lancets, or letting the blood out of my veins, so that I could but be assured of being in the favour of God.

For near twelve months I went on in this doubtful state, some times hoping, and often fearing, and at times I had some comforting visits from the Lord; but still was not satisfied. One day as I was at my loom, busy weaving, meditating, and praying, sudden as thought, the Lord of Glory came rushing in upon my soul in such a wonderful manner, that all my doubts and fears, respecting my acceptance with God, vanished away like clouds before the wind, and I could, with confidence, sing,

"My God is reconcil'd,
His pardoning voice I hear:
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh
And Father, Abba, Father, cry!"

This blessed change was so great, that I imagined the whole creation

was

was changed: I saw things, as it were, with new eyes. And, O! the happiness of the real Christian must be felt, to be known. Now I could adopt the words of the prophet Isaiah, and say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation," Isa. xii. 1, 2. I had often been told how happy the soul was that could rejoice in a sense of God's pardoning love; but truly the one half was not told me. I now began to enjoy a heaven on earth, and could sweetly sing with Dr. Watts:

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss!"

(To be concluded in the next number.)

OBITUARY.

DIED at Shrigley, in the Macclesfield Circuit, on the 10th of February last, Mrs. Elizabeth Swindells, daughter of Mr. George Lowe, Preacher of the gospel, in the 36th year of her age. She was convinced of sin, and brought to a saving knowledge of God, in the 16th year of her age, from which time, till the day of her death, she was a uniform and steady member of the Methodist Society. Her comforts and rejoicing in the Lord were great; and, at one time, she believed she felt the sanctifying influences of the Spirit to cleanse her from all sin, and to deliver her from all unrighteousness. Her cup ran over, and her mouth was filled with the praises of Immanuel. But after this, she suffered some loss of grace, and did not recover her ground till she was put into the furnace of affliction, and chastened with strong pain. Here the Lord humbled her as in the dust, and weaned her from all all below the skies. For eight years the Lord permitted her to be exercised in this manner, for affliction cometh not forth of the dust, neither doth trouble spring out of the ground. She knew this, and though for the last four or five years, her sufferings were very heavy, and she was helpless as a child, and whenever moved, racked with the most excruciating pains: yet she never murmured nor repined, neither did she say to God the Rock of her salvation, "What doest thou?" No; the constant language of her heart was, "I have given up all to God; it has all been for good; he does all things well!"

She triumphed gloriously over the fear of death and the grave, exclaiming, "I have no fear of death! All fear is taken away, and I feel quite composed! O death, where is thy sting? O grave, where is thy victory!" &c. And added, "O the pain! the bliss of dying!" With deep humility she said, "I never lived one day as I ought to have done, but I continued to follow hard after God, and now my Lord is come; he has saved me from all sin, and I am going to him!" The last words she articulated, (which was a few minutes before she breathed her last) were, "Christ is precious!" And then without a sigh or groan, she took her flight to Abraham's bosom, where there is every reason to believe, she has found a mother, three sisters, and a brother! She was a *good wife, a tender parent,* and *a kind neighbour.* She has left a most dutiful and affectionate husband, and three small children, to bewail their loss.

Macclesfield,
April 28, 1810. } J. BRAITHWAITE.

WEDNESDAY, March 14, 1810, died Mrs. Mary Arnold Gillson, of Newark, in the 32d year of her age, in great peace and resignation to the will of God, being happily raised above the fear of death, with which she had most of her life been held

held in bondage. For although she had been a hearer (when her health would permit) of the word all her life, she did not enjoy the liberty of the Gospel, until about a month before her removal into another world. This blessing was granted her, in answer to her strong cries and tears. For as she lay in a very afflicted state on the sofa, hoping and fearing, the Lord visited her soul, by an application of the following passage of scripture, Mat. ix. 22, "Daughter, be of good comfort, thy faith hath made thee whole." From *that time*, she became a *new* creature in Christ Jesus, and had the love of God so shed abroad in her heart, that she was, as it were, overpowered with it. And as she then had some reason to expect, that the Lord might so far restore her to health again, as to enable her to attend public worship, (which she had not been able to attend for some time) she frequently declared, she did not know how she should be able to sit in the chapel, and join with the people of God in praise and prayer, having such a sense of the divine favour, that she felt as though she should faint under it. Soon after this manifestation of the goodness of God to her soul, the enemy was permitted to assault her with temptations to doubt that she had deceived herself, and she was brought into very great distress of mind for two nights and days, insomuch, that though the affliction of her body was very great, she declared it was nothing in comparison of the distress of soul she then felt, but a friend, endeavouring to console her, by reminding her of the promises of God; she obtained a degree of comfort, and in the following night the cloud was dispersed, by a fresh display of the divine love to her soul. After this conflict was over, she spoke her mind very freely, to those friends who came to see her, who can all testify the love she then manifested to Jesus and his people.

She was enabled, through divine grace, to give up all her earthly ties. Her mother, three children, and husband, she freely resigned to God, and often said, "I am just as if I had not any children, or relatives, they are as nothing to me; and so is every thing in this world." She said she had only one request more to ask of the Lord, and that was, that he would grant her an easy passage at the last. For this she prayed, and this the good Lord was pleased to grant her. Her parting with her dear mother was an affecting scene. Mrs. G., being confined in bed, hermother, who also was so ill as not to be able to walk from her own house, was carried in a chair to her daughter's bed-side, that they might take their leave of each other; and both of them lay for a few days in such circumstances, that it could not be easily conjectured which was likely to depart first. It pleased the Lord, however, to call Mrs. G. on the Wednesday morning, about nine o'clock, and her mother on the following morning, at four. They were interred together in one vault, on the following Saturday, in the afternoon, amidst a great concourse of people.

On the Sabbath prior to Mrs. G.'s death, she desired that her husband would be with her all day, as it would be the last Sabbath they would spend together on earth; which it proved to be. On the next day, (Monday) when she awoke in the morning, after a fatiguing night and little sleep, she declared her surprise and great disappointment to find herself yet in the body. She then said to her husband, "Do you think I shall go to glory to day?" "My dear," he said, "it appears you will not be long here." "O!" she replied, "I want to go to be with my dear Jesus, but I am willing to suffer his will, until he see good call me." She was asked if she would wish a sermon to be preached after her decease, on the occasion, she answered in the negative; but she said, if Mr. Yates thought proper, he might inform the Society what great things the Lord done for her soul, which was accordingly attended to, and the good effects of which it is hoped will be found after many days.

During the latter part of her illness, her husband frequently inquired concerning the state of her mind, which she invariably said was quite peaceable and serene. She frequently said, however, that she found dying work to be very hard work, but she knew it would soon be over; and she never suffered a murmuring thought to arise, or a repining word to escape her lips. She could not speak to be understood on the Wednesday morning, but appeared perfectly sensible to the last; and when a friend at prayer, was commending her spirit to God, it took its flight (without a struggle, sigh, or groan,) from the prison of the body, to the enjoyment of its Lord.

To the Editor of the Methodist Magazine.

At the earnest and repeated solicitations of some Christian Friends, I have consented

fented to draw up, and forward to you, the following account of a pious young woman, who lately quitted the corruptible body to join the ſpirits of the juſt made perfect. Your inſerting it in your uſeful Magazine, as ſoon as convenient, will greatly oblige,

Your's reſpectfully,
RICHARD MOODY.

Biddeford, Devon, June 6, 1810.

ANN UPINGTON, whoſe triumphant departure from this world of ſorrow we have recently witneſſed, entered on her probationary ſtate in Chulmleigh, Devon, where ſome of her relations now reſide. Her mother dying when ſhe (Ann) was very young, the important charge of training up four little children devolved on the afflicted father; who, to the utmoſt of his power, laboured to inſtruct them in the principles of Chriſtianity.

Our deceaſed ſiſter was the youngeſt of the children, being only three years old when her mother departed this life. The ſweetneſs of her diſpoſition, and her amiable deportment did not paſs unnoticed, but attracted the attention and regard of a reſpectable family in the ſame town, who engaged her as their ſervant, when ſhe was only nine years old, but always regarded and treated her as a child of their own. She continued in their ſervice till her earthly exiſtence terminated, being the ſpace of twelve years.

From her infancy ſhe was remarkable for ſobriety and decency. The ordinances of religion, as maintained in the eſtabliſhed church, ſhe ſolemnly regarded, and punctually attended on all opportunities. This, with the preventing grace of God, preſerved her from thoſe vain amuſements and ſinful recreations which, though eagerly embraced and purſued by thouſands, are altogether incompatible with pure religion, and ruinous in their conſequences to immortal ſouls. But though kept from theſe deluſive and pernicious ſnares, ſhe adhered to another, perhaps, equally deſtructive, namely, that of ſubſtituting the form of godlineſs for the power. For being ſaved from preſumptuous ſins, and regular in attending the means of grace, ſhe thought all was well, and, no doubt, expected eternal felicity as the reward of her imperfect obedience. Totally unacquainted with the depravity of her heart, the nature of ſin, the purity of the divine law, or the holineſs and juſtice of the Lawgiver, ſhe was not prepared for the delightful reception of *Him* who is made to evangelical believers, *Wiſdom*, and *Righteouſneſs*, and *Sanctification*, and *Redemption*: hence with all this ſemblance of piety, ſhe was a perfect ſtranger to vital godlineſs. In this ſtate, ſhe continued, till about two years ſince, when ſhe began to hear the Methodiſt Preachers, then travelling in this Circuit. The word delivered came with power to her ſoul. Truth ſhed its enlightening and ſalutary influences on her mind, and ſhe embraced it in the love thereof. Believing it her duty, and eſteeming it a privilege to be united with us, without conſulting the approbation of the world, or conferring with fleſh and blood, ſhe immediately took up her croſs, and joined the Society. Deeply awakened by the Spirit of Truth, ſhe now ſaw, felt, and confeſſed the wickedneſs of her heart; clothed with humility, and covered with ſhame, ſhe bowed before the Lord, and implored forgiveneſs for her numerous offences. And he graciouſly condeſcended to hear her prayer, and removed her unbelieving fears by aſſiſting her to lay hold on the hope ſet before her.

From the time of her eſpouſals to Chriſt ſhe walked in the loving fear of the Lord, and enjoyed the comforts of the Holy Ghoſt. This was manifeſted by her victory over the world, her attachment to God, his people, and ordinances. The means of grace ſhe never omitted, unleſs it became impracticable to attend them. Claſs-meetings were rendered abundantly uſeful to her, and ſhe prized them exceedingly. She loved our doctrines and diſcipline, and continued ſteadfaſt and immovable in them. To us, as a church, ſhe was cloſely united, and continued ſo, till removed from us, to the Paradiſe of God. The cauſe of God lay near her heart; ſhe grieved at the inſtability and inconſtancy of ſome profeſſors, and lamented that infidels ſhould have any ground to reproach. The duties of her ſtation ſhe cheerfully performed, and with ſuch ſatisfaction to her maſter and miſtreſs, that ſhe became exceedingly dear to them. And their ſorrow and diſtreſs on account of her affliction and death, vouch for the ſincerity of their regard and affection.

April 2, being the day of my appointment in Chulmleigh, when I entered the neighbourhood, I was unexpectedly informed that ſhe was dangerouſly ill: a ſmall cut in one of her fingers was attended with alarming conſequences, a fever followed, which proved fatal to her. Medical aid was called in, but in vain; every means tried to prolong her uſeful life proved abortive and unſucceſsful. She

rapidly

rapidly advanced towards that point where time finishes, and eternity begins; one week's affliction put a final period to all her sufferings. Previous to my preaching in the evening, I had, together with her Class-leader, an invitation to her. On entering her apartment, I clearly discovered the propriety of that sublime truth, which thousands acknowledge, "Virtue alone has majesty in death." She was blessed with heaven-born peace and unutterable joy. Death had lost its sting; she was not dismayed by his coming, but welcomed his approaches. To her to die was gain; she could read her title clear to a mansion on high.

Early on the following day I again visited her, and the impression then made on my mind, by what I saw and heard, will never, I hope, be obliterated; heaven beamed in her countenance; joy sparkled in her eyes; gratitude overflowed her soul. She lifted her dying arm in token of victory, and with a *voice*, *gesture*, and *language* the most impressive and affecting I ever witnessed, addressed the surrounding weeping friends—she expatiated with inexpressible delight on the *freeness* and *sufficiency* of gospel grace; invited all present to come to the Saviour, being fully persuaded that he had tasted death for them all, and was willing all should enjoy salvation. The language of the Poet, sweetly flowed from her lips,

"O! that my Jesu's heavenly charms
Might every bosom move:
Fly, sinners, fly into those arms
Of everlasting love."

But the following lines, as most expressive of the state of her mind, were often repeated.

"Rejoice evermore with angels above,
In Jesus's power, in Jesus's love;
With glad exultation your triumph proclaim,
Ascribing salvation to God and the Lamb."

She continued to speak with propriety and fervour after all pulsation had ceased in her arms, and her heart beat so rapidly and irregularly, that it became impossible to count its motions; a circumstance this, which astonished the Doctor, who solemnly declared it could be accounted for, only on supernatural principles. She exchanged mortality for bliss, about two hours after I left her, on Tuesday, April 9, 1810, in the twenty-second year of her age. With the utmost propriety we can freely declare, that in her were united, the affectionate and dutiful child, the diligent and faithful servant, and the lively and exemplary christian.

MISSIONARY INTELLIGENCE.

Eleuthera, Bahama Islands,
July 9, 1810.

Rev. Fathers and Brethren,

We, the Leaders of the Methodist Society, on the island of Eleuthera, Bahama Islands, assembled at a Quarterly Meeting, encouraged by Brother Turton, our faithful minister, feel it our duty to acquaint you with the success of the work on our Island, and the further prospect we have of its continuing to increase. We cannot but admire the condescending goodness of God in sending us the Gospel at first. We were verily lying in the arms of the wicked one, indulging every ungodly passion and vicious desire that arose in our hearts. And when the Gospel came to us by a Methodist Missionary, our worthy Brother, above mentioned, these Settlements could be compared to nothing better than Sodom and Gomorrah. Adored be the name of our God, who has brought us from the sea of iniquity, in which we were immerged, to a sense of the saving power of religion. We may, with truth, say, we have seen the glory of God in the land of the living. Hundreds of white and black people, who were led by Satan blindfold, are brought from their midnight darkness into the light of the glorious Gospel of our Lord Jesus Christ.

We would describe one of our love-feasts, but we are deficient in abilities to give a true description thereof. The language of the people, on these occasions, would compose a volume of grateful praise. We must be short, and say from the beginning to the end of these meetings, the Lord is present with us, and there appears a desire in all to speak of his goodness from a sensibility of it. If we may judge of the work by the account which the people give of their experience, in their class-meetings, it appears God has brought them to himself, and their general walk astonishes strangers, who visit these Settlements. The drunkards no longer find an asylum among them. The dancers find no music but vocal, and such as is employed in the praises of God. No fewer than nine fiddlers have laid down their fiddles to glorify their Maker. The pleasure-takers have lost their places of resort, and, in short, scarcely any that come, find accommodation, but those who come to adore the God of heaven. And praised be God, the wonders of his love to us have induced our friends from New Providence to join us at our quarterly meetings,

meetings, and they have been constrained to say, "the Lord has done great things for us."

Brother Turton was kind enough to read Brother Johnson's letter at our leader's meeting. And, finding the Committee have attended to our feeble petition, and granted that Brother Turton shall stay longer in these Islands, we feel thankful, and trust Conference will pay equal respect to it, and let him be continued in these parts as we conceive it is the place where God would have him to be.

He has promised us, as long as he is continued on this station, and is able to do it, to take his turn among us regularly; and we trust, in his absence, God will provide us a minister, who is a sincere lover of souls, whose hands, as a body of leaders, we are determined to hold up. Our prospect is blooming with regard to the other Settlements. In one, particularly, the people are possest of much of this world's good. A little while ago, they were quite averse to the Methodists; but the light that now shines, constrains them to glorify God so far, as to invite our Preacher to come among them. And nothing but a want of a regular conveyance, prevents him from paying them a visit; but we are resolved to give what assistance we can in forwarding so blessed a work, and hope soon you will hear good news from that quarter.

We are bound to thank God and you for a promise of books in Brother Johnson's letter, an article very much wanted. As Brother Hilton and Brother Curry are going on with their schools, the former at Wreck Sound, and the latter at Tarpum Bay, and the people, in general, are striving to read, Hymn-books, and other books calculated to give information, will be of unspeakable use to us. Praying that the Lord would bless and prosper the good work the Methodists are engaged in, and give success to his work among all denominations of Christians,

We remain,

THOMAS HILTON, &c.

Signed by fifteen men and nine women leaders, of Wreck Sound, Savannah Sound, and Turpum Bay.

Extract of a letter from Mr. Turton, Missionary in the Bahama Islands, to the Missionary Committee.

Tarpum Bay, Eleuthrea, Oct 9, 1810.

DEAR FATHERS AND BRETHREN,

AT our June Quarterly Meeting, I encouraged our Leaders to write to you an account of the work in our island, hoping it would be a kind of confirmation of the good news the Lord had put in my power to give you. Three months have since elapsed, and, as the Lord is still carrying on his glorious work with us, I feel it my duty to give you farther information, for the satisfaction of those interested therein. I know what pleasure good news from a far country gives to those who are wishing for it, especially such as are concerned in the propagation of the gospel among the heathen, and have stretched out their hands to this dark corner. It is inconceivable what the Lord has done on this island in the course of fourteen or fifteen months; you cannot have a clear idea of it, although you have had information from different quarters. I am confident, as the Queen of Sheba said of Solomon's wisdom and magnificence, "The half was not told me," so would you say of these Settlements, if you were eye and ear witnesses of God's goodness to them. The work was not at its height when the tidings were sent to you; no, it has been, and is still, going on with increasing ardour. The 29th and 30th ult. were appointed to be the days of our Quarterly Meeting, at Tarpum Bay. Some of our brethren assembled the day before, but before the greater part could get together, a gale of wind, or a hurricane, came on, and we were disappointed; in consequence of which, the brethren present concluded to defer the meeting to the 6th and 7th instant. Accordingly that time was appointed, and, I am sure, it was a time greatly to be remembered. Our Leaders assembled on the 6th, in order to consult for the good of the Society, and settle the business of the Quarter. Brother Thomas Curry desired of our meeting, liberty to exhort among our Societies. Upon examination, he was found to be a young man of real piety, and his moral conduct to be unexceptionable. The body of Leaders required to hear him; they did so next morning, and highly approved of granting his request. He is a young man, who has been converted to God on a visit to these settlements; who, dreading his former employment of commanding one of our small vessels, relinquished it, and undertook a school here, in which he has been greatly blessed. On the Sabbath morning, our service began at the usual time, and great was the power of God among us. After service, it was affecting to hear the people tell what great things God had done for them that day; according to their expressions, some were weeping tears of contrition, and others tears of

joy,

joy. Our friends from Wreck Sound, loudly thanked God for ſtrength to perform their journey hither, and praiſed him for the great bleſſings they had met with, declaring they had never ſeen ſuch a day in all their lives. Our Love-feaſt at night, was indeed a feaſt of love and joy.

Our leaders' account of the work is pleaſing; except as to a few inſtances of falling, through weakneſs, and even ſuch are conſtant hearers, and their places are ſupplied with the addition of others. And, to my certain knowledge, (for I meet the claſſes once a quarter) the people are in a proſperous way.

I cannot omit informing you what buildings have been erected by the people within the ſpace of thirteen or fourteen months. Wreck Sound meeting-houſe was juſt begun and is ſo far finiſhed as to be in uſe, ſince laſt year. At Tarpum Bay a Preaching houſe has been built and enlarged twice, at a conſiderable expenſe, conſidering the people are poor, and have likewiſe built a ſmall dwelling houſe for the preacher. It is not quite finiſhed, but I live in it with my family. All this has been done by the people at their own expenſe. Something is certainly wanting to make a complete finiſh of all the places; but I always feel a delicacy in drawing on the connexion, and have concluded to wait till the people are able to finiſh the buildings themſelves. The manner of providing for the preacher, is as follows. At Wreck-Sound, all foreign commodities are purchaſed by the ſtewards, and the produce of the country is provided by the people in abundance. At Tarpum-Bay and Savanna Sound, the families provide for the preacher's houſe by turns, and ſend proviſions for each day, and if any thing extraordinary is wanting, the ſtewards in each place take care to ſupply it. There is no butcher's meat to be expected but pork; ſometimes a fowl is ſent: at other times fiſh, turtle, or ſome other kind of ſhell-fiſh, and at times pork. The people endeavour to make every thing as comfortable to the preacher as they poſſibly can, and what is beſt of all, conſult with him on all occaſions, and thankfully attend to his inſtruction.

The manner of attending the Settlements, is as follows. The preacher reſides at Wreck Sound one month, and in that time if he be particularly wanted in any of the other Settlements, a veſſel comes and carries him thither. And ſo in like manner to Tarpum Bay and Savanna Sound. The leaders are a body of pious, zealous men. They appear to be determined to have religion in its purity. Theſe Settlements have been noted for drinking and uſing tobacco. Moſt of our leaders were addicted to this practice before their converſion to God, but are now happily delivered from it.

The people have been greatly diſcouraged by a report, which has been ſpread, that after me they would have no preacher; that no other perſon would be able to live in theſe Settlements. This certainly was doing me great honour; but really it is an honour, of which I muſt judge myſelf not worthy, when I conſider the ſacrifices which good men among us have made, and the hardſhips they have gone through to carry the goſpel to the unenlightened parts of the world; eſpecially ſuch as have come within my own knowledge, John Baxter, William Warrener, Thomas Owens, Richard Patterſon, John Brownell, Archibald Murduch, &c.; who have endured more fatigues and hardſhips, and gone through more labours than ever I was able to endure and go through; diſcharged their duty like champions for God, and returned home like faithful ſoldiers with flying colours. I may add to the liſt, thoſe, who by divine aſſiſtance, have glorioufly ſunk under the weight of their labours into the cold grave, and ſuch as are ſtill remaining at their labours in this element of ſin and death. When I conſider theſe and other works, it certainly eclipſes, in my view, any thing a poor adventurer like me could do. All theſe, by their indefatigable labours, have been inſtruments in the hands of God, in bringing many precious ſouls to the knowledge of a Saviour, many of whom, I have reaſon to believe, are now in a happy eternity. After all this, can I doubt but the Lord has ſervants now ready to adventure to miniſter to a people who are determined to ſave their ſouls, and uſe all the means in their power to make a preacher comfortable? No; I will not doubt but God has faithful ſervants ſtill. And what is the objection? There are none of the wiſe, the noble, the great, the gay, for companions; no ſumptuous tables ſpread, no faſhionable ceremonies, or other improvements of the kind. All which things we may be well content to be deſtitute of, to bring ſouls to God.

Since I returned from our diſtrict-meeting in April, I concluded it would be beſt to remain here and travel the circuit as well as I could, and as my health has held out, I have not returned to New Providence, and am now waiting for the appointments from Conference, determining

ing to act according thereto. There are other Settlements, as the leaders have intimated, that would, no doubt, receive the gospel; but God knows it would be too much for my strength to undertake to visit them.

I have now only to observe, we are expecting an exchange of preachers, and the help of one from home. And if ever there was a need for any thing, I think there is a need for that. I have been on this Island since May, 1805, excepting my visits to Providence, my voyage to America, and the little time I remained in Providence after my arrival, brother Rutledge has been in New Providence since November, 1804, without one day's visit to any other place, I believe a change would be a mean of doing good, and I believe, if we had preachers that would exchange regularly, other places might be opened for the gospel.

We are greatly privileged in these Settlements; the members are mostly white or free people, and the slaves, in general, have owners belonging to the Society, so that the Leaders speak their minds freely on all occasions, and seem to aim at God's glory and the good of souls; and while they continue to do so, there is not a doubt but the work will prosper. We have been sadly disappointed of our books. I have often considered myself as deprived of many privileges which are derived from our Magazines, and could sincerely wish to have them regularly, but am at a loss to know how to get them. Books of useful instruction would be of great service to these Settlements; a useful catechism, short, but comprehensive, would be calculated to do good among children, and such as are ignorant.

In my first letter last year, I intimated my intention of remaining in New Providence, and visiting Eleuthera quarterly. But my first visit afterwards convinced me it would be almost criminal, as long as I was able to move on, to leave a people, on whom God was pouring out his Spirit, to be visited only once a Quarter; and my wife being willing to come with me, notwithstanding her delicate state of health, and her not being accustomed to the food of the country, I undertook to stay with them, and blessed be God he has more than rewarded me; and my wife is no worse of her former infirmities than before, only, lately she has had an attack of the ague, a disorder that has prevailed here and at New Providence.

Dear Fathers and Brethren,

your's, very truly,

WILLIAM TURTON.

To the Committee.

POETRY.

NATURAL EVIL PROCLAIMS THE DIVINE JUSTICE.

While tenanting a house of clay,
We tremble at each passing breeze;
The sunny, and the stormy day,
Alike administer disease.

How oft in solar glories dreft,
Fierce fever shakes her flaming brand;
Or shrouded in a snowy vest,
Cold and consumption shivering stand.

The food that human life sustains,
Impels more swift the panting breath;
Becomes a poison in the veins,
And nutriment itself is death.

The slightest motion may dispart,
The strongest pillar of our form;
Or break from the supplying heart,
Some vessel with life's current warm.

A grain of dust, our sight may dim;
A breath of air, our hearing wound;
A reptile's venom taint each limb;
And speech become unmeaning sound.

And oft the intellectual sun,
Resplendent shows its morning light;
Proclaims a glorious race begun,
Then, sinks precipitate in night.

Of reason's living ray despoil'd,
Subjected to no mental rule;
We see the early promise foil'd,
And mourn the madman or the fool.

Our dearest friends, our social joys,
Like summer's fleecy clouds are flown;
For both a sudden blast destroys,
The rain descends! our friends are gone!

The mind to wasting grief a prey,
Subdu'd by disappointed hope;
Ushers with tears the rising day,
And gives the nightly sorrow scope.

More dark the closing shadows grow,
And man the mourner, faints and dies;
Accomplish'd is the mortal woe,
And low in dust the ruin lies!

Weep'st thou an individual pain?
Shall partial clouds the horizon bound?
Creation echoes back thy strain,
And heaves a general groan around.

Loud roaring o'er the frozen waste,
The northern monsters seek their prey;
And gliftening in the fervid east,
The snake and crested serpent play.

The swift sirocco sweeps the plain,
The simoom aids the pillar'd sand;
The wild tornadoes lash the main,
And fiery lavas whelm the strand.

The

The earthquake bellows from beneath,
The thunder anſwers from the ſky;
The livid lightnings call the death,
And ſubterranean fires reply.

Pale famine lifts her hollow voice,
The war'ry gates of heaven are ſeal'd;
Diſeaſes howl their ſullen joys,
And curſes ſtrew the barren field.

Plague marching forth in ſpotted veſt,
Blows poiſon from her fever'd lips;
Earth groans beneath the burning peſt,
And deathful clouds the ſun eclipſe.

The moral aids the natural ill,
To give the mighty anguiſh birth;
The whelming ſtorm and furious will,
Combine to deſolate the earth.

The war-fiend rides the murky air,
Abroad her ſanguine banners wave;
She bids the hoſts of hell repair,
And ſow the harveſt of the grave.

Great in the dreadful ranks of woe,
The ſable bands of Afric riſe;
Their captive tortur'd limbs they ſhow,
Then prone on earth, obteſt the ſkies.

Still ſad Peruvia calls the pow'r,
To whom the vengeful right belongs;
To mark her deſolated ſhore,
Her ravag'd plains, and bleeding wrongs.

The Bramin matron mounts the pyre,
Around funereal fervors burſt;
And liſping Parias aſk their ſire,
Why ſuperſtition deems them curſt?

The priſon-mine where hope expires,
And woe remedileſs ſucceeds;
The vault of death, the martyr's fires,
And dark inquiſitorial deeds.

All, all, this obvious truth proclaim,
That man is born to mourn and die;
That joy's an unſubſtantial name,
A dazzling meteor of the ſky.

The daring atheiſt hence denies,
The ſource of juſtice, truth, and love;
Lifts his rebellious front, and cries,
"No Power eternal reigns above!"

He ſees not wiſdom's ſecret plan,
Preſcribe the providential road;
Or knows the miſery of man,
Declares the moral name of God.

'Tis Revelation's awful word,
Explains the counſels of the ſky;
And juſtifies its holy Lord,
Tho' ſuffering nature groan and die.

If joy expire as ſoon as born,
If ſhadows every proſpect bound;
If cultur'd earth produce the thorn,
And all creation join to wound;

That ſin is ſorrow's primal ſource,
The eternal King to man proclaims;
Rolls in the thunder's hollow courſe,
Points in the lightning's forked flames.

By ſin the ſeeds of death were ſown,
And nature's early law revers'd;
Awak'd the univerſal groan,
And earth's unſeen foundation curſt.

From moral, natural evils flow,
Jehovah ſhakes his chaſtening rod;
The puniſhment of guilt, is woe,
And manifeſts th' offended God.

As Lord of nature, juſtice marks,
Full oft his providential way;
And thundering Sinai's fiery ſparks,
His holineſs and wrath diſplay.

Yet e'en in awful vengeance kind,
His mercy regulates the ſphere;
Nor ſcorching blaſt, nor noxious wind,
Shall, uncommiſſion'd, taint the year.

Famine and plague obey his word,
And at their deſtin'd barriers pauſe;
Sheath'd is the victor's flaming ſword,
Submiſſive to an unknown cauſe.

No lurking poiſon of the plain,
Nor balm Arabian gums diſtil;
But may revers'd give eaſe or pain,
Obedient to his ſovereign will.

Oh! what is life! 'tis Being's dawn!
The twilight of immortal day!
Time uſhers on the glorious morn,
And bids the earthly ſhades decay.

The Judge ſhall come! dividing flames,
Reveal the everlaſting power;
And archangelic trump proclaims,
That man's probation ſcene is o'er!

See pallid vice to caverns fly,
Nor rock nor cave ſupplies his need;
He feels that Heaven's omniſcient Eye,
Beheld the ſecret guilty deed.

Tho' oft the tears of virtue flow'd,
Yet now ſhe lifts the cloudleſs brow;
Sees mercy tra'ed her ſuffering road,
And led her thro' the vale of woe.

Where is the mourner? was that form,
Which robes of radiant light inveſt;
Once deem'd the ſport of every ſtorm,
In life, deſpis'd! in death, unbleſt!

The hour retributive is come,
Unfolding Heaven's myſterious plan;
And ſolves the doubts which wrapt in gloom,
The problematic life of man.

Seraphic choirs, their voices raiſe,
Around the everlaſting plains;
And ſwell the theme of boundleſs praiſe;
That mercy thron'd with juſtice reigns.

A. R. C.

Conference-Office, 14, *City-Road*; THOMAS CORDEUX, *Agent*.

Mr. Wm. Pearson Jnr.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR MARCH, 1811.

Methodist Historical Society Southern California - Arizona Conference

BIOGRAPHY.

MEMOIR OF Mr. ROBERT LOMAS.

(Continued from page 51.)

WE have ſeen Mr. Lomas paſs through ſeveral important changes in life; acknowledging God in all his ways. About the time of his marriage, in the ſummer of 1794, he ſolemnly renewed his covenant with God in a formal manner; on which occaſion, he wrote down what engagements he entered into, and expreſſed an ardent deſire and firm reſolution to perform his vows.

From the time of his marriage, till after the enſuing Conference, he and his partner lived with Mr. Atmore, of whom, and Mrs. Atmore, he often makes mention with gratitude for their kindneſs. Auguſt 23, Mrs. Atmore died in the Lord. He ſpeaks of being much benefitted by her dying charges, and advices, and her fortitude and tranquillity in "the valley of the ſhadow of death." "May I never forget," ſaith he, "her dying words!" It is profitable, though painful, to ſee our chriſtian friends depart this life.

At the Conference, 1794, he was appointed to labour in the Huddersfield circuit, with his friend Mr. Barber, and continued there two years. Several things combined to make their way rough, eſpecially the conduct of ſome, who made diviſions in the ſocieties. However, he laboured with diligence, zeal, and ſucceſs; and many were brought to an experimental knowledge of Chriſt Jeſus.

In the year 1796, he was appointed my fellow-labourer in the Wakefield circuit, where we remained together two years. During that time, I had a good opportunity of obſerving his ſpirit and behaviour. Our hearts were knit together. We regularly met once a week, and ſpent an hour in taking ſweet counſel together, how to make our calling and election ſure. Theſe were gracious

and profitable feafons, of which, I truft, I fhall never lofe a grateful recollection. After opening to each other our whole hearts, we were often much affifted in mutual prayer, and he would on thofe occafions, pour out his foul to God with great fervour and devotion, pleading with him for a prefent bleffing.

I find nothing in his journal during this period out of the common way. Moving regularly round his circuit, there muft of neceffity, be a recurrence of the fame circumftances almoft daily. The fhort obfervations recorded for his own ufe, bring to my recollection his manner of life, faith, love, humility, holy diligence, and other Chriftian virtues. As a Chriftian, his confidence in Chrift, was firm; his dependence upon him, habitual; and his devotion to him, entire and unreferved. In domeftic life, his light fhone. Often did I admire the tendernefs and affection which he manifefted toward the partner of his joys and forrows. His ftrong paternal affection for his infant offfpring, and the refignation he exercifed when one of them, during his refidence in Wakefield, was taken from him.

When religion is brought into common life, it appears amiable; and it may be faid with truth, *that a man is in reality, what he is in fecret, and in the bofom of his own family.*

As a fellow-labourer in the vineyard of the Lord, Mr. L. was attentive, and ready to every good work. His zeal for God and love to fouls, were fteady and uniform; and on fome occafions, burft forth into a holy flame, both in prayer and preaching, which aftonifhed them that heard him, yet he often lamented to me (and in his private papers) the occafional dulnefs, dryneſs, and want of liberty which he experienced.

In the year 1798, he was ftationed at Hull, with Mr. Benfon, where he continued only one year. In that circuit he feems to have laboured under great difcouragement, and feldom found his ufual freedom in preaching, efpecially in the town. No doubt, the enemy of fouls thruft fore at him, and fucceeded in fome degree, to hinder his ufefulnefs amongft that excellent people. A year after, I followed him, and found he had left behind him a good favour; and many regarded him, as one eminently dovoted to God. The following extracts from his journal, while he was in Hull, deferve prefervation. "My mind has been much impreffed lately with eternity: Death and Heaven have often been the fubjects of my meditation. That world of fpirits! Muft I enter into it? That future eternal exiftence! Is it mine? Muft I realize it? Will the time come? awful moment! Is it drawing nearer? And while I write, or think, or breathe, nearer ftill? And fhall I be with Jefus, my Lord, my Saviour? Shall I behold and gaze, and be filled with light, and joy, and love? Will praife be my continual employment; without wearineſs, without impure

impure mixture, or baſe alloy? Shall I find companions there? Kindred ſpirits, partners in bliſs, and fellow-followers of the Lamb? My ſoul longeth, yea, even fainteth for the courts of the Lord; my heart and fleſh cry out for the living God. Patience, come to my aid! But, oh, how much of heaven might I have on earth! Am I not now a fellow-citizen with the ſaints, and of the houſehold of God? Ought not my converſation to be in heaven? Am I not "come to the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus, the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than the blood of Abel?" I devoutly thank God for his diſtinguiſhing grace. But

'When I reach that bliſful ſtation,
Then I'll give him nobler praiſe.'

"Reviewing the days which have paſſed ſince I wrote before, I find occaſion for both humility and gratitude. I have found my mind quickened, and upon the whole, have not loſt ground. For this I am thankful. But I ſhould be able to ſay more than this. My time, opportunities, and advantages, are afforded me that I may make progreſs in holineſs and uſefulneſs. Well! what is paſt cannot be recalled. I muſt go to the blood of ſprinkling. I would alſo humbly and earneſtly pray that the Lord would be pleaſed to favour me with a larger baptiſm of the Holy Ghoſt. Oh! I long to be more holy and more uſeful. I pray God that my life may not be a *dead weight* upon ſociety. My *comparative* uſeleſſneſs has led me of late to reaſon concerning my ſituation, &c. whether I am where God would have me to be, or not. But I know that I have many opportunities of doing and receiving good. The fault is mine. May the Lord in mercy viſit and receive me. Amen!"

A week after, he writes, "My ſoul is humbled and aſhamed, quickened and encouraged, enlarged and filled. I have had a glimpſe of the glory of God, and have felt its transforming power. I now find my mind fixed, my heart devout, and my ſoul alive. But I cannot expreſs the ſenſe I have of my own weakneſs and wants. Well, my God will ſupply all my need according to his riches in glory, by Chriſt Jeſus. This ſtate of dependence, continual application, and habitual receiving, is the only way, by which my ſoul can be humbled, and God glorified. Oh, how ſuitable! how gracious! why ſhould I periſh through hunger, when there is bread enough in my Father's houſe, and to ſpare? May I ever be looking and longing for the ſalvation of God! Come, Lord Jeſus, and dwell, and rule in my heart. I am convinced of my great want of ſimplicity as a Chriſtian, and as a preacher. I want to be more indifferent about the niceties of diſcourſe, and more

engaged for the converſion of ſinners, and the perfection of ſaints. Lord, help me: Amen." Obſervations and memorandums like theſe, often occur in his journal, and ſhew how he kept his heart with all diligence, and how anxious he was to maintain the life and power of religion in his own ſoul, and to promote it in others.

His next remove, in 1799, was to Todmorden, where he remained two years, much to the ſatisfaction and profit of the people. Soon after he entered upon his work at Todmorden, he wrote as follows, "I am convinced of the neceſſity of being more devoted to God, more zealous and more faithful. O, for a large, plentiful effuſion of the Spirit of life in Chriſt Jeſus." Again, "February 1, 1800, Time! Time! how faſt it carries me towards eternity. How ſoon ſhall I prove what it is to die, and enter into the world of ſpirits! O, what need of more diligence that I may be always ready! Were I to live in a trifling ſtate, is there not reaſon to fear I ſhould come ſhort of the eternal reſt? Alarming thought! But I bleſs God, he has exceedingly quickened my ſoul of late. I have felt that melting and ſinking before the Lord, that is preparatory to a freſh baptiſm of the Holy Ghoſt. Oh! how precious is Chriſt. With what confidence and ſweetneſs can I plead his death on my behalf! What cloſe union of ſpirit with my Lord and Saviour! But I never was ſo ſenſible of evil; a thought cannot paſs through my mind without undergoing a ſtrict ſcrutiny. What an abhorrence of evil thoughts, eſpecially high and vain thoughts! I greatly fear, becauſe of my own weakneſs; but ſurely the Lord will make his ſtrength perfect in my weakneſs." Faithful to himſelf, he recorded his own weakneſſes and unprofitableneſs; and called himſelf often to an account for his conduct. When he perceived or ſuſpected a want of zeal or of the ſpirit of piety, he was ſevere in his cenſures of himſelf, and took occaſion from thence, to wreſtle in prayer, for what he very properly termed "freſh baptiſms of the Spirit." September 11, 1800, he writes, "My birth-day! I am now 32 years of age. Conſidering that I have not glorified God as I ought, it is wonderful that he has ſpared me. Lord, I thank thee that I am not cut down as a cumberer of the ground. For more than half the above period, I have been a profeſſed follower of Chriſt, and a member of the Methodiſt ſociety. Eleven years I have been wholly ſet apart for the work of the Miniſtry. About five years of that time, I was ſingle, and had much leiſure for reading, ſtudy, and other exerciſes. About ſix years, I have lived comfortably in the married ſtate; I have had a help meet for me, one who has been of the ſame mind and heart, encouraging and ſtrengthening me in every good work, and joining with me in prayer and ſupplication. We have been bleſſed with children, we have lacked no good thing. My religious connections have been

with the moſt pious in the land. The ordinances have been calculated to promote my progreſſion in holineſs. Upon the whole I may aſk, what could have been done for me that has not been done? Yet I am ſtill a dwarf in religion. Plans unfiniſhed! Reſolutions broken! Engagements violated! Fair beginnings blaſted! Deſires! Endeavours, Failures! Humblings! Returns! Freſh attemps! Stronger reſolutions! Redoubled efforts! Yet, O, how ſhort I come! How much I lag behind! God, be merciful to me, a ſinner. Two and thirty years! What a great part of a man's life! Yet how ſhort it ſeems! How ſoon it is gone! Lord, help me to double my diligence!"

During his ſecond year at Todmorden, ſomething occurred in his religious experience, out of the common way. The Lord ſuffered him to be powerfully aſſaulted by Satan, his conflicts were ſevere, but he came off *more than conqueror*, and thereby was fitted for greater uſefulneſs in the Church. His account is ſo intereſting, that I cannot forbear to inſert it. "God's ways towards me are wonderful and unſearchable. I profited much by his diſpenſation laſt night." Here he alludes to a painful trial. The Lord, to his apprehenſion, ſo left him to himſelf while preaching, that he was not able to proceed. "Surely I did feel my mind ſuitably affected. Humble, contrite, ſpiritual. Glory be to God for it. In the forenoon, I was employed partly in viſiting the ſick and poor, and the Lord was with me in that duty. In the afternoon, I was partly employed in the ſame way, and partly in meditation and prayer. It was my intention to preach on *Walking in darkneſs, and having no light.* I was ſomewhat afraid of the ſame embaraſſment which I experienced on Sunday evening, but cried to God for help and mercy, and went with trembling. Notwithſtanding all my precaution and prayer to God for help, I had not proceeded far in my diſcourſe, before I was ſeized with a ſpirit of confuſion and dread, and it was utterly impoſſible for me to expreſs myſelf with any ſatisfaction to myſelf or the people. I was bewildered, confounded, and loſt. It ſeemed as if I did not poſſeſs the uſe of my intellects. When I had been ſpeaking about a quarter of an hour, I felt conſtrained to aſk pardon of the people, and tell them I could not preach. When I had ſaid this, I was ſeized with a fit of ſickneſs, and obliged to leave the deſk and retire. I was very bad indeed. Soon as poſſible I went to bed. But ſleep was departed from mine eyes. I lay in great diſtreſs and anxiety. When I thought of my ſtate in preaching two nights together, and reflected on my future duty, I was almoſt diſtracted. I was obliged to give up thinking on the ſubject. At length, through the bleſſing of God, I grew calm, and compoſed myſelf to reſt. I ſlept about four hours, and awoke in the morning, bleſſing God that I was poſſeſſed of my reaſon. Sometimes, I thought

thought it was the Lord's will I ſhould preach no more, for I ſeemed to be deprived of the ability. At other times, I thought the Lord would return and baptize me again with power. Then I felt inclined to ſerve him with all my might, and praiſe him with all my heart. Upon the whole, I have been ſaved thus far from murmuring againſt God. He has a right to do what he will with his own. He may juſtly lay me aſide. If I know my own heart, I do not preach for bread, or honour, or eaſe; but becauſe I judge the Lord calls me: and if it ſhould appear that he does not call me, I would not perſiſt in it. But perhaps he is only convincing me *in the fulleſt manner*, that I can do nothing without him. O Lord, I would be humble. I have long prayed for it. But forſake me not utterly. Lay no more on me than thou wilt enable me to bear, leſt my ſpirit faint and ſink. This evening I went to the chapel (at Sowerby) in much weakneſs and fear, leſt I ſhould be in the ſame ſituation as before. However, bleſſed be God, he did aſſiſt me to ſpeak about twenty minutes in a plain way, upon a familiar ſubject. But I was obliged to be very ſhort. O God, be merciful to me. Shew me thy way. Teach me thy will. If it be thy good pleaſure that I ſhould preach the Goſpel, be with me, and help me in thy work, according to thy word." Next day, January 21, 1801, he writes, "Bleſſed be the name of my God for ever. I have found much of his preſence this day in viſiting, exhorting, and praying with ſeveral families. While preaching at Hebden Bridge, I was in a great meaſure delivered from that ſpirit of fear and bondage which I felt on the three preceding nights, and had more aſſiſtance of his Spirit than I have lately felt. Yet, I was ſhort. O Lord, if it be thy good will and pleaſure, help me, and bleſs me." The next day he was fully delivered, and his mind filled with unutterable joy. He was alſo remarkably aſſiſted and bleſt in public. Two days after, he made the following memorandum. "After breakfaſt, in family prayer, the Lord was graciouſly preſent. I have ſeldom been favoured with ſuch a powerful manifeſtation of God's love, as I then enjoyed. My ſoul travailed in birth for all the members of my houſehold, and moſt of them were much affected with the divine power. Glory be to God, I hope he will more fully ſave my near and dear relation, my precious, loving wife, and make her a help meet for me; and I pray God, that I may be a help meet for her. That I may love her as Chriſt loved the Church, and gave himſelf for it, that he might preſent unto himſelf a glorious Church. I was much bleſt in my band, with brother Leach; I pray God to fill him with his Holy Spirit. I thank God for the help and profit found in viſiting the ſick and the well; and for his bleſſed preſence in the miniſtration of his word, and acts of divine worſhip."

The reader will excuſe another extract from Mr. L.'s journal, a few

a few day's after the former. "Now that the Lord has given me a heart to work for him, he gives me so much work to do, all of which seems useful and important, that time flies and leaves me, with a part of its work on hand. I have more to do in the day than I can do. Yet I find no guilt. The Lord enables me to do that part of the work which seems most pressing and in season. Nor have I any distraction of mind. I do all in the name of Jesus Christ, and leave the rest to God, whether I shall live to do it or not."

After this he appears to have enjoyed more abundant life, peace, and joy in his own soul; and his sermons, exhortations, and prayers, were attended with unusual power and effect; many were awakened from the sleep of sin, and brought to the knowledge of Christ Jesus the Lord. Perhaps Mr. L. never was more useful in the time, than he was the last nine months of his labours, at Todmorden.

His next removal, August, 1801, was to Manchester, where he had been known from a child, and where he was highly esteemed. On this occasion he says, "I bless God for all his mercies. It is my desire and determination, to live to his glory, and do all his will. I feel my own insufficiency, but know his goodness. He will not leave me comfortless. My body is internally weak. My soul wants to renew its strength. O my God, think on me for good.

'Take my body, spirit, soul,
Only thou possess the whole.'"

The observations on his views, feelings, enjoyments, and labours, while in Manchester, are of the same character with those already quoted from his papers, the two preceding years; only with the addition of frequent complaints of inward weakness, pain in the chest, hoarseness, &c.; symptoms of that disorder, which, at length, terminated in his death.

His labours were very acceptable to the societies and congregations in Manchester circuit; and his seriousness, uniform piety, strict integrity, and faithfulness in his Master's work, will long be recollected with pleasure, by those who enjoyed the benefit of his ministry. He frequently mentions, at this time, the pleasure he found in reading, meditation, study, and prayer in private; and the *freedom and enlargement* with which he was favoured in public; ascribing all to the goodness and mercy of God.

In the year 1803, he was appointed for Bolton. He entered upon his work there, in the true spirit of a Christian minister, and laboured with his usual diligence and fervour. But he appears to have found increasing inconvenience from weakness in the chest, after his exertions in public, on the Lord's days.

In February, 1804, the Committee who manage our book concerns

cerns in London, were very preſſing in their requeſt to Mr. L. to go to London, to aſſiſt Mr. W—d in the ſettlement of his accounts, &c. as a preliminary to his ſucceeding to the office of book-ſteward, as Mr. W. was about to reſign for want of health. On that ſubject, he had many doubts and reaſonings; he conſidered it on all ſides, prayed for direction—conſulted his friends; and in all reſpects, exerciſed his accuſtomed caution. He was afraid of going out of the divine order. But at laſt, concluded to ſubmit to the judgment of his brethren, at the Conference, Auguſt 2, 1804. He ſays, "This day it was agreed upon in full Conference, that I ſhould be the book-ſteward. May the Almighty God help and bleſs me herein, if it be his bleſſed will: If not, ſhew me the way in which I ſhould go." Towards the latter end of Auguſt, he removed his family to London, and entered upon his arduous employment; *arduous it was.* But he had engaged in it, and was determined to be faithful. Being in London the two firſt years after he undertook the care of the book concern, I had an opportunity of obſerving him in another new ſituation. He united diligence (perhaps too great application) in buſineſs, and fervour of ſpirit, in the Lord's ſervice. "It ſeems," ſays he, "I am likely to have plenty of work. May the Lord grant me an active mind. It is likely alſo, that I ſhall have not a few trials. May I ever remember, 'Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life.'"

Many of his brethren, the preachers, knew, that during his reſidence in London as book-ſteward, he was often diſſatisfied in his mind; doubting whether he had done right in giving up the work as a regular travelling preacher. He preached on the Lord's days, and occaſionally, on other days; yet, he could not reconcile his employment, eſpecially after things were fully prepared for a ſucceſſor in the office he filled up, with the ſolemn engagements into which he had entered, when admitted into full connection. Hearing a brother preach a little prior to the Conference, he ſays, "My heart felt the power of the word, and the excellency of the Goſpel in general. I alſo felt an ardent deſire to be wholly employed in the work of publiſhing it to mankind, and a degree of uneaſineſs that I was not ſo employed. I truſt God will make my way plain before my face. Oh! that I may have grace to be faithful!" The preachers whom Mr. L. conſulted, were divided in their opinions. Many thought he was in his right place at the book-room; others, were of the oppoſite judgment. But as he could no longer with a quiet mind continue in *what he regarded* as a ſecular employment, though connected with a glorious plan for the diſſemination of religious knowledge, he was appointed at the Conference, 1808, for the Briſtol circuit.

(To be concluded in our next.)

DIVINITY.

DIVINITY.

CONTEMPT TO BE AVOIDED BY THE MINISTERS OF CHRIST.

A SERMON, preached before the Conference, in the New Chapel, City-Road, London, July 29, 1810, and published by the desire of the said Conference.—By THOMAS TAYLOR.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, 2 Tim. ii. 15.

The Advertisement.—The following Sermon has no claim of merit, except the plain truths which it contains: but the Author hath abundant cause to thank his brethren in the ministry, for their affection and candour in passing a vote in his absence, for its publication. As this was unexpected, so he sincerely thinks it was undeserved; but he dedicates it to them, plain as it is, with the warmest sentiments of cordiality and fraternal affection.

Let no man despise thee, Titus ii. 15.

"LEARN of me," said our divine Master, "for I am meek and lowly in heart." This is a general admonition to all who call themselves Christians; but more especially to Ministers of every denomination, who profess to have a dispensation of the gospel committed to them. These should never lose sight of their divine pattern. If they "set their Lord continually before them, he will be at their right hand, and they shall never be moved." And let them not forget what he hath said for their encouragement, "Lo, I am with you always, even to the end of the world." They must likewise remember, that, "he spieth out all their ways," thoughts, motives, and designs. If their eye be not single, their labour cannot be acceptable to God, nor even profitable to men. Next to our Lord's life and doctrine, great attention should be paid to the epistles to Timothy and Titus. They are proper pastoral Letters, addressed to two itinerant preachers, and therefore very appropriate to us; they cannot be too well digested by us. The advice given in them is solid and important, yet plain and easy to be understood. "Study," says the venerable apostle, "to shew thyself approved to God, a workman," mark, not a gentleman, but "a workman that needeth not to be ashamed, rightly dividing the word of truth." And we may depend on it, this advice will never be put in practice without close application; it will require

a labour of the head, and a labour of the heart alſo. High is our vocation, and great is our reſponſibility, which will allow us no time for trifling, no time for long or frequent convivial viſits. Much prayer, much reading, and thinking, will be neceſſary to come off with credit and utility. "Meditate on theſe things; give thyſelf wholly to them; that thy profiting may appear to all." "Let no man deſpiſe thee." That is, give no man any juſt cauſe to deſpiſe thee. From hence we may take occaſion, firſt, to mention ſome juſt cauſes of contempt. Secondly, to ſhew how they may be prevented.

1. Ignorance is certainly a very great cauſe of contempt in a miniſter. (1.) I do not mean that it is neceſſary a miniſter ſhould be a general ſcholar, a profound philoſopher, or a critical linguiſt. By no means. For however laudable ſuch attainments may be, yet they are not eſſential to the character of a good miniſter. But he ought to be well acquainted with himſelf, not in theory only, but in experience, or he will have ſome confidence in himſelf, ſome confidence in the fleſh; and we are well aſſured, that he who truſteth his own heart is a fool. Self-knowledge is of the utmoſt importance for a miniſter of the New Teſtament; ſeeing it is a branch of doctrine which he muſt frequently dwell upon; for in all congregations, there will be too many who are ignorant of their original depravity. The Scriptures declare, that we are "ſhapen in iniquity, and in ſin we are conceived," that, "we are by nature children of wrath, even as others." Now if a preacher do not know this experimentally, he will only be acting or ſpeaking like a parrot; and, although what he ſays may be true, as it does not come from the heart, it is not likely to go to the conſcience of the hearer. Beſides, a deep acquaintance with himſelf is moſt likely to keep him in his own place, namely, at the feet of Jeſus, the ſafeſt ſtation he can be in. So long as he keeps in view, that all the faculties of his ſoul are in a diſordered ſtate, he will walk humbly with his God. He knows that his underſtanding is dark, his will is perverſe, and repugnant to the will of God; all his affections, thoughts, and imaginations, are utterly depraved; ſo that there is no ſound part in him. Such is his natural ſtate, and if he be ſaved, yea, ſaved to the uttermoſt, he muſt not forget the "rock whence he was hewn, nor the hole of the pit whence he was digged." The apoſtle Paul did not forget, that he was once a perſecutor. This ſin made a deep wound, the ſcar of which he took to his grave.

(2.) But the Lord's meſſenger muſt not be ignorant of his divine maſter. No; he muſt "know him, whom to know, is life eternal." He muſt not preach a Chriſt, of whom he is entirely ignorant. It would have a ſtrange ſound, ſhould he ſay to his hearers; The unknown God, whom I ignorantly worſhip, him

declare

declare I unto you. If any man ſhould walk humbly with his God, it ought to be the preacher of Jeſus his Saviour; that he may ſay, "That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us, and truly our fellowſhip is with the Father and the Son."

Moreover, he ſhould ſtudy well, the attributes and perfections of the Deity; his juſtice and purity; his mercy and truth; his goodneſs and loving-kindneſs; ſovereignty and power; and how all theſe perfections harmonize in the perſon, the glorious perſon of an adorable Redeemer. This is a glorious ſubject, extremely pleaſing, and worthy to be contemplated by angelic minds; and what the preacher of righteouſneſs ſhould never loſe ſight of. But he muſt read and think upon the important topic; pray over it, and enter heartily and feelingly into the ſubject, otherwiſe he will make little out of it, either to his own ſatisfaction, or the profit of his hearers; yea, whatſoever his hand findeth to do in this matter, he muſt do it with his whole heart. He muſt know, that this ever bleſſed God is reconciled in the Son of his love, "in whom the fulneſs of Godhead dwells bodily," and "who hath reconciled all things to himſelf by the blood of his croſs;" and through that new and living way alone we can have acceſs to a throne of grace. Now this glorious topic, I apprehend, ſhould engage the whole ſoul of the evangelic preacher, and he ought alſo to ſtudy how he may convey his ideas to his hearers, ſo as to profit them. In point of ſtyle, the Bible muſt be his model; there, important matter is delivered in words, plain and eaſy to be underſtood.

Hence, (3.) The man of God ſhould be well acquainted with the word of God. Of all men, he ought to be well informed as to every part of the truths contained in that divine ſtorehouſe; that he may bring from thence, things new and old. Apollos was mighty in the Scriptures; and from a child, Timothy had known the Scriptures; and ſurely a good textuariſt, is moſt likely to be a good divine. His experience muſt be founded in the Scriptures of Truth. If he pretend to any flights or raptures not found in the book of God, we have no cauſe to believe him. If he invent any ſyſtem of doctrines not plainly contained in the Divine Oracles, we ought to reject both him and his creed. If any man bring a ſtrange doctrine not taught by our Lord or his apoſtles, we are neither to bid him God-ſpeed, nor receive him into our houſes; "for he that bids him God-ſpeed, is a partaker of his evil deeds."

If the miniſter can ſearch the original Scriptures, both of the Old and New Teſtament, it will have very great uſe; but, as hath been ſaid, he may be a very good preacher although he knows no other language, but his mother-tongue; but let him not pretend to know more; for that will be great folly, and may and will expoſe him to very great contempt; for, "as clouds and wind without rain, ſo

is he that boasts himself of a false gift." Nothing exposes a man to greater contempt, than pretending to know what he is really ignorant of; and, frequently, sooner or later, it is found out. The Bible is called the sword of the Spirit; and the minister of Jesus should have this hidden in his heart; yea, it should dwell in him richly; from this quiver, he should fetch all his arrows. Whether he contend with men or devils, like his Lord, when contending with Satan and his emissaries, he will usually prevail with, "It is written." Thus, "If any man speak, let him speak as the oracles of God."

(4.) But it is highly necessary that the minister of Christ should be acquainted with Satan's devices; for if he knows not the snare, we need not be surprised if he fall into it. Satan, we know, is going about seeking whom he may devour, especially every child of God; but, above all, the standard-bearer in the army of our Immanuel. Now, if any one of these fall, he seldom falls alone, his influence usually draws others after him, especially if it happen that he has acquired a degree of popularity; and it has not unfrequently happened, that characters neither very wise nor pious, have, for a time, been very popular. If it were necessary, I could mention the names of many of that description.

God sometimes permits his most faithful servants to be sorely tried. Our blessed Lord was tempted in all points like unto us, yet withou sin; so that the most faultless character may be sorely tempted, and the term, *yet without sin*, may signify, that although he was tempted, yet no temptation prevailed, for no doubt, the end of every temptation, is to lead or draw into some kind of sin; but in our glorious Head, all the fiery darts of the enemy were frustrated. The great apostle, also, drank pretty deeply of his Master's cup; a painful thorn was given him in the flesh; "the messenger of Satan was sent to buffet him," which made him intreat the Lord thrice, that it might depart from him.

It is said of our great High-Priest, that he is able to "succour the tempted," and this also is a part of a minister's office; but he can scarcely perform it, unless he know what temptations are; some temptations are of a painful nature, so that the poor tempted soul is ready to cry out, "The sorrows of death compass me; the pains of hell get hold on me: O Lord, I beseech thee, deliver my soul." But there are temptations of a more pleasing nature, and they are not the less dangerous. Perhaps Satan never succeeds better, than when he comes with a bough of forbidden fruit; transforming himself into an angel of light. Hence, the apostle was "jealous over the Corinthians with a godly jealousy; for he greatly feared, lest by any means, as the serpent beguiled Eve through his subtilty, their minds should be corrupted from the simplicity that is in Christ." Thus, should the minister of Jesus be able to speak a word in season to the tempted, and the distressed. (5.) The

(5.) The teacher of salvation ought to have a competent knowledge of men and things. He will have to deal with various characters, tempers, and dispositions; and perhaps his advice may be called for in a variety of instances: but if he be a mere novice, he can be of no service, and will become as a despised lamp. On the other hand, if he be a man of intelligence, endued with a degree of penetration, he may give useful advice, he may be the happy instrument of settling feuds, removing difficulties or differences, and thereby of becoming a peace-maker; a healer of breaches and a restorer of tranquillity. Such a minister is like a guardian angel, and is sure to be highly esteemed for his works' sake. But a man must not loiter away his time in useless chit-chat, who aims at such a character: no, he must read, think, and pray much, in order that he may be a scribe well instructed in the kingdom of God. It is true, all men are not capable of being thus useful, or even of receiving much improvement; then it appears to me they are not called to the work of the ministry; for we may be assured the great Head of the Church gives men abilities suitable to the office to which he calls them.

2. *Pride* and *haughtiness* are sure to debase the man in whom they appear. Humility is an essential character even in a private christian; it is much commended in the Scriptures of Truth. "To this man God will look, that is poor, and that trembleth at his word." In this, our gracious "Lord hath left us an example that we should tread in his steps." The opposite character is highly offensive to him. He knoweth the proud afar off; "and bringeth down the mighty from their seats, while he exalteth those of low degree." "He that exalteth himself is sure to be abased," while "he that humbleth himself shall be exalted." It never sounds well in a minister to be speaking of his success, or of the large congregations that hear him; it is a trumpetting his own praise, and even defeats his own intention. "Let another praise thee and not thine own mouth, a stranger and not thine own lips." The greatest commendation a preacher can have, is that of being a simple imitator of his divine master, and that he edifies the church, both by his life and doctrine. It is a great thing to have a single eye; even in seeking success there may be a secret assuming, as though we wished to go partners with our divine master. But we are assured that he will not give his glory to another.

The affectation of a style either above the capacity of the hearers or that of the speaker, never turns out to the credit of the latter; for the sensible part of his audience will certainly despise him; and as for the more simple part of them, "the hungry sheep look up," and wonder at the learned, eloquent man, but "they are not fed." The making a parade of learning in the

pulpit anſwers no valuable end; it only ſhews the vanity of the ſpeaker. In ſhort, no kind of affectation in a preacher, either in the pulpit or out of it, meets the approbation of either God or man. Any thing that is ſupercilious or haughty in behaviour, language, or dreſs, is ſure to meet with contempt. Indeed pride is the child, the native offspring of ignorance; for no one would think highly of himſelf were he thoroughly acquainted with his own infirmities.

3. *Indolence* is a reproach to any rational being; but more eſpecially to a miniſter of the laborious Redeemer. He hath left us an example in diligence as well as in other matters; and he ſaid, "I muſt work the works of him that ſent me while it is day: the night cometh when no man can work. My meat and drink is to do the will of him that ſent me, and to finiſh his work." Solomon is every where ſevere upon the ſluggard. "The ſluggard will not plough by reaſon of cold, therefore ſhall he beg in harveſt and have nothing." Every thing frightens him. He cries, "a lion is in the ſtreet, and I ſhall be ſlain." No wonder that his vineyard is grown over with briars, thorns, and nettles, and the walls thereof broken down. But if this character is blameworthy in any man, it is doubly ſo in miniſters of the goſpel. They are called *labourers*, and thoſe are accounted worthy of double honour, who *labour* in the word and doctrine. How deteſtable is the character which the prophet gives of the drones in his day! "His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber." (*a*) Our minutes ſay, "Never be unemployed, never while away time, never be triflingly employed." Excellent advice, I pray God we may all take it. Indeed we have no time to ſpare; no time to ſaunter about; no time for needleſs chit-chat; no time for reading many newſpapers, or for ſitting or ſtanding in ſhops: no, let our people know that we have as much to do as they have.

4. An undue attachment to the things of this life is a clog, a great hindrance to the work of grace in any one, but in a miniſter it is deſpicable, and is ſure to bring contempt upon him; and whenever he lifts up his voice againſt covetouſneſs in the pulpit, "Phyſician, heal thyſelf," will be echoed back from every attentive mind. Not that a preacher of righteouſneſs is to be careleſs reſpecting his temporal concerns, eſpecially if he has a family depending on him; but to take a proper care is a quite different thing from that wordly anxiety, that ſcheming, contriving, and entering into different concerns for the purpoſe of obtaining wealth. This would divert his attention from his great work; his eye could not be ſingle, he could not ſerve God and mammon. A man of this ſpirit will be in danger of betraying his truſt, of

(*a*) Iſaiah lvi. 2.

ſoftening

softening down the truths of the Gospel that he may accommodate them to the minds of the wealthy part of his hearers; and thereby he will become a flatterer, a seeker of the favour of the rich, a base man-pleaser. Can there be a more contemptible character? Even those whom he flatters will secretly despise him. Nay, he will not only soften the truth, but he will be in danger of perverting it, and teaching false doctrine for filthy lucre. "But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."

5. *Rusticity* and slovinliness, are far from being commendable in any public character, much less in a minister of the New Testament. The preacher of the gospel should be possessed of much love, and we are sure, "love doth not behave itself unseemly;" and therefore he that is possessed of that heavenly property, will be of a character consistent therewith. Religion, in its own nature, is so opposite to the carnal mind, that it ought not to be dressed up in bears' skins to render it contemptible. As the preacher should avoid all supercilious airs of affectation, either in the pulpit or out of it, so ought he to shun every thing that is clownish and disgusting, or he will deserve contempt. Some persons think they must be vulgar in order to be honest and faithful, and dirty and slovenly that they may be thought humble; but whether they are sensible of it or not, pride is the root of all disgustful behaviour. Moreover, our language should be decent, nothing should drop from our lips, calculated to convey impure ideas: and though our style should be plain, and words easy to be understood, yet nothing should be uttered that is quaint or creeping, but we should speak as the oracles of God, that our meaning may be perfectly understood, and we may be profitable to our hearers. Likewise we should be careful to shun every thing that is light and frothy in our private conversation, labouring to preach in the parlour, in the kitchen, as well as in the pulpit, like the apostle, teaching from house to house, which perhaps is the best preaching of all; for it is letting our light so shine before men, that they may see we belong to Jesus, and that we sincerely believe, what we say to be the truth as it is in him.

6. *Unsteadiness* is by no means commendable in a minister of Jesus. It shews he has not digested any thing as he ought to have done; that he is a double-minded man, and therefore unstable in all his ways. He exhorts his hearers to be "steadfast, immovable, always abounding," not changing "in the work of the Lord:" but what encouragement have his hearers to this, when they see their minister veering about and tossed with every wind? They must conclude that he has either a very weak head, or a very bad heart; either of which men will justly despise. A man of that description

description "is like a bowing wall or a tottering fence." Ministers are compared to pillars, which support the building; if these give way, the building must fall. If it is necessary that the private christians should be rooted and grounded in faith and love, and how much more the teacher of truth! If the guide wander out of the way, such as follow him must wander with him; "and if the blind lead the blind, both will fall into the ditch." How many of those wandering stars have I seen during the space of fifty years? who have done much harm both to themselves and to their adherents; I fear to their utter destruction. My dear Brethren, whom I highly esteem, bear with me: I am sometimes jealous with a godly jealousy concerning many. I wish us to continue steadfast in our own primitive doctrines and discipline, and to this end we must look well to ourselves. I hope I shall never forget what that venerable man of God, Mr. Charles Wesley, said to me the first time I had the honour of being in company with him. After a very friendly conversation, when I was taking my leave of him, "Well, my brother," said he, "remember the words of St. Paul to Timothy. 'Take heed unto thyself:' *thyself* in the first place, and unto the doctrine; continue in them, for in doing this thou shalt save thine own soul, and those that hear thee." Suitable advice, from a father in our Israel to a young novice; and I hope my repeating it is not unseasonable for my brethren who are now before me, whether juniors or others. It is suitable, I think, to us all.

(To be concluded in our next.)

THE TRUTH OF GOD DEFENDED.

REVIEW *of Dr. Magee's Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, &c.*

(Continued from page 67.)

WE will now beg the attention of our readers to a specimen of Dr. Magee's logical ability, as exhibited in his observations on two insulated sentences of Mr. Wesley, relative to religious *Opinions*.

Mr. Wesley knew the difference between mere barren, orthodox opinions, which leave the heart and conduct unchanged, and under the dominion of sin; and that religion, which consists of the fear and love of God in the soul, and is manifested in all holy obedience to God's commandments; and he laboured to remove the ignorance which prevailed in the world on this subject. In his *Farther Appeal to Men of Reason and Religion*, Part III, he says, "We do not dispute concerning any of the *externals* or *circumstantials* of religion. There is no room; for we agree with you

you therein," &c. "We hold, and ever have done, the same *opinions* which you and we received from our forefathers. But we do not lay the main ſtreſs of our religion on any *opinions* right or wrong." And in the next page, in continuation of the ſame ſubject, Mr. Weſley ſays of *Opinions*, "Believe them true or falſe; I will not quarrel with you about any opinion. Only ſee that your heart be right toward God, that you know and love the Lord Jeſus Chriſt, that you love your neighbour, and walk as your Maſter walked, I deſire no more. I am ſick of *opinions*. I am weary to bear them. My ſoul loaths this frothy food. Give me ſolid and ſubſtantial religion. Give me a humble, gentle lover of God and man; a man full of mercy and good fruits, without partiality, and without hypocriſy: a man laying himſelf out in the work of faith, the patience of hope, the labour of love. Let my ſoul be with *theſe* Chriſtians, whereſoever they are, and whatſoever *opinion* they are of." "Whoſoever [thus] doth the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother."*

Here we have an indiſputable proof of Mr. Weſley's love of vital, active Chriſtianity, wherever it may be found; but Dr. Magee attacks this part of Mr. Weſley's Appeal, *manibus pedibuſque*, and charges the Methodiſts with being perfectly indifferent about doctrines, and exclaims, "This, it muſt be admitted, is an excellent expedient for adding to the numbers of the ſect." If it be an expedient for adding to the number of ſuch Chriſtians as Mr. Weſley deſcribes, who know and love the Lord Jeſus Chriſt, who are full of mercy and good fruits, and who are laying themſelves out in the work of faith, and the labour of love, we are glad that it is diſcovered; and we pray that it may be abundantly ſucceſsful among all denominations of Chriſtians, in every part of the world.

But we have ſomething more to ſay on this ſubject. We would aſk any man of veracity to judge, whether Dr. Magee acts fairly towards Mr. Weſley, when pretending to quote his words, he tranſpoſes them, and makes them bad Engliſh, and gives us only, "I will not quarrel with you about any *opinion:* believe them true or falſe!" and leaves out all the latter part of the paragraph which we have quoted, in which Mr. Weſley pleads for ſolid and ſubſtantial religion, in oppoſition to mere opinions. Let any candid man read the whole paragraph, and then ſay, whether Doctor Magee's deduction from it, be ſupported by any known rule of logic or truth. Dr. Magee knew very well, at the time when he was writing againſt the Methodiſts, that Mr. Weſley, and ſeveral of the preachers in connexion with him, had written many vo-

* Weſley's Works, Vol. XV. p. 137. printed 1772.

lumes in defence of the doctrines, or opinions of the Church of England; the fall of man—juſtification by faith—ſanctification by the Spirit of God, &c. and that they had been much perſecuted for preaching theſe doctrines. Nay, in the very ſame paragraph, ſuch is the Doctor's inconſiſtency on this ſubject, he actually give us, what he chooſes to call, the *fundamental doctrines of the ſect*, and then accuſes Mr. Weſley of a perfect indifference about doctrines. But it may a little ſurpriſe the reader, to be told, that in the ſame Appeal of Mr. Weſley, which the Doctor had in his hand, is the following defence of the Methodiſts, with regard to opinions or doctrines, which the Doctor has thought it proper to with-hold: "Where is there a body of people in the realm, who, number for number, ſo cloſely adhere to what our Church delivers as pure doctrine? Where are thoſe who have approved, or do approve themſelves more *orthodox*, more ſound in their opinions? Is there a Socinian or Arian among them all? Nay, were you to recite the whole catalogue of *hereſies* enumerated by Bp. Pearſon, it might be aſked, who can lay any one of theſe to their charge?"*

The Doctor afterwards ſnatches a few words more on the ſame ſubject, from ſome other part of Mr. Weſley's writings; but he gives us no reference to the place where he finds them, and therefore we cannot tell whether he has copied them with more accuracy, or a more faithful regard to the context, than the preceding words in the ſame paragraph. They are theſe: "The points we chiefly inſiſted upon, were, that Orthodoxy, or *right opinions*, is at beſt a very ſlender part of religion, *if it can be allowed to be any part of it at all!!!*" Theſe words (the three notes of admiration are evidently foiſted into the quotation) we ſuppoſe, are ſomewhere uſed by Mr. Weſley, in the ſame ſenſe as the other words relative to mere opinions.

To every perſon who thinks on this ſubject, it muſt be obvious, that right opinions in religion may be contended for with fire and ſword, and yet the perſons who ſo contend for them, may be as great ſtrangers to real chriſtianity, as thoſe who hold the religious opinions of Mahomet. Or right opinions may be wholly inoperative. A man may "believe and ſleep," like thouſands of perſons who are members of orthodox churches. Certainly it does not follow, that becauſe a man's opinions are right, his conduct muſt be right. His opinions may have no influence whatever on his conduct, and may leave him totally deſtitute of real religion. Mere opinions, unaided by the influence of the Spirit of God on the mind, will never change the heart. Here lies the difference between mere opinion, and real chriſtianity. Chriſtianity renews

* Weſley's Works, Vol. XV. p. 121. printed 1772.

and

and ſaves the ſinner, but mere orthodoxy leaves him as it found him.

————Video meliora proboque,
Deteriora ſequor.

'I ſee and approve of what is right, but I follow that which is wrong,' ſaid the heathen poet, who knew not where to look for help againſt the corruption of his nature. Man is the dupe of his paſſions, in ſpite of all his right opinions, till God by his Spirit, convinces him of ſin, and leads him for ſalvation to the grace of Chriſt Jeſus.

But Dr. Magee, by his logical alchymy, not only tranſmutes the two detached ſentences of Mr. Weſley, which he quotes, into a perfect indifference about doctrines, but into "a ſtrong perſuaſion that the divine favour is ſecured, whilſt the fancy of each individual is counted to him for faith," and this fancy of his own, Dr. Magee really holds forth as the faith of the Methodiſts, and ſuppoſes that the world will believe him. Nay, "ſo full of ſhapes" is Dr. Magee's fancy, when at work againſt the Methodiſts, that in the concluſion of his comment on Mr. Weſley's words, another meaning is found to be, that "ſeparation from the National Church, (is) deemed a deciſive criterion of godly ſincerity!"*

We hope that Dr. Magee does not expect the ſtudents in Divinity, in the Univerſity of Dublin, to lay up in their memory, as ſound logic and ſterling truth, all his miſrepreſentations of the Methodiſts. We have no reaſon to expect that Dr. Magee, in his preſent temper of mind, will ſhew the Methodiſts any mercy; but they have a right to demand that he will not do them injuſtice, by ſpeaking falſely of them, or falſifying what they have written. Dr. Magee reviles the Methodiſts, and charges them with "open outrages upon decency," without ſuppoſing that he might be ſuſpected of committing outrages on truth. The Methodiſts, however, remember him who hath ſaid, *Hearken unto me ye that know Righteouſneſs, the people in whoſe heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.* Iſaiah li. 7.

We are unwilling to nauſeate our readers with more of the opprobrious language, or railing accuſations which we find in this publication; but as the Doctor has drawn his ſword againſt the Methodiſts, cries *havock*, and exerts all his powers to deſtroy their good name, we will continue our defence for a few pages more.

The Doctor, no doubt, thinks it perfectly correct to deſcribe the Methodiſts as *wild, fantaſtic* perſons, of *weak intellect*, and of *vehement conceit*; but the acmé of their character he gives us as conſiſting of a "mixture of fanaticiſm, hypocriſy, vanity, and ignorance," (Vol. I. p. 159), which *mixture*, however, he tells us is widely ſpreading *in both countries*; and, what is certainly very ſingular, he ſays it *is perfectly natural* that it ſhould do ſo, and then he refers us

* Dr. Magee, Vol. I. p. 158.

to the increaſe of the numbers of the Methodiſts. This is the character which Dr. Magee gives of the Methodiſts in both countries, i. e. in England and Ireland—of tens of thouſands of perſons whom he never ſaw, and of whoſe true character he knows nothing. Merchants, manufacturers, huſbandmen, and mechanics, and perſons in all ſituations of life, who are Methodiſts, are, in fact, all characterized by Dr. Magee as vain, ignorant fanatics, and hypocrites. If this be that Chriſtian charity which *doth not behave itſelf unſeemly*, and *thinketh no evil*, we have, hitherto, been quite ignorant of that virtue. After this, our readers will not be ſurpriſed that the Doctor expreſſes his concern that this *ſyſtem* "has not met with a more effectual reſiſtance." Here is the *terminus à quo*, the very point at which all bigots and perſecutors are aiming. They loſe all charity and mercy towards thoſe who claim liberty of conſcience, and do not ſubmit to their dogmas, and then they begin to hint at *more effectual reſiſtance;* and ſuggeſt that ſomething more ought to be done than they themſelves are able to do, (thanks to God and a good Government) and evidently wiſh for the interference of the civil power.

Dr. Magee may ſlander both the living and the dead. He may charge the preſent Methodiſts with "hypocriſy, vanity, and ignorance," (charges which he cannot prove, and which we will not retort on himſelf) and he may call Mr. Weſley "an arch enthuſiaſt," for who expects from Dr. M. *mortuis nil niſi bonum*, (we ſhould be glad to have, *nil niſi verum*,) where the Methodiſts are concerned; and in all this he may think that his conduct is perfectly chriſtian, and that he is doing to others, as he would they ſhould do to him. He may, alſo, in his virulence, ſo far have loſt the power of diſtinguiſhing between truth and falſehood, as to think that he is perfectly correct when he aſſerts that "the Clergy are uniformly with Religioniſts of this deſcription, (the Methodiſts) dumb dogs—watchmen who ſleep upon their poſts—prieſts of Baal," &c. although it is notorious that the Methodiſts highly reſpect all the Clergy who are truly pious.

> To ſuch I render more than mere reſpect,
> Whoſe actions ſay that they reſpect themſelves."
>
> COWPER'S TASK.

But in every matter of this ſort, we entreat the candid reader to judge for himſelf, and not to rely on the aſſertions or quotations of Dr. Magee. If the Doctor have not been already convicted *in Curia literaria* of the *crimen falſi* in his charges againſt the Methodiſts, there is, at leaſt ſufficient reaſon to conſider his teſtimony as ſomething ſhort of demonſtration; and that it is not the beſt teſtimony which might be produced on the occaſion.

The Doctor ſeems very fore on a certain ſubject which he chooſes

to

to hint at, but does not explain; but if it were worth while, we have no doubt that some people in Ireland could explain it for him. "Examples, (says he) are not wanting of cases, in which the Clergy have been set aside in the work of religious instruction," &c. Why does not Dr. Magee produce those examples? Who were the Clergy who were *set aside?* and who set them aside? We would ask Dr. Magee, and others who are acquainted with the facts, Did not the Clergy set themselves aside? Were they men who, from their religious knowledge, holiness of life, and spirit of piety, were fit to instruct others? Is there not a cause? We ask for information. In many parts of the United Kingdom, the people will not believe that an immoral Clergyman, or Preacher of any denomination, is a fit man to teach them morality; or, that a man who is conspicuous only for his ignorance and hatred of those whom he calls sectaries, is likely to be the most humble follower of the lowly Jesus, or to exhibit to those who are witnesses of his temper and conduct, the most useful example of meekness, charity, and benevolence.

Perhaps the Clergy who were set aside were some of those who do not approve of the present Translation of the Scriptures, and wish to alter it a little to their own taste, like Dr. Newcome,* the Archbishop of Armagh, and Primate of all Ireland, who left for the benefit of the world after his death, an *improved version* of the New

* Bishop Newcome thought it necessary to write a great part of a quarto volume on Jesus Christ's "*moral character*" and to give the world proofs that Christ was *pious*, and that the first words attributed to him in the Gospels, contain "a pious sentiment." Afterwards, we are told that "our Lord's pious disposition further appeared," and that "the piety of Jesus was also evinced by expressions of the highest honour for God's word." Nay, it seems the Bishop thought that Jesus Christ deserved still more praise of the same sort, and says that his intercession for Peter "was at once an instance of his piety and benevolence."

We would ask any man of piety whether there is any degree of propriety in thus speaking *of our God and Saviour Jesus Christ?* Did ever any man who had any pretensions to be called a Christian, doubt of Christ's *piety?* We are shocked at the degradation which such language implies when applied to Christ.

But "God was in all his thoughts", says Bishop Newcome. Whoever doubted that, who believed that Christ was God as well as man? When he thus exhorted his disciples, "Let your light shine before men, that they may see your good works;" what does he subjoin? says the Bishop, not "and honour you and your teacher." Very true, but the Bishop might have recollected that Jesus Christ says in another place, *he that honoureth not the Son, honoureth not the Father which hath sent him.* John v. 23.

Then we are told that we have constant occasion to admire his affectionate disposition and conduct;" and it is soon after added, "His address to the Jews was truly affectionate: 'Come unto me all ye that labour and are heavy laden, (with the grievous yoke of the law) and I will give you rest.'" Of two visits to his "place of education," the Bishop says, "I consider both these visits as affectionate." In one place we are told that Jesus Christ *led a life of celibacy*; and certainly we never heard that he had a wife! We are afterwards informed that "he paid a constant regard to the virtue of veracity; it

was

Teſtament, which has lately been farther *improved* by the Unitarians! Or they might be diſciples of Biſhop Stock, of Hillalla, who gave us an amended tranſlation of the Book of Job, and prides himſelf on a liſt of *conjectural* alterations of the Hebrew text, as Dr. Magee ſays, and, "with a licence which might better befit ſuch expoſitors as Dr. Geddes, or the Unitarian Society, than a Biſhop of the Eſtabliſhed Church," rejects the two laſt verſes of Job as ſpurious.*

But "men who uphold the Weſleian chimera of perfection, who openly reject the catechiſm, and oppoſe the doctrines of the Church, have been deemed fit objects of preference to the recognized religious teachers of the land." Vol. I. p. 159—160. Have they indeed! If this be true, it is certain then, that whoever elſe recognized them, the people whom they were to teach would not; and we conclude that they muſt have been rejected for ſome extraordinary reaſon. The people who preferred the Methodiſt preachers to theſe recognized teachers, we have no doubt, have ſomething to ſay in their own defence, in anſwer to Dr. Magee's charge againſt them; and we ſhould have been glad if Dr. Magee had told us the true reaſon, as we dare ſay that he is acquainted with it, why the people were not willing to be taught by theſe recognized teachers. Perhaps they are not willing to be taught by Dr. Magee himſelf. *Inde iræ.* We proceed, however, to inform Dr. Magee, that if he aſſert that the Methodiſts "openly reject the Catechiſm, and oppoſe the doctrines of the Church," he aſſerts what is not true. The Methodiſts may, in ſome inſtances, have thought that Archbiſhop Leighton's, or even Dr. Watts's ſhort Catechiſm, may be taught with as much benefit to young children as the Church Catechiſm; or that children may be taught Chriſtian truths in a variety of ways, without any formal Catechiſm; but the Methodiſts neither reject the Catechiſm, nor oppoſe the doctrines of the Church. On the contrary, they believe and teach the doctrines of the Catechiſm and the Church, with all fidelity, while many of the Clergy who once profeſſed to believe them *ex animo*, know them not, or openly preach againſt them.

After what we have ſaid, our readers will be ſurpriſed to find that Dr. Magee ſhould talk about accuracy of reaſoning. "Accuracy of reaſoning, however, "ſays he," is not among the diſtinc-

was a prevailing principle with him; (wonderful!) and then we have a section "of our Lord's prudence!"

All this may be very proper and necessary in the opinion of Socinians; but our readers who know and love the Lord Jesus Christ, may think it is something like betraying him with a kiss. A Bishop may tell us that Christ was a pious, affectionate, honest, prudent person. We know that he was without sin, holy, undefiled, and that he was over all, God, blessed for ever. *Amen.—(We have quoted from Bishop Newcome's Observations on our Lord's conduct, &c. 4to. edit.)*

* Dr. Magee, Vol. I. p—p. 360, 420.

tive marks of this latter description of Religionists," meaning the Methodists. On this point we will take the liberty to say, that we have proved, that neither accuracy of reasoning, accuracy of assertion, nor accuracy of quotation, is the distinctive mark of Dr. Magee's attack on the Methodists. In all these respects, it is grossly deficient. Whether "strong passions and vehement conceit"* have not led Dr. Magee to speak evil of the Methodists falsely, we leave to our readers and the world to judge, and we will only express our sorrow that his dissertations and contemplations on the doctrine of Atonement have not produced more caution and charity in his own conduct.

In the operation of unchristian tempers under the appearance of religion, we have often remarked that religious bigots, above all others, are most agreed in misstating the actions, and misquoting the writings of those who have excited their enmity; and that their *odium theologicum* often manifests itself in the greatest misrepresentations. A bigot will choose a system of religion for himself; but he will not allow any other man the same liberty. He is certain that he has sufficient reason to differ from others, but he will allow no man to differ from him; and if he be in authority, ecclesiastical or civil, he is uncharitable and haughty towards those who oppose him. Liberty of conscience and liberty of speech are blessings which, if he had the supreme power, would not long be allowed to those who do not implicitly obey his proud and self-complacent mandates. As such a man has but little religion himself, he shews but little mercy towards his humble neighbour, whose faith is less furious, and so far more pure, than his own, and who has learned to ask wisdom of him who was meek and lowly in heart. There never was a bigot who was not in spirit, if not in act, a persecutor; and there never was a persecutor, whose temper and practice were consistent with the religion of Jesus Christ.

We would, in conclusion, recommend to Dr. Magee to study the nature and effects of real christianity, as represented in the Scriptures, in changing the sinful dispositions of the mind, and in regulating the conduct, or in other words, in producing humbleness of mind, and holiness of heart and life. When christianity is received, *not in word only, but in power*, it makes a change in the person who receives it, which is fitly called a *new birth*: A change, which is described in the Church Catechism, as a death unto sin, and a new birth unto righteousness, effected by the Word and Spirit of God, in the mind of the sinner, who henceforth walks in newness of life in Christ Jesus. But if Dr. Magee have not learned these things from the Scriptures, and be disposed to vilify them as Fanaticism and Methodism, we will recommend to him the description of the effects of vital christianity on the mind and conduct as given

* Dr. Magee, Vol. I. p. 159.

given us by the eloquent, though not always orthodox, Lactantius, in his book *De falsa Sapientia*, and we will extract a few lines from that writer, as deserving Dr. Magee's particular notice.

Da mihi virum, qui sit iracundus, maledicus, effrænatus; paucissimis Dei verbis tam placidum quam ovem, reddam..... Da injustum, insipientem, peccatorem; continuò et æquus, et prudens, et innocens erit.—Lactan. Op. p. 293. Ed. Oxon. 1684.

Give me a man who is passionate, speaking evil of others, headstrong, unrestrained; with a very few of God's words, I will render him as mild as a lamb. Give me an unjust man, a foolish and sinful man; and he shall soon become just, wise, and blameless.

These effects of the Gospel were not confined to the time of Lactantius; but have been manifested among various denominations of Christians, in every revival of Religion, since Christianity was known in the world. Whether the same effects are produced in Dr. Magee's mind by the power of Christianity, or in the minds of others by Dr. Magee's preaching, we know not; but we know they are produced by the preaching of many of the pious Clergy, and by the preaching of the Methodists in various parts of England and Ireland.

THE PROVIDENCE OF GOD ASSERTED.

SHIPWRECK ON THE SUSSEX COAST, Dec. 7, 1809.

To the Editor of the Methodist Magazine.

SIR,

IN your excellent Miscellany, you have sometimes given an account of Shipwrecks, which have happened in various parts of the sea. These, perhaps, are not the most excellent things, which are contained in your publication; but still, I think, they have their use, and are, to many of your readers, very acceptable. About eleven months ago, there were, in this neighbourhood, seven ships wrecked all together; which was thought, by many of the spectators, to be the most dreadful sight that ever their eyes beheld. An account of which was written by an eye-witness; and is published in a pamphlet, which I have now before me, and from which I have taken the following narrative. If you should judge it proper for a place in your Magazine, I hope it will be profitable to many of your readers.

I am, very dear Sir, Your's,

JOHN WALTON.

East-Bourne, Nov. 8, 1810.

THIS awful circumstance took place in the Seaford-Bay, on the Suffex coast, on Dec. 7, 1809, and the following are the names of the vessels that were stranded, viz. The Weymouth, of London, John Llewellyn master, 180 tons burthen, laden with barilla, cork, &c. from Gibraltar, to London; crew, 11 men. The Traveller brig, of

of London, Thomas Bowman maſter, laden with fruit and ſtumack, from Malaga, for London, crew, 8 men. 3. The Albion, ſchooner, of Exeter, John Jermond maſter, 128 tons, from Gibraltar, for London, with brandy, barilla, &c. crew, 9 men. 4. The Harlequin, armed ſhip, of Plymouth, Lieutenant Anſtruther, which was the convoying veſſel of the fleet. 5. The Unice, brig, of New York, William Bowes maſter, 174 tons, from Tonningen, with a valuable cargo of cotton, pot and pearl-aſh, crew, 10 men. 6. The February, a Pruſſian ſhip, of 460 tons, in ballaſt, Pramafitwebow maſter, from Peterſburgh, crew, 16 men. 7. The Midbedach, Pruſſian ſhip, Schultz maſter, 350 tons, bound to Memel, with a valuable cargo of wine, brandy, &c. crew, 13 men. Theſe ſhips having all reached Plymouth, found there many other ſhips, that had been compelled to enter the ſame port for refuge, thro' ſtreſs of weather.

On Tueſday, Dec. 5, 1809, the above ſhips, with a fleet of merchantmen, deſtined for the Downs, prepared to leave the port, under the protection of the Harlequin, hired armed ſhip, of 18 guns, which veſſel was employed as a convoying veſſel, from Portſmouth to the Downs. At about three o'clock, P. M. the uſual ſignals for ſailing being given by the Harlequin, the ſails of the reſpective veſſels were unfurled, and ſoon after, the whole, twenty-three in number, quitted the port, with a fine leading wind. They ſailed on pretty well until Wedneſday evening, at which time the wind began to blow, and the night became very dark and foggy. Soon after three o'clock, P. M. the Harlequin, which regulated their courſe, miſtook her ſituation, and actually imagined that they had all weathered Beachy Head. She then advanced a-head, ſtanding more in for the land; and the whole fleet, of courſe, followed her example. This courſe they continued until, dreadful to relate, the Harlequin, at 55 minutes paſt 3 o'clock, with the ſix headmoſt ſhips, before mentioned, ran a-ground, almoſt as ſoon as danger was apprehended. The ſailors were now ſeized with horror; the breakers daſhed furiouſly againſt them, bringing the veſſels in dreadful contact with each other, then bounding with the ſtrokes, the inſtant after, with reſiſtleſs violence, paſſed over the decks, ſweeping every thing away in their progreſs. The ſhrieks of the ſufferers, the cracking of the timber, the fluttering of the rent ſails in the wind, the howling of the ſtorm, and the roar of the billows, which threatened them with inſtant death, were enough to appal the ſtouteſt heart. In the midſt of their diſtreſs, however, they did not forget to give warning to thoſe ſhips that happily were afloat. Signal guns were fired by the veſſels a-ground, and various rockets exploded on board the Harlequin, which providentially had the deſired effect. The remaining ſixteen ſail inſtantly hauled their wind, and, with difficulty, weathered the Head of Beachy, and were preſerved.

So long as the guns on board the different veſſels were in a ſtate to be made uſe of, they were had recourſe to, and the murmuring of the voices which they heard, convinced them, that the repeated exploſions had brought a crowd of perſons to the beach, with the humane

intention, if poſſible, of rendering them aſſiſtance. The confuſed ſounds from the beach became more diſtinct and powerful; evincing to them that the concourſe of perſons there, continued to increaſe, but on account of the gloom, in which they were enveloped, no poſſible advantage could be derived from that circumſtance. The cries of the poor ſailors, as they were waſhed from their ſhips, at intervals, were mixed with the roaring contention of the elements, and added poignancy to the miſery they endured. As the cries of the dying floated in the blaſt, the ſympathetic ſounds, in burſts from the ſhore, now reached them, by which they were convinced, that tho' unſeen, unknown, tempeſt-beaten, and nearly exhauſted, they were not deſtined to periſh unlamented; but that there were hearts, even among ſtrangers, that felt for them. Sounds from the beach told them, that every aſſiſtance, within the compaſs of human means, would be rendered them, as ſoon as the glorious lamp of day would permit objects to be diſtinguiſhed. They therefore looked forward, with anxiety, for the morning light, almoſt chilled to death by the adhefive ſleet, that had inceſſantly dropped from the clouds upon them, as well as from the angry ſurges. As ſoon as they could be obſerved, the Albion, and one or two of the other veſſels, were almoſt perfect wrecks; the numerous buoyant articles which they had contained, were floating, in all directions, while the poor mariners, ſome clinging to fragments of wrecks, others to the maſts and rigging, were beating up againſt the waves, as they endeavoured to reach the ſhore; but ſeveral unhappily periſhed in the attempt. It was now that the endeavours of the humane individuals on the ſtrand, were moſt ſucceſsfully exerted; many hazarded their lives to preſerve thoſe of their fellow-creatures. But, dreadful to relate! among the ſpectators, ſome were ſo hardened, as to be regardleſs of the fate of the tempeſt-beaten ſeamen, and of the agonizing ſhrieks of the dying, and were only intent on plunder; nor could the ghaſtly dead bodies, that, at intervals, the tide caſt between them, and the objects at which they were graſping, ſuſpend, for a moment, their infamous purpoſe. Surely, their ſin will find them out; Heaven will never ſuffer ſuch men to eſcape with impunity. Lord, have mercy upon them, and give them repentance!

[*To be concluded in our next.*]

MEMOIR OF MR. THOMAS TAYLOR.

(Concluded from page 78.)

PART II. (Written by his Son.)

THE greateſt part of the following particulars I have heard my father relate to his friends at different times; and, at their requeſt, have written them in the beſt order I could.

It is now more than twenty-one years ſince I joined the Methodiſt Society, the laſt ſixteen of which I met in my father's claſs; I therefore,

fore, of courſe, often heard him ſpeak of God's dealings with him, and relate many things, the hearing of which was of great uſe to the claſs. We were often encouraged to truſt in the Lord, who had ſo eminently, and ſo often appeared in behalf of his ſervant, and that when all earthly affairs ſeemed to make againſt him. Neither were theſe the only privileges which I enjoyed; for living next door neighbour to him, for many years during the latter part of his life, I had frequently converſation with him, and many times he opened his mind freely and fully to me, and told me the very ſecrets of his heart.

I have heard him obſerve, that when he was awakened to ſee the wretched condition which his ſoul was in, the love of ſin was ſo entirely cut off at a ſtroke that he never had any inclination, from that time, no, not in the greateſt of his ſufferings, to ſin againſt the Lord, by uſing any unlawful means to extricate himſelf out of his troubles. And no wonder, for he conſcientiouſly acted, both in public and private, as in the preſence of the moſt *High* and *Holy One*, who knoweth the ſecrets of all hearts. The change which he underwent by being truly and deeply convinced of ſin, and inſpired with a true and lively faith in the merits of Chriſt, produced that attention to the Divine Spirit, by whom he was conſtantly led into a ſubmiſſive reſignation to the Will of God, and a humble imitation of our bleſſed Saviour in his life and converſation. Nor muſt it be loſt ſight of, that he attended on the means of grace, with which we are ſo highly favoured, with ſuch an unwearied diligence, that I heard him ſay in his claſs, not long before he died, that he had not omitted meeting with his brethren, in his claſs, unleſs prevented by abſolute neceſſity, ſix times, from his firſt joining the Society. "I have ſometimes," ſaid he, "been tempted to ſeek an excuſe, when my mind has been low, and exerciſed with various things; but when I could not find an excuſe which would paſs with God, I durſt not but go. And whenever I thus reſiſted the temptation, and forced my way through all hindrances, I had great cauſe to praiſe the Lord my God, who never failed to meet and bleſs me."

Though, in general, it requires the experience of ſeveral years to fit a perſon to be a Leader of a claſs, yet there may be exceptions to this. When it pleaſes God, he can ſoon qualify his ſervants for whatever work he appoints them to do. So it was with my good father, who was made a Leader ſoon after he became a member of the Society. His early call to this office was owing to the neglect of the Leader, with whom he was appointed to meet, who being a man of much buſineſs, frequently neglected to attend to his claſs. And when the people came together, as ſheep without a ſhepherd, which was often the caſe, they deſired my father to meet them; and the Leader himſelf frequently ſent the claſs-paper, and requeſted him to officiate for him. And ſometimes, when the Leader came, he intreated my father to take his place, and ſpeak to the people. This, at firſt, was a great croſs to him; but as this was only an occaſional matter, and he was not formally appointed to the office, he was the more willing to

bear it. But when the members of the clafs grew weary of the neglect of their Leader, and applied to the refident Preacher to appoint one to attend to them; and my father found himfelf fixed on for the office, by that good man, Mr. Hopper, his trial became great. For, to take upon him the office of watching over fo many immortal fouls, and to be accountable to the Judge of all for the care of them, feemed to him an undertaking that he could not fupport. And, after meeting the clafs once, though he found much liberty and comfort while engaged in the bleffed work, yet, fuch was his diftrefs when the meeting was over, and the weight under which he groaned, that he fent back his paper to the Leaders' meeting, declaring, that he could not think of taking upon him fuch an important charge. However, the Leaders and the Preacher, without regarding his objections, appointed one, whom they knew my father greatly loved, the truly good George Eftrick, to take the clafs-paper back to him, and to tell him it was their decided judgment that he ought to have the care of a clafs, and they requefted him to undertake the care of this, left he fhould grieve the Spirit of God. Struck with the authority of fuch a meeting of holy men, and confidering their meffage as the call of God, he durft not refufe to take the paper, though he accepted it with fear and trembling, and would much rather have remained a private member.

For more than thirty years, my father had but poor health, the caufe of which, he always thought, was his having greatly injured his conftitution (in the days of his ignorance efpecially) by his hunting fo much, and being fo often out whole nights in the winter, when he was a young man. But the want of health of body was fo far from being his greateft affliction, that it was only a fmall part of what he fuffered in his mind, from the fufferings of my mother. She was afflicted with the rheumatifm between two and three years, being a great part of that time confined to her bed. And when, after this long confinement, fhe could bear to be moved about, in hope of a complete cure, my father got her into Manchefter Infirmary, where fhe ftayed very difcontentedly five weeks, during which time, he had to walk to Manchefter every week to fee her. This journey, though Manchefter was but about twelve miles from Bolton, was very fatiguing to his weakly conftitution, the more fo, as he was forced to go and return, fome of the times, on a Sunday, after working very hard all the week.

The troubles of human life are not to be eftimated by any one affliction, feparately confidered. There are generally circumftances, with refpect to perfons, times, and places, which, by their joint operation, produce effects of the moft diftreffing nature. This obfervation is ftrikingly exemplified in what follows, as well as in the former part of this narrative.

During the time of my mother's affliction, we lived in the fame houfe with another family, in a kind of difagreeable dependance, though not upon charity. And, from what caufe, I know not, the man

man of the houſe and his wife became ſuddenly diſſatisfied, and, without any previous warning, ordered my father and his family to remove immediately. This was a heavy trial, and entirely unexpected, there having been no quarrel nor difference, of any kind, between them and my father. It was in vain for him to ſay any thing to them about the near approach of night, and the difficulty of getting a lodging for ſuch a family; they were determined we ſhould not ſtay another night.

It is not eaſy to deſcribe the feelings of my father, circumſtanced as he was. Utterly at a loſs what to do, it being almoſt dark, and he without any money; his only reſource was in the mercy of that gracious God, who never had forſaken him in the time of trouble. He went into the ſtreet, ſecretly praying, as he wandered about, that the Lord would incline the heart of ſome kind friend to take him in, when ſuddenly theſe words paſſed through his mind with great force, "The foxes have holes, and the birds of the air have neſts; but the Son of Man hath not where to lay his head:" and immediately he felt ſuch divine comfort ſpring up in his ſoul, that he was, in a manner, conſtrained to cry out, "Lord, it is enough, if I am like thee!" He was now reſigned to the will of God, and as content as if he had had the beſt houſe in Bolton to dwell in. How does this demonſtrate the power of true religion, and ſhew us the uſe of afflictions! The trial had anſwered the end for which it was ſent, faith was triumphant, and prayer was heard; and this poor follower of the deſpiſed Nazarine was enabled to go on his own way rejoicing, in the midſt of this very dark diſpenſation of divine Providence. Nor was he left long to merely the exerciſe of faith; for he ſoon met with a poor man, a member of the Methodiſt Society, who, being informed of the ſituation he was in, deſired him to go and bring his family, and that he and they ſhould be welcome to live with him. With this kind invitation he gladly complied, and went directly and fetched his bed and what little furniture he had, and with his poor wife and children about him, his heart overflowing with gratitude to God, and to the kind benefactor who had taken him under his roof, he went to reſt praiſing the Lord for all that was paſt, and firmly confiding in him for all that was to come.

Thus, in the midſt of great diſtreſs, with a weakly conſtitution, and a much afflicted wife, extremely poor, being frequently forced to make a dinner of ſome coarſe bread and water, this ſervant of the living God never was heard to complain of the condition he was in, but always declared, that the very thoughts of being eternally with the Lord Jeſus Chriſt, ſo animated his whole ſoul, as to make every affliction light to him;—yea, ſo was his heart enlarged with love to mankind, that he could willingly, as St. John ſpeaks, have laid down his life for the brethren. Nor was he ever heard to ſay one unkind word of the man and woman, who, without giving any reaſon for their cruel treatment of him, had turned him and his family out of doors;—nay, he would not ſuffer any of his friends to ſpeak

againſt

againſt them in his company. Indeed, he ſo utterly abhorred evil ſpeaking, that whenever any thing like it was introduced where he was, he was ſo troubled in his ſpirit, that he either ſtopped the converſation, or left the place. Would to God all who profeſs to be chriſtians were thus conſiſtent with the principles and ſpirit of true chriſtianity! For, what a curſe to any religious community, is any one, who ſpeaks evil of thoſe, who are not preſent to anſwer for themſelves!

My father was now about twenty-eight years of age, and my mother, through the mercy of God, was reſtored, and given to ſee and feel that ſhe was a condemned ſinner. This was a matter of great thankfulneſs to my father, eſpecially, as before her afflictions, ſhe uſed to perſecute him very much for going among the Methodiſts. She now ſaw what a tender compaſſionate huſband he had been to her, and, in ſome degree, ſhe was willing to liſten to what he ſaid about religion. He availed himſelf of every opportunity to do her good herein. And one day, talking very ſeriouſly to her, he ſaid, "Ann, thou knoweſt well, I love thee; but I do not love thee ſo well as to go to hell with thee. If thou wilt not go to heaven with me, I muſt leave thee behind, for I mean, by the Lord's help, to go thither." This, as Solomon ſpeaks, was a word fitly ſpoken, and was like apples of gold in pictures of ſilver. She was ſo affected, that ſhe began, in good earneſt, to ſeek the Lord, and never reſted till ſhe found him to be a preſent Saviour,—till ſhe knew her ſins were forgiven, and his love ſhed abroad in her heart. Here was a glorious increaſe of joy to my poor father, who ſhared in all ſhe felt.

From the year 1772, for two or three ſucceeding years, nothing very remarkable happened in the family. My father's way was ſomewhat ſmoother than uſual, and by his improving his every talent, he was prepared for an awful ſcene of new afflictions, which he had to paſs through.

In about two or three years (not more) my eldeſt brother was taken ill of a ſpotted fever, which ſeized me alſo in a very ſhort time, and in a few nights after, one of the little children. My mother no ſooner went to the child, than ſhe herſelf began to tremble exceedingly, and preſently the fever ſo raged, that ſhe became inſenſible. That child died before my mother recovered her reaſon; but another was directly taken with the ſame diſorder, and died alſo. Theſe little ſufferers were but juſt releaſed by death, when the ſame dreadful complaint ſeized my father. Our houſe was now a diſmal abode; four of us confined to our beds, two young children buried; and all this happening in a few days!

When my father and mother were ſeemingly almoſt well, the fever returned upon them with great violence, and brought them very low, ſo that it was a long time before my father could work.

During the time that the fever was in our houſe, the Lord raiſed up friends who were very charitable to us, ſo that my father ſaid, "We were better in our circumſtances when we got well, by ſome pounds, than we were when we fell ſick!"

Who

Who would ever have thought of the Lord taking this way to relieve my father in his abject poverty and diſtreſs! But, O! the Lord's ways are wonderful; and often when we imagine all things are making againſt us, even then thoſe very things are working for our good! And this is not only the caſe in great matters, but alſo in things that may be called little. Thus, the kind friends who ſo liberally aſſiſted us, being afraid to enter into ourhouſe, leſt they ſhould catch the fever, put their donations through the window, which might have been nearly uſeleſs, but for one of the family (my half-ſiſter) being kept in health to take care of us, till we were well enough to wait on ourſelves, and then ſhe alſo had the fever!

I had heard my father ſay, it was not until he had this fever, that he was wholly delivered from the fear of dying. He now felt his ſoul ſo happy, in the Lord, that he rejoiced at the proſpect of death, and could ſcarcely refrain from crying out, "O that I might now depart, and be with my bleſſed Lord and Saviour!" One night he ſeemed ſo full of holy joy, that he broke out in ſinging ſo loud, that the neighbours in the next houſe could hear him, while he was uttering theſe words,

"My God, the ſpring of all my joys," &c.

He went through the whole of that beautiful hymn, and in the concluding verſe, ſeemed as if he really was going to take his triumphant flight to glory.

However, it pleaſed the Lord to reſtore him, as it appeared his work in the church was not done, and he lived after his recovery, three or four and twenty years a holy, uſeful life. But theſe years were far from being a continual ſunſhine, as it reſpected outward comforts.

For ſeveral reaſons, I paſs over many particulars, the relation of which, would be very painful to me, and greatly lengthen this narrative, without being of any real uſe to the reader. Suffice it to ſay, when my father might, humanly ſpeaking, have looked for a ſmall portion of reſt from trouble, it appeared he had yet the worſt to come, chiefly owing to domeſtic trials.

He was always an early riſer, and diligent in his buſineſs, ſtriving, if poſſible, to provide things honeſt in the ſight of all men. This, however, he could not always do; but was compelled ſometimes to be in debt, a thing his very ſoul abhorred.

In the midſt of his greateſt trials, he frequently found his faith ſtrengthened, by peculiar interpoſitions of divine providence. Thus, one morning, after he had been at prayer, as his cuſtom always was before he went to work, he perceived that there was neither food nor coals in the houſe, and that the laſt farthing he had was ſpent! Prayer had, in a degree, prepared him for this unexpected exerciſe of faith, and he went to his work, endeavouring to combat ſome very unpleaſant feelings. He loved his children well, and many times pinched himſelf for their ſakes. But they now muſt awake to hunger, which it was out of his power to prevent. He continued at work till noon, when all who wrought in the ſame ſhop were gone to dinner. Being then alone, he felt his mind much dejected, and the perplexing thoughts about

about his ſad condition, which had been diſturbing him all the forenoon, ſeemed to gain upon him. Why is it, thought he, that I have ſo much tribulation to paſs through, while ſo many around me have plenty of every thing, who neither work nor live ſo hard as I do?

He dropt down, however, on his knees, and began to pray for power to reſiſt the devil: like good Hezekiah, he ſpread his caſe minutely before the Lord. He remembered how it was written, "whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth," and was endeavouring to recollect ſome promiſes to plead with God, when the words which our Saviour ſpake to Peter, "What I do thou knoweſt not now, but thou ſhalt know hereafter," came with great power, and brought unſpeakable comfort to his drooping ſoul. He aroſe from his knees, perfectly ſatisfied with God's dealings with him. All the doubts and fears with which he had been contending, vaniſhed as in a moment, and he could only weep with joy, and ſay, "Lord, do with me what thou pleaſeſt: Thy will be done in earth as it is in heaven. Amen!"

Being thus refreſhed in his ſpirit, he felt inclined to go home to ſee his family, though he had nothing to give them, truſting in God, and leaving all to him, who, he firmly believed, would ſend him ſome relief in the way that was beſt. In this pleaſing frame of mind, he went into the ſtreet, and had not gone far, when a ſhopkeeper called after him, and ſaid, "Thomas, if you have a mind, you may have food for your family at our ſhop, and pay for it when you can," ſpeaking juſt as if he had known my father's moſt private affairs. Aſtoniſhed beyond meaſure at the goodneſs of God, he gladly accepted the kind offer, and took home with him food for himſelf and family.

Let infidels mock at a particular providence, and laugh to ſcorn the righteous for praying to God, we ſee anſwers to prayer occurring daily, and have proofs ſufficient, that true faith in the promiſes and faithfulneſs of the Almighty, ſhall never be in vain. No one on earth knew my father's ſituation but himſelf; and as to the humane ſhopkeeper, he was quite ignorant of religion, and did not even fear God! No; nor did the man who ſoon after offered him a load of coals, to be paid for when convenient to him. Thus was he moſt wonderfully aſſiſted in the time of pining want, and enabled to rejoice in his never-failing benefactor.

Having now lived a ſuffering life for near forty years, inured to poverty and pain, and endured hardneſs as a good ſoldier of Jeſus Chriſt, it pleaſed the Lord to ſtrengthen him in the cloſe of his pilgrimage, to make a good finiſh. None could ever charge him with the ſmalleſt ſin in his outward conduct, from the time he entered the Methodiſt ſociety, to the moment of his death. His debts were paid, which, though never quite thirty pounds at once, had often given him extreme uneaſineſs. He viewed his deliverance as from the Lord, and as a fulfilment of that precious promiſe, "The Lord will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them," Pſal. cxlv. 19. What a bleſſing would it be to the world, were all chriſtians thus conſcientious in paying their debts. Alas!

how far is this from being the case! Many living on the property of others, and quite unconcerned about it! Surely this ought not to be.

He was now in the sixty-third year of his age, and had for some months past, been manifestly on the decline. Of this he was deeply sensible; but felt no way uneasy on that account. He had habitually an unshaken confidence in the blood and righteousness of our Lord Jesus Christ, that his sins were forgiven; and that the Spirit of the living God dwelt in his heart. And I have heard him often say, "I have no more doubt of being eternally happy with God, than if I were with him in glory already." Nor did any who knew him doubt this testimony.

He was the leader of two classes, to which he paid the utmost attention in his power as long as he was able. Some weeks before he went hence, as he was going to meet one of them, the following passage of scripture was brought to his mind with great power, Rom. viii. 38, "I am persuaded, that neither death, nor life, &c. shall be able to separate ME from the love of God which is in Christ Jesus our Lord." He felt sweetly encouraged by these words, and seemed to have done with every care and fear, except about my still afflicted mother.

Looking at us, on Saturday, March 14, 1807, he said, I think I will now settle things, for it is much if I see another Saturday in this world. He had been greatly exercised through the week with a most violent pain in his head, yet as he kept to his work till noon that day, without making any great complaint, we were not willing to believe him so near death, though we were exceedingly affected with what he said, and the solemn manner in which he spoke it.

On Sunday he grew worse, and continued to do so till Tuesday evening, though still able to sit up in his chair, and to see his friends. Nature seemed now exhausted, and, if one might so express it, he was quite swallowed up in his disorder. We then put him to bed for the last time, and soon perceived that his speech began to fail, so that those who sat up with him, heard him say but little. Yet what little he did say, was weighty and of great importance. To mention but one instance: to two of our worthy friends, who came to see him, he said, "I look upon heaven to be too great a gift for *me;* but it was purchased with the blood of God."

From that time he took hardly any notice of what passed, and any thing he attempted to say, was in broken sentences, about the goodness and glory of God. No murmuring, no complaint escaped his lips, though he suffered, sometimes, much pain. His looks were placid, and shewed that he had done with this world. Thus he quietly waited for the time of his departure, which took place on Friday, March 20, 1807, about eleven o'clock at night, in the sixty-third year of his age, so that as he had said, contrary to our belief, he did not live to see another Saturday in this world!

In the life of this poor, good man, we see a chain of remarkable providences. When in the greatest danger, the deliverer was always nigh; in the midst of various afflictions, the good Physician was never absent;

abſent; and when painful poverty ſeemed ready to plunge him in deſpair, the rich and bountiful Benefactor in good time ſupplied his every want.

He was forty years a ſteady member of the Methodiſt ſociety, thirty-ſix of which he was a claſs-leader, many years, of two claſſes. Over theſe he watched as a tender father, nor were they wanting in gratitude to him. And nothing but his not making his wants known to them, prevented their ſhewing their love, by aſſiſting him.

He was highly eſteemed by the leaders, and in their meetings his word had always great weight. Viewing the rules of our ſociety, as founded on the word of God, he conſcientiouſly obſerved and enforced them. Through life, he exerciſed himſelf to have always a conſcience void of offence toward God, and toward men. And at all times he felt and declared his only hope of ſalvation, was through the obedience unto death of the Lord Jeſus Chriſt.

His funeral was attended by a vaſt concourſe of people, who all ſeemed greatly affected. It was noticed by ſome, that even avowed infidels ſaid, as his body paſſed by where they ſtood, "If ever there was a good man upon earth, Thomas Taylor was one."

Suitable hymns were ſung from his houſe to the New Chapel, and every thing was conducted with the greateſt ſolemnity. The following verſes ſeemed peculiarly applicable, which moved ſome of his neareſt relatives to wiſh they might be printed at the end of the account of his life.

1. "Supremely bleſt with perfect peace
He loves me now without exceſs,
Or paſſionate alloy;
Serene, he waits my Spirit's flight,
To range, with his, the plains of light,
And climb the mount of joy.

2. "Repos'd in thoſe elyſian ſeats,
Where Jonathan his David meets,
Our ſouls ſhall ſoon embrace;
The utmoſt power of friendſhip prove,
Commenc'd on earth, matur'd above,
In ecſtacy of praiſe.

3. "By faith I ſee my friend ſincere!
His voice ſtill vibrates in mine ear,
The voice of truth and love!
It calls me to put off my clay,
And bids me ſoar with him away
To fairer worlds above."

Even ſo, Lord Jeſus!

OBITUARY.

ELIZABETH MARSH, late of Burſlem, departed this life Feb. 24, 1810, in the 30th year of her age. Her brother gives the following account of her. "She was born, May 29, 1780; and, as far as I know of her, when a child, was remarkably obedient to her parents. My father dying in an early period of her youth, my mother was obliged to repoſe in her a great degree of confidence relative to domeſtic concerns, (in order that ſhe might employ herſelf in that buſineſs by which her fatherleſs family muſt be ſubſiſted,) which ſhe diſcharged with great faithfulneſs and propriety.

"Remarkable ſeriouſneſs, together with a great veneration for God, and reſpect to Religion, were her peculiar traits of character, which ſhe ever manifeſted to her younger brothers and ſiſter. As her years increaſed, her virtues opened, which won the reſpect of all who knew her, and the affection of many. Her temper was irritable; but the mind which was in Chriſt made an early conqueſt in her.

"Although

"Although her union with the people of God was not long, yet her religious experience bore an early date. Far from being at eaſe, ſhe eſteemed her ſoul unſafe, if ſhe could not read her title clear to glory; which I believe ſhe diligently ſought, though no public profeſſor. In the courſe of her probation, ſhe was variouſly afflicted, which ſhe bore with chriſtian reſignation. Being ſtationed in a Welch circuit, at a conſiderable diſtance from Burſlem, I had little knowledge of her in her laſt illneſs, except by letters which ſometimes recorded the fiery trials by which ſhe was aſſaulted; but, like one that kept the faith, ſhe fought and conquered.

"As I know the contracted limits of our Obituary, I have briefly mentioned a few of the predominant features of her character, which I conclude, by ſaying, ſhe was an obedient child, a tender ſiſter, a ſympathetic friend, and a devoted chriſtian."

I frequently viſited Elizabeth Marſh on her death-bed. Her ſufferings were great, and continued for a long time, but ſhe bore them with patience and reſignation. She had been a worthy member of our ſociety about 9 years, and, as far as I could learn, both her experience and conduct had been truly evangelical.

J. EDMONDSON.

ON June 25, 1810, WILLIAM STANFIELD, of Tipton, finiſhed his earthly race, in the 19th year of his age. He had been a member of the Methodiſt Society about ſeven years; during which time he had given unqueſtionable proofs of his converſion to God. His piety was deep, but without parade; and although his attainments in the divine life were conſiderable, his views of himſelf were ſuch as became an humble follower of the meek and lowly Jeſus. His ſerious uniform deportment was proverbial in the neighbourhood where he lived, and many parents who had to lament the wickedneſs of their ſons, pointed out William as an example of induſtry and filial obedience.

For ſeveral years previous to his death, he was the principal ſupport of a widowed mother, and ſeveral younger branches of the family. His filial love was remarkably manifeſted in his induſtry, that by his earnings and ſavings, he might add to the comfort of his parent. He wrought in the coal-mines, where hundreds annually fall a prey to foul air and accident. He left the pit, where he had been employed for ſome time, with a view to increaſe his wages. It had been obſerved by ſeveral friends the day before the awful cataſtrophe took place, that William had appeared unuſually happy and devout. On the Monday morning he went to his labour cheerful and in health, and while working in the mine, a fall of coals cruſhed him to death. Such are the inſcrutable ways of Providence, that while profligate and diſobedient children are ſpared, a grief to their parents, this pious youth, who was a ſupport to his family, and an ornament to the church, was cut off in the prime of life. There is no doubt but this accident which removed his ſoul from a mortal body, placed it in eternal glory.

Dudley, JOHN RILES.
July 5, 1810.

RELIGIOUS INTELLIGENCE.

To the Editor.

Dear Sir,

I Take the liberty of tranſmitting you the following extract of a letter which I lately received from a priſoner in France, judging it would be pleaſing to many of your readers to hear of the work of God in that country. If you be of the ſame opinion, an early inſertion in your valuable and widely circulated Magzine, will much oblige your's, &c.

Bungay, Jan. 10, 1811. J. T.

Rev. Sir, *Auxonne*, Oct. 18, 1810.

WE have here a large military ſchool to preach in on the Lord's days, which is uſed through the week for the inſtruction of youth. It will contain about 300 people. Service is performed by Mr. Martyn. We have another room in the town, which will contain about 140. This place we hire for ten ſhillings per month. We have prayer-meetings every morning, at which time a chapter is alſo read, and on Mondays, Wedneſdays, and Fridays, and three times on the Lord's day, we have preaching by Meſſrs. Hull and Wellis. Two of the friends attend upon the ſick at the hoſpital to pray with and inſtruct them every day, and to read a ſermon on the Sabbath-days. By letters from Beſancon, we underſtand the work goes on rapidly, and appears the deepeſt in thoſe that have been moſt profligate. Generally more than half the priſoners attend. The lateſt accounts ſay the number in Society exceeds 200, and that there has been an increaſe of 43 members

in 41 days. This society is under the care of Jeremiah Taylor and James Charbiſon. That at Serrelibre is ſuperintended by Thomas Biggs, by letters from which place we underſtand they increaſe, and enjoy much of the goodneſs of the Lord. At Givet, the Rev. Mr. Wolf, of the eſtabliſhed Church, and John Mills, labour among them. All theſe places ſeem to be a kind of paradiſe for religion. I do not hear of any great progreſs our friends are making at Arras, Cambray, or Verdun; but meetings are held at all thoſe places.

We meet with the greateſt civility from thoſe that rule over us, having licenſes from Authority; and the Police Officers are ordered to protect us from any inſult; generally, indeed, the people wiſh to partake with us in our ſpiritual privileges. A young French Gentleman, with whom I am particularly acquainted, ſaid to me, "If I were rich, I would build a chapel for the Proteſtants, and maintain a Miniſter myſelf."

Let me intreat you to ſend me a letter by the ſame channel, i. e. the tranſport board. Direct, A Monſieur Charles Follitt, Priſonn de guerre, A Auxonne.

N. B. I have inſerted the direction, that in caſe this ſhould fall into the hands of any of his friends, they may know how to forward a letter to him. J. T.

MISSIONARY INTELLIGENCE.

Letter to the Rev. Dr. Coke, from John Toland.

St. John's, Antigua, Aug. 22, 1810.

Rev. and dear Sir,

I have the happineſs, once more, to inform you that our gracious Lord ſtill continues to favour us with many peculiar bleſſings in this very reſpectable Colony. A ſenſe of gratitude to the wiſe Governor of the Univerſe for our civil and religious liberties, and the happy conſequences reſulting therefrom, obliges me to ſend you the following particulars, which, I doubt not, will gratify you in ſome meaſure.

On the 10th inſt. Brother Iſham and I took the liberty to preſent our humble addreſs to his Excellency Hugh Elliot, Eſq. Captain General, and Governor in Chief, in and over all his Majeſty's Leeward Charibbee Iſlands in America, Chancellor, Vice-Admiral, and Ordinary of the ſame, &c. &c. &c. who has lately arrived in Antigua, the ſeat of his government.

In this we begged leave to aſſure his Excellency of our loyalty to our indulgent and gracious Sovereign, and of our attachment to that excellent conſtitution which ſecures our civil and religious liberties. And as the Goſpel we preach is known to inculcate loyalty, ſubordination, induſtry, contentment, and willing obedience to ſuperiors; piety towards God, and charity among men; and as our unremitted exertions are uſed to enforce theſe duties, we were humbly confident of enjoying under his Excellency's government that protection which his predeceſſors had afforded us. To which his Excellency was pleaſed to return the following anſwer.

"Gentlemen,

"Accept of my ſincere thanks for the very obliging terms in which you have been pleaſed to addreſs me upon my aſſuming the adminiſtration of the government of the Leeward Iſlands.

"Your profeſſions of loyalty, and your veneration for our beloved Sovereign, I conſider as ſure pledges of your attachment to the principles of the conſtitution by which you have ſo long enjoyed freedom of conſcience and worſhip.

"In the Iſland of Antigua you are under the protection of a wiſe, and upright Legiſlature, and therefore you may be aſſured that you will not be moleſted; but, on the contrary, enjoy all the privileges and advantages belonging to Britiſh ſubjects, as long as you ſhall continue to act in conformity to the eſtabliſhed laws.

"I ſhall always have great ſatisfaction in offering you my ſervices either individually, or collectively, whenever they may be deemed uſeful, or can contribute to your happineſs or comfort.

"I am, Gentlemen, &c."

Such ſentiments of regard towards the proſperity of the Chriſtian religion, I conſider to be matter of great encouragement, as well as a motive to diligence and perſeverance in the Miniſters thereof; and it is the duty of ſuch, the more earneſtly to pray for the happineſs and long continuance of thoſe who are ordained of God for the ſuppreſſion of wickedneſs, and the praiſe of piety and well-doing. May Almighty God bleſs our good King, and his government, and long continue him a Father to the Britiſh Empire, and a miniſter of God to us.

The ſtate of Antigua, at preſent, is promiſing

promising in every respect. Peace and plenty abound: harmony and love seem to gain ground both in religious and civil Society.

Since the first of April last, about 150 have joined us; some of whom give demonstrative proofs of enjoying a sense of pardon and peace with God. Many of our members have lately exchanged worlds: some of whom departed with a steadfast hope of a joyful immortality. Many more are daily evincing in their life, that they are earnestly seeking this better country: yet I must say, it is to be feared, a great number are little more than mere professors.

I often find it a difficult task to instruct the Negroes, in general, in the way of salvation; yet it gives me comfort to know that a goodly number, by hearing, have their minds enlightened, their souls converted, and are made wise unto salvation.

We have formed another Class of White People in St. John's; and at present, there is a good prospect of an increase in the Society.

Brother Isham's health has been much impaired for some time past, though he has not, as yet, been prevented from the discharge of his public duties. I bless God, my health is yet as good as when I left Ireland.

JOHN TOLAND.

Extract of a Letter from John Willis, Missionary in Grenada, to the Rev. Dr. Coke.

St. George's, Grenada, Oct. 25, 1810.

Rev. and dear Sir,

I Received the stations of the Preachers from you, by the first September Packet, and, agreeably with your request, I send you a statement of the spiritual concerns of our Society in this Island. It is not large, the reason of which, I believe, is chiefly the prevalence of the Roman-Catholic Religion. A great number of the inhabitants and most of the Negroes in Town and Country, have been baptized by the Popish Priests here, and these generally adhere to the Romish Church. You know how fond the Negroes are of external shew, and how much of this there is in the ceremonies of the Church of Rome. These infatuate the poor ignorant negroes. And the English preachers, who cannot speak the French tongue, have not a fair opportunity of shewing them their error. If a Preacher could be sent hither, who could preach alternately in French and English, I think it is probable his labours would be crowned with success. At times, a few of the Roman Catholics, who can speak English, come to our chapel; and some time ago, the Lord was pleased to open the eyes of a young woman, an African, to see her errors: she immediately left the Popish religion, and joined our Society. She is a very steady member, and can now rejoice in the Lord her God. We now and then pick up one of those unhappy creatures who have lived in a state of fornication with white men. One who has joined us, had been living in that state eighteen or twenty years. But the Lord was pleased to convince her under the word, and she yielded to the influence of the divine Spirit, and broke off her sinful connection. Many of these are, from time to time, convinced under the word, but, alas! they choke the good seed, and it produces no fruit. Our public and private meetings are generally lively, and the Lord blesses his word to the people, many of whom, I believe, are truly growing in grace and in the knowledge and love of God. Our Sacraments and Love-feasts are generally times of peculiar refreshing. We held a Love-feast on the 21st. instant, when the Lord was with us of a truth. The Negroes and others spoke simply, but freely and affectingly, of the love of Jesus towards them.

I am happy to find by the stations, that the Islands are so well supplied with preachers; likewise that you have appointed a single man for this island. It is hardly able to support a married man, house rent and living are so high. There is a house adjoining the Chapel, which, if it were purchased for the preacher to live in, would be a great help to him. I would have bought it since I came hither, if we had not been at great expense in enlarging and repairing the chapel which stood in great need of it. This has cost altogether about five hundred pounds currency, the greatest part of which we have begged. I have not entirely paid off this debt, but hope I shall in a week or two; after which I shall take the earliest opportunity to go to my appointed station. I mention these things that you may see that, considering what the society and friends here have so lately done towards the Chapel, it is not to be expected that they can purchase the house which I speak of. If you at home could afford them this aid, it would be

very

very thankfully received, and be a great help to them. I desire to give glory to God that he has so disposed the hearts of the people to assist me in the business of enlarging and repairing the chapel. He has also given me health of body, and much comfort in my soul. I find his service perfect freedom, and his ways to be ways of pleasantness; and I hope he will ever keep me in my proper place, that is, at the foot of his Cross. I hope you always bear us in mind at a throne of grace and remain your affectionate Son and Servant in the Gospel of Jesus Christ,

JOHN WILLIS.

Extract of a Letter from Mr. Talboys, Missionary, to the Rev. Dr. Coke.

Trinidad, Port of Spain, Nov. 6, 1810.

Rev. and dear Sir,

I now sit down to acknowledge the receipt of your very kind and welcome letter, and to comply with the request contained therein. In answer to which I observe, we have 16 women and 15 men who profess saving faith in our Lord Jesus Christ, and who, as far as I can judge, appear to be what they profess. We have 52 who, I believe, are truly convinced of sin, and are earnestly seeking salvation, through faith, in a crucified Saviour; and 70 others, the greater part of whom are in a great measure convinced of sin, although some of them, I believe, are influenced merely by the propriety which they see there is in serving God. To the first of these descriptions of persons I say, "Be ye steadfast, immovable, always abounding in the work of the Lord, &c." "If any man be in Christ Jesus he is a new creature, &c." "Let this mind be in you which was also in Christ Jesus." And thus I endeavour to lead them forward step by step in the way of holiness. To the second I say, "Believe in the Lord Jesus Christ and ye shall be saved;" "By grace ye are saved." To the third and last, I say, "Repent, and be converted, that your sins may be blotted out." "Except ye repent, ye shall perish." "In Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature:" "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." I then leave it to the Lord to bless my endeavours. For I cannot quicken my own soul, much less convert or quicken the souls of others; but I use all the ways and means which I can think of, and which God authorizes me to use, to bring sinners to Christ for salvation, and then I commit them by prayer to Christ and the word of his grace; knowing that it is equally presumptuous to think of converting sinners by any efforts of my own, or to expect them to be converted by my ministry without my being indefatigable in my endeavours. And I find that it is the diligent and sincere soul that is made to prosper. Oh that the Lord may make me more zealous in his cause, and ever teach me to depend on his blessing for success. Rev. and dear Sir, do pray for your unworthy brother, that the Lord may give him more grace and more zeal: a zeal according to knowledge, that I may always be enabled to cast the net on the right side of the ship, and inclose therein such as shall be eternally saved!

I thank God that I do feel some little zeal in his cause and for the salvation of my fellow-creatures; but, alas! how little is it in comparison of what I ought, nay, and earnestly desire to have. I long to see and feel too, the importance of my office, the value of immortal souls, and their danger of perishing in hell. This, my dear Sir, is a necessary qualification in every minister of the gospel: the Lord grant it to me, and not to me only, but to all his ministers of every denomination, and especially to the Methodists! Our love-feasts are precious and blessed seasons: I never saw any in England to surpass them, seldom even to come up to them. Our sacraments are also very precious seasons. Last Sunday, being the first Sunday in the month, I administered the Lord's supper to near eighty persons; and the power of God was present with us. Some were so filled with the love of God, that they could not refrain themselves from crying out aloud; and, as for myself, I know not that ever I felt more consolation. My soul was so full thereof, that I almost lost the power of speech. Indeed all, I believe, were constrained to say with the astonished disciples, "It is good for us to be here." The public preaching of the Word is made a blessing to many. Indeed, there seems to be a great shaking among the dry bones, particularly of late, and sinners seem to drink in the truth with great avidity, so that there is every probability of a great work here.

With respect to the financial state of the Society, it is not so good as I could wish it, yet even in this respect we have

no reaſon to complain; for the people pay the board of their miniſter, and defray all other expences, but my quarterage, which I have hitherto done without, but cannot any longer, unleſs I would wiſh to go naked. The reaſon why our financial ſtate is ſo low is, that 52 out of the number of our ſociety never pay any thing toward the ſupport of the goſpel, nor are they able. And you know that my path here has been extremely narrow, and I have been obliged to tread with great caution and reſerve; for when I came hither, and firſt began to preach, many directly concluded that I was come to make a fortune, and when they ſaw my aſſiduity in the work, and how I got on, they then gave it out that I was making a rapid fortune. Yea, they had the effrontery to ſay, that the Methodiſt Preachers taught the ſlaves to ſteal from their maſters to give to them. And I aſſure you, that I have had many things to grapple with (but nothing when compared to what many of the Methodiſt Preachers have ſuffered); but thanks be to God, prejudice is falling, and their ideas are greatly changed, and many who were our enemies, are now become our friends. How true is the word of God; "When a man's ways pleaſe the Lord, he will make even his enemies to be at peace with him." We now want to have our Chapel enlarged; but how to accompliſh this I know not. Do, dear Sir, help us as far as you can, and ſend me your advice as ſoon as poſſible.

I deſire to be truly thankful to God for caſting my lot with the Methodiſts, and hope I ſhall never diſgrace my profeſſion, but, like the Methodiſts of old, follow Chriſt through good and evil report; and ſtill teſtify to ſinners, "Jeſus Chriſt taſted death for every man;" and "the blood of Jeſus Chriſt cleanſeth from all ſin." Precious truths theſe to periſhing ſinners! I muſt now conclude, by wiſhing you a thriving ſoul in a healthy body, and praying alſo that the Lord may ſpare your much deſired and valuable life to be our father under God, for many years yet to come, and grant you at laſt an abundant entrance into his kingdom and glory. From your affectionate, tho' unworthy brother in the Redeemer,

T. TALBOYS.

POETRY.

Love, and Love only, is the Loan for Love.

Tell me, Philoſophy, oh tell
Whence are the wond'rous ſcenes I view?
That youth behold with rapture ſwell,
High beats his heart with tranſport new;
See how his ardent eye purſues,
That fairer form of magic grace;
Behold what joy her ſmiles diffuſe
Reflected in his beaming face.

'Tis Love, the ſoothing gift of Heaven,
Thro' Love, he wooes the tender fair,
The ſweeteſt boon to mortals given,
And ſent on earth to baniſh care.

Tell me, oh tell me, what portends,
That lovely maid of ſpotleſs ſoul,
See with what deep regard ſhe bends,
An aged mortal to conſole;
With mightieſt efforts he ſuſtains
His tottering paces, faint and ſlow,
While in her eye, where beauty reigns,
The tear ſtands fix'd, prepared to flow.

'Tis filial love that cheers the gloom
Of age, when other joys are fled;
That gilds the paſſage to the tomb;
And ſoothes us ere we join the dead.

Tell me, what form, his peers above
From yon fair roſtrum pours his ſtrain;
His breaſt what ſtormy paſſions move!
What paſſions move the liſt'ning train!
Big with the theme, his words of fire
Roll in full periods, ſtrong and clear,
Now burning with indignant ire,
Now chill the trembling nerves with fear.

His Country's love, ſublimeſt flame!
That animated ſoul inſpires;
Expands his heart at freedom's name,
With all a patriot's noble fires.

Tell me who comes in flaming veſt,
And burniſh'd epaulets array'd,
The feather dancing on his creſt,
And at his ſide the glittering blade;
The ſinging tube his hand ſuſtains,
The ſaſh diſplays its graceful tie,
His bounding footſteps ſhake the plains,
And youthful ardours fill his eye.

'Tis love of glory and of arms,
Prompt to obey his ſov'reign's call,
He ruſhes to the wars' alarms,
Reſolv'd to conquer or to fall.

But who is he, of ſtep ſo ſlow,
That ſeems to mourn along his way,
Bending beneath a weight of woe,
And melting in the ſolar ray;

Yet

Yet does his eye benignant beam
Compassion on the vulgar crowd;
Sad tho' his heart, the purest gleam
Of hope, still issues from the cloud.
Ah see him hasten to sustain
Yon wretch, who on the verge of death,
Sinks, with accumulated pain,
And pants away his fleeting breath;
Hark, hark, he breathes a strain divine
On the repenting sinner's ear,
Brother, a Saviour's love is thine,
Oh banish, banish ev'ry fear,
He lov'd thee ere the world began,
He bought thee with his heart's warm streams,
He pays the debt for fallen man,
Give him thy love, and he redeems.

Rank, rank enthusiast! rather praise
Him who on Reason's law intent,
Has liv'd thro' man's allotted days,
And then dies grateful and content.
No hasty feeling prompts his prayer,
No forms unseen can move his love,
His hours he guards from needless care,
The rest he leaves to Pow'rs above.

'Tis vain, Philosophy, 'tis vain,
Thus coldly to defend the heart,
When, threat'ning with his awful train,
The king of terrors wings his dart:
Shall love of parent, country, friend,
Exalt the fleeting hours of life?
Yet no warm transport in the end,
Crown the last scene of mortal strife?
Oh 'tis a cold, and graceless creed,
To love the gifts so freely giv'n,
Yet to defraud of his due meed
Of love and praise, the King of Heav'n.

A. B.

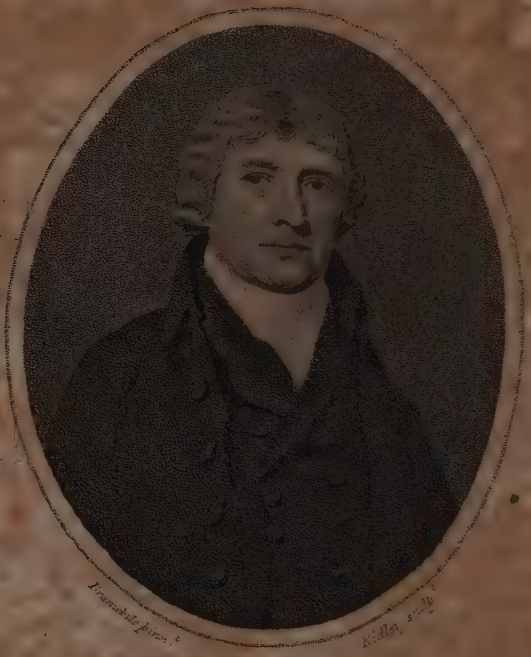
The universal belief of a future state derived from Revelation.

Yes, 'tis an awful moment, when the soul,
Bursting the shackles of mortality,
Sudden assumes the disembodied state,
And feels the powers of an existence new!
In vain our spirits, pris'ners of the flesh,
Attempt to penetrate the deep obscure,
That veils futurity from mortal ken.
To live unfetter'd by the chains of sense,
Think independant of the active brain,
Exert unbodied, uncorrupt, and free,
And thro' duration infinite extend;
Appear so strange, so opposite to all
That our perceptions teach us here below;
That had not God himself reveal'd the truth,
Our reason ne'er had look'd beyond the tomb,
Or even doubted of eternal life.

Say ye, the sages of the heathen world
Allow'd a state of consciousness to come,
And oft with learned argument pursu'd
This truth sublime, that tho' by death's dread pow'r,
The congregated atoms disunite,
And man's fair structure be to dust resolv'd;
Yet the essential principle of life,
Must bloom and flourish thro' immortal day.
But tell me whence their knowledge was deriv'd?
And whence the mighty doubts that rack'd their breasts?
Far has the Sun of Revelation shin'd;
And tho' the strong effulgence of his beams,
Seem'd once to Judah's narrow spot confin'd;
Yet many a ray diverging from its orb,
Has thrown refracted splendor o'er a realm,
And chang'd to twilight deep Egyptian gloom.
Or, would ye cite the Indian while he roves
Along the shore his Mississippi laves,
Tuning the impassioned strain that soon as death
Breaks his connexion with accustomed scenes,
He then shall mingle with the warrior band,
And quaff rich beverage from the skulls of slain.
Sure, 'tis not reason's energetic power,
That gives this wild American to feel
He bears a deathless particle within:
No, his whole life disproves the thought as vain:
Involv'd in darkness, brutaliz'd by sloth,
And strangely ignorant of all beside.
Yet where no wise Pythagoras has stray'd,
Or Plato taught the living truths he learnt,
There has tradition's strong impetuous tide,
Thro' various climes and ages roll'd its course,
And tho' polluted by unnumber'd lies,
Still have its waves the rich deposit borne,
And sown 'mid fever'd tribes this mighty truth,
By Adam and by Noah both deriv'd
From its great fountain, the Eternal God.

A. R. C.

Conference-Office, 14, *City-Road*; THOMAS CORDEUX, *Agent*.



M. John Prichard.

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR APRIL, 1811.

BIOGRAPHY.

MEMOIR OF MR. ROBERT LOMAS.

(*Concluded from page* 88.)

Account of Mr. L. from the time he left the Book-room, to his death.

AT the Conference, 1808, Mr. Lomas was appointed to labour in the Briſtol circuit. During the time he managed the Book-concern in London, he often felt a burning deſire to be wholly employed again in preaching the glorious goſpel of the grace of God, and in other duties eſſentially connected with the faithful diſcharge of the Chriſtian miniſtry. When, therefore, he was appointed to a circuit, he was ſatisfied in his mind, and regarded the appointment as providential. Between the concluſion of the Conference, and his removal to Briſtol, he was much engaged in adjuſting affairs for his ſucceſſor, and other neceſſary buſineſs, which prevented his writing largely in his journal. His mind, however, was preſerved in a ſpiritual frame, and his reſolution to live to God, and to ſpend and be ſpent in his ſervice, were manifeſt to all about him. A few days before he left London, he obſerved, "Sunday, Sept. 11, 1808, my birth-day! I have been permitted to live forty years! God is long-ſuffering and kind. Oh, that I may begin to live to him alone: Amen! I preached at the New-Chapel, City-Road, in the evening, with ſome enlargement, and hope the word was not in vain."

On Thurſday, Sept. 15, he and his family arrived ſafely in Briſtol, "praiſing God," ſays he, "for journeying mercies, and looking to him for his preſence and help in our new ſituation."

The minuteſt circumſtances which occur previous to the removal

of departed friends, appear interesting; and as they approach nearer to the goal, their progress is marked with more peculiar attention; and the least memorandum left behind, is gratifying. My dear friend, after he recommenced his itinerant labours in the ministry, frequently put down in his journal, observations on his spiritual state, and his various feelings in his work. But they were very short in general: *often* one line served his purpose, which was to acquire self-knowledge, and to keep a "conscience void of offence toward God and toward man." A few extracts, though not out of the common way, will not be disagreeable or unprofitable to his friends.

"At Kingswood, in the forenoon, I found assistance and enlargement in recommending the love of God; and the people seemed much affected. At the Lord's-supper also, I was much quickened and refreshed, and the people also. It was very affecting to see a number of boys come to the table to receive the tokens of the dying love of Christ, and two of my boys amongst them. I preached at two o'clock, but did not find equal enlargement, nor see so much effect. I suppose if I always preached as I did this morning, my clay-tabernacle would not long endure." At another time, he says, "I preached at Portland chapel thrice. I did not find that freedom and enlargement which are desirable, and returned home deeply sensible of my want of a larger baptism of the Holy Ghost, and determined to seek it with my whole heart. Oh! that I may persevere in this pursuit, and be crowned with success!" Next morning: "My mind is deeply impressed with a sense of my unfaithfulness, and I feel a vehement desire to enjoy more fellowship with God, and more zeal for his glory. In the evening, I preached at Ebenezer chapel. I found God helping me by his Spirit." The day following, "I was much blest this morning in exhorting the people to follow hard after God." Again, "This day my mind has been engaged in the best things." These specimens of the concise remarks he made in his diary, shew how attentive he was to what passed in his own mind; how anxious to preserve in himself a lively, vigorous, growing state of religion; and also how much concerned he was to be found faithful in his Master's work. Preaching and other ministerial duties with him, were not things of course; nor did he content himself with merely *doing duty*: he desired and endeavoured to maintain and exercise the genuine spirit of an evangelist.

It appears that he soon began to feel the inconvenience of *constant* preaching; yet his zeal for God and desire to do good, raised him above his bodily weakness. He was often assaulted with the old temptation, from which he had suffered much before, viz. *discouragement in his work*; but casting his care upon the Lord, and looking to Jesus as his *employer* and *helper*, he resisted and over-

came the temptation. "Of late," says he, "I have been on the point of yielding to discouragement; but God has had mercy on me, and far exceeded my expectations. I praise him for his softening and quickening grace. My heart was much enlarged on Sunday evening last: I felt myself ready to impart not the gospel of God only, but my own soul also, for the salvation of the people."

In this spirit he continued his labours during the first year in Bristol; and though the weakness in his chest increased, yet he did not remit his zealous exertions for the good of souls, till he was forced to it.

In the month of November, 1809, it appears that he began to sink under his work. "November 6, I have been afflicted in body," says he, "during the last week, so as not to be able to do all my work; but the providence of God has favoured me with suitable help, and no place has been neglected; I have enjoyed great peace of mind during this exercise, and am now, thank God, almost restored to my usual strength."

"November 13, my bodily affliction is, in a great measure, removed; although I still feel inward weakness. Yesterday in the forenoon, when preaching at Guinea-street, on *We know that we are of God*, my heart was enlarged and my tongue loosened; and I trust the power of God accompanied his word. My desire to live to God grows stronger, and my hope is in the Most High."

After writing the above, his state of health became more impaired, and he was soon incapable of attending to his Master's work. His affliction was a severe one, of which he has recorded the following account.

"January 27, 1810. After great affliction in my family, it has pleased God to chastise me in person: a nervous fever has been the medium through which my heavenly Father has shewn his love towards me. On Wednesday, December 6, I became incapable of my labour, through bodily weakness and lowness of spirits. On Thursday 7, it was judged necessary to call in medical aid. On Saturday 9, I was so weak that I could not speak without sensible injury, and in the afternoon was obliged to take to my bed. The same evening, I became delirious through the fever, and in my delirium, was sometimes noisy and violent. At one time, it appears, four men found it difficult to restrain me. But I thank God, that, according to the testimony of my friends, I never uttered any thing to his dishonour. All my conversation (as they say) was of a religious nature or tendency. The fever continued in its strength two days and three nights; and then abated. The first words which I uttered, after my reason returned, were, Lord! what is man? At that time, brother M. and brother S. were by my bed. After the fever had left me, my weakness was

great indeed, I was but just alive. In a few days, however, I began to recover a little strength, and was soon able to sit up, and walk about my room. In about a fortnight, I came down stairs. On December 28, I was able to walk out. I lengthened my walks as my strength increased, and the weather would permit, and my recovery was rapid indeed. January 3, I went to brother Cole's house for a change of air and scene. January 7, I attended the renewal of the covenant, in King-street Chapel, and found it a gracious season. January 9, I attended the Leaders' meeting, and spoke several times without injury; but my friends would not suffer me to exercise in public. On Sunday, January 21, however, I gave an exhortation, at Guinea-street, in the morning at half-past seven, and assisted in the forenoon, at the administration of the Lord's-Supper. On Monday 22, I rode to Chew-Stoke, and preached with considerable freedom and energy; though I felt some pain in my chest afterwards. On Tuesday 23, I attended another Leaders' meeting, and spoke largely on the subjects under consideration. On Friday 26, I walked to Westbury, preached, and returned home without much fatigue. And now, blessed be the God of all my mercies, *I am contemplating a return to the work of the Circuit as soon as possible.* But what have I gained by this affliction? I thank God, I have found him with me in the affliction; and I trust my faith and love have been exercised to his glory during the same. I know it is his will, that I should derive advantage from all his dispensations, and I hope it will be found that I have not received this grace in vain. I think I have more humility, more faith in God, and more love for my fellow-creatures. If I am not mistaken, I am more ready to give up my own will, and am more devoted to God. But I must watch and pray diligently, or I shall soon lose *what I have wrought and not obtain a full reward.*"

It is easy to perceive how desirous he was to enter again upon active service, and of spending and of being spent for the glory of God. He was not *weary in well-doing.*

"January 29," he observes, "My brethren kindly favoured me in my work yesterday, so that I *had only to* meet the select band, administer the sacrament, and preach at King-street in the evening, and meet the society; and found my strength according to my day. I bless God my mind was in peace, and my heart affected with divine things; but I could have wished to have felt more zeal for the salvation of souls; perhaps, however, this would have led me to more exertion in the pulpit than would have been seasonable. May the Lord fill me with zeal and prudence also." Eager for his work, his brethren found it necessary to keep him back from those exertions, of which they saw he was incapable, without injuring himself. "Feb. 5, I thank God," saith he, "I have been

assisted

aſſiſted to ſupply my places in the paſt week without fatigue or injury. I ſtill find the good Spirit is working in me, to will and to do of his good pleaſure; and I am reſolved, through grace, to follow on to know the Lord, and his utmoſt power to ſave. I believe, that the blood of Jeſus cleanſes from all ſin, and wiſh to be filled with the fulneſs of God."

His renewed labours were more than he could bear, and he was again under the neceſſity of being ſilent. April 2, he writes, "I have again been laid aſide through weakneſs. With a little aſſiſtance I continued to ſupply my places until Feb. 18, and then found it needful to deſiſt. The travelling and local preachers very kindly aſſiſted me; I have preached twice at Bedminiſter, and once in Guinea-ſtreet, and no more in ſeven weeks. I am now, thank God, conſiderably better; but do not ſeem to poſſeſs that degree of ſtrength which is needful to enable me to do the work which belongs to my ſituation. I feel a very great deſire for this; but in all things I would be reſigned to the will of my heavenly Father. I am aſhamed before him on account of my negligence and indifference, and wiſh to double my diligence according to my ſtrength. On Sunday, April 8, I began again to preach the glad tidings of ſalvation, by the Lord Jeſus Chriſt. April 16; laſt week, I went round the country part of the circuit, and preached four times. Yeſterday, I was enabled to do all my work. I preached three times in Guinea-ſtreet Chapel, adminiſtered the Lord's-ſupper, and met the ſociety. I thank God, I do not feel much injured by this labour, and have a hope that I ſhall be aſſiſted to proceed regularly forward. Grant it, O my God and Saviour, if it ſeem good in thy ſight! but give me grace alſo to do thy will, as unto thee, and for thy glory. I am aſhamed of myſelf; I want to feel my ſoul on fire with zeal.

'Come Holy Spirit, heavenly Dove,
With all thy quickening powers;
Kindle a flame of ſacred love,
In theſe cold hearts of ours!'

"I thank God, I am ſtirred up to greater diligence, and truſt that my labour will not be in vain in the Lord. But I muſt remember, that 'the help which is done in the earth, the Lord doth it himſelf.'"

A week after, is the following memorandum. "April 23, I thank God, I have generally found his gracious aid, in my work, during the paſt week. Yeſterday in the morning, I was much aſſiſted in preaching at Kingſwood, and the word ſeemed to be with power. But in the afternoon, I had not ſtrength to ſpeak in the ſame manner, nor did I find equal liberty. I truſt that ſocial duties have been more diligently attended to by me of late,

late, and hope it has not been in vain. With regard to myself, I have not walked so closely with God as I ought to have done, and am humbled before him on that account. I would set out with renewed vigour: but without Christ, I can do nothing. Is he far from me? No: he is here and ready to save. Oh! that he would wholly subdue me to himself, and dwell in my heart continually!" "April 30, I am still spared; a monument of mercy! following after the mind of Christ; longing to shew forth my little love to my Master, but making slow, actual progress in these things. I thank God, I find an increase of bodily strength." "Monday, May 14, the Lord is with me, and blessed be my rock. Yesterday my heart was in his work, and I hope my labour was not in vain. When I had finished (having preached three times, administered the Lord's-supper, and met the society) I found so much inward pain, and general weariness, that I was ready to conclude I must of necessity give up the itinerant life; but having had a good night's rest, I feel refreshed and strengthened, and hope I may go on a little longer, at least until Conference. May the Lord God, who is my Saviour and my hope, direct my way, that I may glorify him according to his will."

I have made these large extracts from Mr. L.'s papers, because they were written near the close of his valuable life; and they exhibit the real character of the man better than I could do it in my own language. With indescribable feelings I have read over and over *the last words written* in his journal, by the well-known hand of my friend. "May 21, *I thank God for the quickening influences of his Holy Spirit, and some more stability in religious exercises. I trust also that I find an increase of bodily strength; and the work of the Lord is very pleasant to me in general.* MY SOUL, PRAISE THE LORD."

It is evident from the last extract, that he hoped he should be continued in his Master's work; and *some* of his friends had the same pleasing expectation; but God's thoughts are not as our thoughts, nor his ways as our ways. In a short time he had another attack of the complaint, from which he had suffered so much; and June 11, 1810, he finished his course of labour and suffering, and entered into the joy of his Lord. "*Mark the perfect man*, and behold the upright, for the end of that man is peace." However afflicted, tried and tempted in his way through life, "his end is peace." He dies in peace with God and man, and enters into peace uninterrupted and eternal! UPRIGHTNESS was a distinguished trait in the character of Mr. L., and though his last illness was very distressing, and "from the nature of it, he had been delirious for many days," yet he was at times sensible, and bore an ample testimony of his confidence in God. Being asked in the morning of the day on which he died, "if Christ were precious;" he replied, *Oh yes! Oh yes! Jesus is mine, my crown*

crown is waiting for me, is coming to me. From his great weakness he could say no more; but clasped his hands, and looking towards heaven, he expired.

The short account printed in the Minutes of the Conference, 1810, deserves a place in this Memoir, and ought to be preserved.

Died this year, Robert Lomas, whose praise is in all our churches; a man of unblemished character, and of remarkable faithfulness toward all he had to do with. The integrity of his heart, and the inflexible firmness of his mind, have not been exceeded in Christians of the most distinguished piety. His abilities as an arithmetician, rendered him so singularly useful to the Connection, that, in the year 1808, the following Resolutions were printed in the Minutes of the Conference. 1. Resolved unanimously, That the thanks of this Conference be returned to Mr. Robert Lomas, for his very laborious, faithful, and successful services in the book-room. 2. Resolved unanimously, That Mr. Robert Lomas be requested to accept the office of General Auditor of all our accounts; and, that he be authorized to procure such assistants in the work, as he may judge necessary.

As a minister of the Gospel of God our Saviour, he was a workman that needed not to be ashamed, giving to all their portion in due season, and watching over the flock as a true shepherd. Yet this great and blessed servant of Christ, was called away in the strength of his years, being only 41 years old. His complaint was a fever on his brain, which greatly affected his reason, though, at times, it was restored, and his conversation was such as became a man of God, full of purity, peace, and joy in the Holy Ghost. He went to rest on Monday, June 11. He met the select society in Bristol, on Sunday morning, April 1, and testified with considerable energy, that he felt the presence of God very powerfully; that his heart was full of divine love; and that Jesus Christ was truly precious to his soul. *And just before he expired,* being asked if he were happy; he replied, "Yes, very happy." Being further asked, "Is Christ now precious?" he said, "Yes, very precious; my crown is coming! I am going to receive my crown!" He then turned on his side, drew up his feet, and expired without a groan. *Our loss is his eternal gain.* The Methodist Conference has lost *one* of its most worthy members. The desolate widow, a most kind and affectionate husband; and the bereaved children, a tender father, well qualified *in all respects,* as a Christian parent. May the Lord be the father of the fatherless, and the husband of the widow. SURELY HE WILL; FOR THE SCRIPTURES CANNOT BE BROKEN! Our Connection has had breach upon breach! Not only our fathers, bending under years and infirmities, but many young men of eminent piety and distinguished abilities, have been taken from us; and others disabled, more or less, for our general work.

We

We looked forward with joyful hope to many years of extenſive uſefulneſs. We admired their zeal, revered their talents, and rejoiced in their uſefulneſs. But they are gone! Who that loves our Zion can contemplate the early departure of an Haſlam, Vipond, Hearnſhaw, Wm. Mc Allum, Baldwin, and many others; and NOW A LOMAS! without lively emotions of grief? May we who yet ſurvive, imitate their virtues, and follow them as they followed Chriſt. Amen! J. E.

DIVINITY.

SERMON ON TITUS II. 15.

(Concluded from page 96.)

II. IT is now high time to conſider how theſe cauſes of contempt may be avoided and prevented.

1. Be much in prayer: for all our ſprings are in our living Head, and from him we muſt receive whatever help we need. In Jeſus, all fulneſs dwells, and from the ability which he gives, we muſt act; for without him we can do nothing. From *his fulneſs we* muſt *receive, and grace upon grace*, or grace for the improving of grace. Reading, writing, ſtudy, preaching, without prayer, will never bring comfort even to our own ſouls, much leſs can we without it, expect to ſee fruit of our labours. We have great need to go to God for ourſelves, for wiſdom to direct us, not only how to divide the word of truth aright; but how to deal with perſons of different diſpoſitions in the way of diſcipline; ſo that we may deal with them as their various ſtates may demand; that we may warn the unruly, comfort the feeble-minded, ſupport the weak, and ſhew patience to all men. Likewiſe, that our public diſcourſes may be properly adapted to the ſtates and capacities of our hearers, ſpeaking "words eaſy to be underſtood." Conſidering how weighty theſe matters are, they may make the wiſeſt, and the more aged, or learned, cry out, "Who is ſufficient for theſe things!" None but they whoſe ſufficiency is of God. But he will be enquired of that he may be our mouth and wiſdom, and give ſucceſs to all our well-meant attempts, ſo that in all things he may have the glory.

We have need to pray for our hearers, and eſpecially for ſuch as commit themſelves to our care and direction. In this we have an example in our bleſſed Lord, John xvii; and alſo in the apoſtle Paul, who always makes mention of the churches in his prayers; and he often begs an intereſt in the prayers of ſuch as he wrote unto. Samuel could ſay, "God forbid that I ſhould ceaſe to pray for you," 1 Sam. xii. 23. Therefore we ſhould in every thing by prayer

prayer and ſupplication commit ourſelves, and our flocks into the gracious hands of our bleſſed Lord.

2. Be open to conviction. If any judicious friend ſhould diſcover any impropriety, either in our matter or manner, let us always be free to own it; and not pertinaciouſly attempt to juſtify ourſelves in a thing that is wrong, for that will make us contemptible indeed; nor will our friends think it worth their while to trouble themſelves about us when they ſee us wiſer in our own conceits, than ſeven men that can render a reaſon. It was a ſaying often repeated by the venerable John Weſley, "I am not aſhamed to be wiſer to-day than I was yeſterday." Such language becomes each of us. Nay, a perſon even inferior to us in underſtanding, may diſcover an impropriety in us which we have not diſcovered in ourſelves; and an inferior may give us advice. Moſes, moſt certainly, was a much wiſer and greater man than Jethro, his father-in-law; yet Moſes did not diſdain his advice, but adopted it, and found his account in ſo doing, Exod. xviii. 19—26. Even the eloquent Apollos, though mighty in the Scriptures, yet ſubmitted to be taught the way of God more perfectly by Aquila and Priſcilla, two private Chriſtians, Acts xviii. 26: nor do we find that it either depreciated his character, or leſſened his influence. A wiſe man will hear and receive good advice, ſo that he may increaſe in learning, and attain unto uſeful knowledge.

3. We cannot be uſeful, while we labour under contempt: though what we ſay may be true and uſeful, yet prejudice always attaches to contempt, and that is like a tainted veſſel, which gives every thing that comes into it a diſagreeable tincture. If we conſider that the faithful ſervant of Jeſus is to exhort, reprove, caution, and correct with long-ſuffering and doctrine, he has need to be on good terms with his hearers, and all ſuch as he has to do with, eſpecially ſuch as are under his paſtoral care; and, therefore, he ought to avoid every thing which may give juſt cauſe of offence. If any take offence becauſe he faithfully and conſcientiouſly does his duty, he has no cauſe to be aſhamed of that, but rather to rejoice that he ſuffers for well-doing; only let him take heed that he lay no ſtumbling-blocks in the way. We ſee Paul ſuffered much from falſe brethren, and half-hearted chriſtians, and from ſuch trimmers as adulterated the truth of God, and taught what they ought not, for the ſake of filthy lucre.

4. Study the beſt gifts, and anxiouſly covet them. Seek for them as eagerly as the miſer does for ſilver, or for hid treaſures, and remember to pray over your ſtudies, for mere ſpeculation will anſwer no valuable end. If you ſtudy only to be admired, you are influenced by a poor low motive indeed; but labour to glorify God,

God, and edify his church; to save poor sinners, to speak a word in season to such as are weary, to comfort the feeble-minded, to support the weak; to preach the gospel to the poor, to proclaim liberty to the captives, and salvation to all that are afar off. The greatest praise you can have is that of doing good, and getting souls for your hire, which will be to your lasting honour.

It may not be amiss to have an eye to the most excellent examples; I have generally found this to be of singular use. I do not merely mean such examples as the Apostle Paul and other primitive saints, but many of a modern date, such as the venerable John Wesley, the indefatigable Fletcher, the self-denying Brainerd, and numbers amongst ourselves, many of whom have entered into the joy of their Lord; and I hope there are yet many labouring among us, whose example is worthy of imitation. Nay, I know not but sometimes the consideration of a contrary character may have its utility. It is said of a noble Roman, that he would make his slaves drunk, that his sons might see how odious a sin drunkenness was, and be induced to hate it. It was well done in the venerable Cato, to use every lawful means to expose the atrocious evil of drunkenness, or any other vice; but we cannot commend the method he took to do it; as it was a doing evil that good might come. I should rather recommend the plan of a worthy matron, who took particular care in training up her daughters in the way in which they should go; and when they saw different characters, she was wont to improve their observations, as children will be making their remarks. If a showy, gaudy person came in their way, and one who assumed airs of consequence with a small portion of understanding; she would observe, how insignificant all these gay dresses were without a good understanding and proper conduct, and would even remind them of Solomon's observation, "As a jewel of gold in a swine's snout, so is a fair woman without discretion." Thus, the peacock, with all his gay plumage, is but a very coarse singer. On the other hand, if a person came under their observation in plain attire, and of an amiable disposition, and whose unassuming conversation abounded with good sense; here was a noble text for the watchful mother, from which to preach the things which were excellent to her daughters. An example not unworthy our imitation. This is the best way of criticising, namely, when we see any thing that is excellent in another, to imitate it; and when we see any thing that is amiss, to avoid it; so that we may learn something from that which is wrong, as well as from what is right. Indeed we should ever be learning, that we may be the more able to teach; for if we are perpetually drawing from a vessel, it will be empty if it be not replenished. The land which is not manured, must become barren. Let no one think he knows

enough

enough already. Let me say to my young brethren, much depends upon the manner of your first setting out; if you get the habit of sauntering away your time, in sitting and chatting with the people, which will undoubtedly please many, I fear you will be apt to prefer that unprotfiable way; and being thus crippled in the outset, it is to be feared you will be lame all your days. There will, nevertheless, be some that will commend you in high terms, as the first-rate preachers, and you will, perhaps, be silly enough to believe them, and so pass your days in neither doing nor receiving any material good, and thus be almost dead while you live. On the other hand, if you taste the sweets of improvement, and the real profit which a judicious conduct will gain, it will be your delight to make a wise use of your time, and to pursue the best things will be the element in which you will live. I know, from experience, this will subject you to censure, and weak people will say, you are shy and distant, proud, and unsociable; not loving and free. But that you must bear, till they see the propriety of your conduct. There is a fulsome familiarity, manifesting itself by a number of luscious expressions, and cant phrases, which often passes for love, but is no more than varnish, and in the time of need is washed away. Let your manly soul scorn all that low way of creeping into the affections of people. Let your sterling affection come in at the right door, and let its genuine worth appear in deed and not in word.

5. Have low thoughts of yourself; it is truly amiable when a man is great without knowing it. Great men in all ages, have generally deemed themselves very little. Abraham called himself, "dust and ashes," Gen. xviii. Jacob said, "I am not worthy of the least of all thy mercies." The great Apostle called himself, "the least of all saints, and the chief of sinners." Nor was this a feigned humility in them, but the genuine sentiment of their hearts. The clear light which they had discovered their own darkness. They had such just and awful apprehensions of the purity and majesty of the Most High, that they sunk, as it were, into nothing before him. There is a great want of judgment and discretion in many of our well-meaning people, I mean in this: they shew a great partiality for a young man of promising talents, they praise him not only to others, but even to himself; they call him hither and thither, to preach occasional sermons; they are eager to have him in various circuits, not considering that they are doing him essential injury, by puffing him up, and perhaps also discouraging those who have borne the burden and heat of the day, and have made all things ready to the hands of the eloquent young man; which, in all probability, he never could have done for himself. Let all my young brethren take heed of the snare which

is here laid for them. Let them not think too highly of themselves, lest they should fall where many mightier have been slain.

Lastly, my dear brethren, what I say to you, I take to myself. Let us all live and walk humbly with our God; without this, we shall do little good: our word will be dry and languid: if we find the people dead, we shall leave them so. Let us try to be useful preachers, rather than elegant speakers. Let us try to fix something in the hearts of the people, that they may take away with them, that the sermon may not be like a fine tune, which may tickle the ear for the moment, and then die away like the song of the nightingale; rather let it be like the arrow from a well-strung bow, and enter between the joints of the harness; or like the hammer of the Lord, breaking the rocks in pieces. Our highest wisdom is, winning of souls; and our highest applause, doing good. Let our subject be deeply impressed on our own hearts, and then it is likely to reach the hearts of our hearers, to wound or heal, to kill or make alive. Before you enter the pulpit, be like the good old Puritan minister, who being earnest with his Master to go with him, was heard to say, "Lord, I cannot go alone, I will not go alone; if thou go not with me, I cannot go hence." I believe you will excuse the liberty I take: the importance of the subject will plead in my defence; and perhaps my age may apologize for me in some degree; having had the honour of being employed in the work as an itinerant preacher, near fifty years. Of course I ought to have learned, by this time, what is conducive to its prosperity. And certainly a scriptural, lively Ministry, must be of the last importance. May we all, my dear brethren, be patterns to the church of Christ in spirit, life, and doctrine. So shall we shine as the brightness of the firmament; and, with them who turn many to righteousness, as the stars for ever and ever. Amen!

AN ESSAY ON HEARING SERMONS.

THAT many thousands are "hearers of the word," but not doers, is a truth of which every devout and intelligent observer is deeply sensible. The unawakened, in general, hear sermons as they see plays, and censure or commend without considering themselves at all interested in the important truths which they hear discussed. Ignorant of the ends for which a Gospel ministry has been instituted, namely, to convert sinners to God, and to build up the saints in their most holy faith; they hear through mere custom, or for the sake of amusement. To them, all sermons are much the same. They discover no more worth in a discourse replete

replete with ſound divinity and manly ſenſe, properly arranged, and delivered in the moſt appropriate language, than in one wholly deſtitute of theſe requiſites. The mere moral preacher, who evinces a complete ignorance of the plan of ſalvation, and who reads his ſermon with the tone of a ſchool-boy; is, in their eſtimation, on a level with the man of God, who, with the word of the Lord burning in his heart as a fire, ſpeaks with an energy and unction becoming a divine ambaſſador.

But among the unawakened, ſome are found poſſeſſed of ſuperior natural parts, improved by reading, ſtudy, and converſation. There are generally faſtidious hearers, and profeſſed criticks. Seldom do they hear a ſermon which does not become more or leſs an object of their cenſure. Hearing to judge, but not to learn, they are very far from the ſimplicity of thoſe babes to whom God reveals the myſteries of his kingdom. They demand eloquence, logic, and philoſophy. Emulating the ancient Greeks, they ſeek knowledge; but not the knowledge of God and themſelves. Meantime, the true miniſters of the Goſpel preach Chriſt crucified; and God, by the inſtrumentality of their preaching, which is reckoned fooliſhneſs by the diſputers of the age, ſaves them that believe.

But my principal deſign in this eſſay, is, to point out to thoſe who have experienced "a death unto ſin, and a new birth unto righteouſneſs," how they may hear to edification and comfort. Many of them frequently complain that they often ſit under the word to little or no valuable purpoſe. Thoſe diſcourſes which gratify the underſtanding and invigorate the affections of others, afford them comparatively, neither pleaſure nor profit. With languor and cold indifference, they hear the moſt animating ſermons. There was a period in their Chriſtian courſe, in which they never heard in vain; but this being no longer the caſe, let us endeavour to find out the cauſes of their unprofitable hearing.

The firſt, and chief of theſe cauſes, is, their living and walking little in the Spirit. Having loſt, through their unfaithfulneſs, the proper balance of their ſouls, and of courſe that power over their own ſpirit, eſſential to attending comfortably to divine ſubjects, it is not ſurpriſing, that few ſermons, however excellent, are heard by them with profit. Their ſouls, on account of their not exerciſing themſelves unto godlineſs, are in a ſickly ſtate. Not ſufficiently ſenſible of their dangerous diſeaſe, and ignorant that their not being bleſt under the word, is to be wholly attributed to themſelves; they are apt to lay the blame on the want of talents, or animation in thoſe under whoſe miniſtry they ſit. But as the moſt wholeſome food is prepared in vain, for thoſe, whoſe bodies are materially diſordered, ſo almoſt equally in vain are the beſt ſermons delivered to ſuch as have, in a great meaſure, loſt their reliſh for the plain,

plain, unadulterated, and wholeſome truths of the goſpel. They loathe the divine manna deſigned by infinite wiſdom and goodneſs for their ſpiritual nouriſhment. Some hearers of this ſort, found no food in Mr. Weſley's preaching; nor did they ſcruple to pronounce him a weak, legal, dull preacher. The bare mention of ſo groſs a calumny, is its ſufficient confutation.

Several, ſtill babes in grace and underſtanding, confound all profit with receiving an increaſe of ſpiritual comfort. But who, tolerably acquainted with the deep things of God, does not ſee, that joy being but *one* part of the fruit of the Spirit, the ſermons which, by giving us right views of ourſelves, humble us to the duſt, are at leaſt, as profitable as thoſe, by which we receive an increaſe of joy. How many have we ſeen, on whoſe lips the law of kindneſs was not written, who yet profeſſed to rejoice evermore? How many, who, apparently abounding in joy, were manifeſtly defective in meekneſs, gentleneſs, and long-ſuffering? However highly ſuch may think of themſelves, and however much they may undervalue others, they poſſeſs little of that religion deſcribed in 1 Cor. chap. xiii. Let no man deceive himſelf by imagining, that he has any more true piety than in proportion to his poſſeſſing that love, which, "ſuffers long, and is kind; which envieth not; is not puffed up; which thinks no evil, and which hopes and bears all things." This is a religion worthy of God; a religion which enables its poſſeſſors to abound in *all* the fruits of righteouſneſs.

Another cauſe, but of a ſubordinate nature, being an effect of the former, why ſeveral hear to little valuable purpoſe, is the too great avidity with which they purſue the things of this life. They have not learned the happy art of uniting *fervency of ſpirit* to *diligence in buſineſs*. The conſtant eagerneſs with which they purſue wealth, prevents their allowing themſelves ſufficient time for reading, prayer, and holy meditation. Moſt of theſe, though once poor, are now in eaſy, if not affluent circumſtances. When they come under the word, which, except upon the Lord's days, they are far from doing as often as the comparatively poor, the multitude of their cares prevents their hearing much in the ſpirit. Riſing in worth, in their own miſguided imagination, in proportion to their increaſe in riches, they are in general eaſily offended. With what reluctance do ſome of them give a guinea, or even the half of that ſum, which to perſons in their circumſtances, is a mere trifle, to the ſupport of a charitable inſtitution! At eaſe in their poſſeſſions, how little do they feel for the poor members of Chriſt's myſtical body? How many of them expend more in one year on journeys of pleaſure, than they give in three, to the relief of the poor, and the ſupport of the goſpel? It is no wonder, then, that they hear very little to edification or comfort.

Theſe

Theſe obſervations are far from being made with a deſign to depreciate the rich, *as ſuch;* for there are among them characters, who, by every good *work*, as well as word, adorn their Chriſtian profeſſion. Such are of unſpeakable uſe in the Church of Chriſt; while the covetous and churliſh rich, who make a profeſſion of godlineſs, are the bane of any religious ſociety.

In proportion as people ceaſe to hear in faith and prayer, they become faſtidious, and in their way, critical, or rather cenſorious hearers. Loſing ſight of true goſpel ſimplicity, each of them, according to his humour, erects a ſtandard of preaching. "No preaching, (ſays one,) is of any great uſe but that of an alarming kind. Give me a preacher that delights to dwell upon death, hell, and eternal judgment. That is the man for awakening ſinners; aye, and building up the ſaints too. His preaching is that by which I profit. I would give little for your ſmooth, connected diſcourſes." "What! (ſays another,) would you have no ſubjects diſcuſſed but thoſe of terror? They have great uſe, occaſionally, in awakening ſinners; but contain nothing calculated to profit ſaints. Let me hear the great and precious promiſes explained; the dying love of Chriſt enlarged upon; and ſuch other topics diſcuſſed, as tend to comfort believers in their journey through life." "But I (rejoins another,) would have neither the divine promiſes, nor threatenings often introduced. Practical preaching is that from which I receive profit. It tends to humble, by ſhewing us to ourſelves. I pity thoſe, who find no food in ſuch preaching; as it is evident that their moral taſte is greatly vitiated. To me, doctrinal preaching is extremely unedifying." "Oh! (replies one of the company,) I have long ſuſpected you of legality, and I am now decidedly of opinion, that you would bring us back from the ſchool of Chriſt, to that of Moſes. Goſpel obedience flows from living faith; and that faith being accompanied by divine love, ſweetly conſtrains its poſſeſſors to run in the way of God's commandments. How unprofitable to me, are diſcourſes on the forgiveneſs of injuries, loving our enemies, ſelf-denial, taking up the croſs, relieving the diſtreſſed, and bridling the tongue; I receive neither edification nor comfort from hearing ſermons on ſuch ſubjects." "But I (obſerves one of a lively imagination, bad taſte, and little reading,) am fond of oratory. I was quite charmed with the laſt ſermon I heard that ſurpriſing young man, Mr.—— preach. Such a ſermon I never heard before, nor ever expect to hear again. It contained the perfection of oratory." "What (rejoins another) you call oratory, was to me diſguſting, empty declamation. I knew whence the declaimer culled his flowers, which, however unſuitable in themſelves to a Chriſtian pulpit, were rendered abundantly more ſo, by his awkward manner of diſtribution." Another ſays, "Give me the

preacher

preacher whose sermons are mostly composed of well-chosen texts of Scripture; these are the sermons that wound and heal."—"Quoting texts, (replies one present,) is not preaching. Every doctrine and precept introduced in the pulpit, ought to be founded upon, and sufficiently supported by Scripture; but none who know how to preach have the main body of their sermons composed of Scripture passages; nor do I receive any profit from discourses of that description."

"I (observes another,) delight to hear the original Greek and Hebrew quoted. Sacred criticism does honour to the pulpit." "I think, (says one present,) very differently. What edification can the illiterate, who compose the bulk of all congregations, derive from Greek or Hebrew? Those who join good taste to extensive learning, very rarely quote the dead languages when addressing popular audiences."

A little knowledge of the professing world will convince any man, that such jarring sentiments on the subject of preaching really exist. They arise from a defect of grace and knowledge. General knowledge, united to grace, enables its possessors to be pleased and edified by men of various talents. And much grace, even when not accompanied by general knowledge, causes those who possess it to receive profit from all sorts of Evangelical truth, in whatever form it may be conveyed. But how amiable are those hearers in whom much grace and knowledge unite! They know that the Great Head of the Church has, for reasons becoming his infinite wisdom, greatly varied the talents of his ministering servants. Wesley and Whitefield, both very eminent and successful ministers of the gospel, preached in very different ways. The latter was generally considered better qualified for commanding the attention, and reaching the hearts of a popular audience than the former; though few of the intelligent and unprejudiced will say, that he preached with more lasting good effect. Contrasting their natural and acquired abilities in a short essay, would answer no valuable purpose; nor is the doing it any part of my design. They were both burning and shining lights; and generations unborn will revere their memory, and pronounce them blessed.

But how, it may be enquired, can any, whatever knowledge and grace they may possess, hear to edification such various modes of preaching as have been noticed? This question admits of an easy solution. Let those who sit under a gospel ministry, always hear with a pure intention, and a sincere desire to have their minds edified and their souls saved; and into whatever part of the immense field of divine truth the minister of the gospel (whom they are hearing) may be disposed to lead them, they will accompany him with pleasure and profit. Scriptural discourses on the awful subjects of death, hell, and eternal judgment, will be to them, then,

both

both acceptable and edifying. Taking heed how they hear, they will be far from despising what are called smooth and correct discourses. With what smoothness, perspicuity, ease, and connection did Mr. Wesley write and preach! And yet how far was he from despising those whose method was different? Take his own words on the subject, from vol. 5th of his Works, now re-publishing in octavo. "Feb. 2, 1773, I admire the wisdom of God, in raising various preachers, according to the various tastes of men. The Captain (Web) is all life and fire; therefore, altho' he is not deep or regular, yet many, who would not hear a better preacher, flock to hear him; and many are convinced under his preaching; some justified; a few built up in God."

Sermons, of which the dying love of Christ, and the great and precious promises are the subjects, are well calculated to build up the saints in their most holy faith. It is the indispensable duty of every minister of Christ, to insist on every branch of inward and outward holiness; or, in other words, to be a practical preacher. And it must be confessed, that their moral taste is greatly vitiated indeed, who can find no food for their souls in practical divinity. But as the doctrines and precepts of the gospel are equally of divine origin, they wander from the way of understanding, who make either the former or the latter a subject of censure. To preach the former *only*, is to lay the foundation, and neglect the superstructure; and to preach the latter *only*, is to attempt to raise the superstructure without a foundation. Those alone, who faithfully insist upon both the doctrines and precepts of Christianity, can with truth be denominated Gospel preachers. Young preachers of warm hearts, and lively imaginations, tho' their style needs to be retrenched of many superfluities, may be heard with profit. They err, then, on the one hand, who hold up the discourses of such as models of pulpit eloquence; nor do they judge aright or candidly, on the other, who harshly censure them as disgusting declamation. The sober, chastened style of those who have laboured faithfully for many years in the word and doctrine, cannot reasonably be expected from such as have lately entered into the ministry. It must be confessed, that, properly speaking, they do not in general know how to preach, who have the main body of their sermons composed of scripture texts; but, still the unqualified censurers, as well as admirers of that mode of preaching, are reprehensible. It was a mode adopted by Mr. Thos. Walsh, that great biblical scholar, and faithful minister of Christ, and a few others whom God made the honoured instruments of much good in his church. Yet it is far from being an eligible mode of preaching. Its greatest evils are, that it tends to produce indolence, and consequently is unfavourable to personal holiness; and to such close application to

reading and ſtudy, as is neceſſary in order to feed the people with knowledge and underſtanding. And though Mr. Walſh, and ſome others who adopted the mode in queſtion, were zealous miniſters of Chriſt, it ought, for the reaſons already adduced, to be carefully avoided. Mr. Weſley repreſents a preacher ſaying, "I read nothing but my Bible," and anſwers, "If ſo, you ſhould preach only your bible; and then you will not preach at all." Extremes muſt be avoided. There may be too little as well as too much of the ſcripture quoted in a ſermon.

Quoting the dead languages is not eſſential to the ableſt and beſt preaching; nor is it a mode generally adopted in our age by preachers of the beſt ſenſe, taſte, and moſt extenſive learning. Some, known to be very defective in the knowledge of the languages, have, by their injudicious manner of quoting Greek, Hebrew, and other languages, expoſed themſelves to juſt cenſure. But a *few* others have occaſionally availed themſelves, with judgment and modeſty, of their knowledge of the ſacred text in the languages in which they were written, for the purpoſe of explaining ſome difficult paſſages. About 150 years ago, the barbarous and pedantic cuſtom of interlarding popular diſcourſes with long quotations of Greek and Latin, was very prevalent in this country. It has been juſtly obſerved, that it took then, and for ſeveral years after, a conſiderable ſhare of learning to make a bad preacher; but that it requires comparatively little now to make a good one. Still, it muſt not be forgotten, that a knowledge of various languages, but eſpecially of Latin, Greek, and Hebrew, is attended with ſeveral important advantages. But though ſuch knowledge is good and uſeful, it is not *eſſential* to preaching ably and ſucceſsfully. In ſhort, a few who are not only learned, but have the character of men of learning, quote the original occaſionally with a good grace, and to good effect. But it does not follow that all are illiterate who do not copy their example. Some of the ableſt ſermons that ever were preached or written, did not contain a ſingle ſentence of any of the dead languages. How deep, full, and able are Mr. Weſley's ſermons in general; but eſpecially his three ſermons on the nature, uſe, and properties of the law! Who ever wrote or preached better ſermons than he? His every paragraph is replete with manly ſenſe and ſound divinity. With all his various learning, (and he had a thorough and critical knowledge of Hebrew, Greek, and Latin,) how rarely did he quote any of the learned languages. But after all, to what *extent* and *by whom* they ſhould be quoted, or whether they ſhould be quoted *at all* in popular diſcourſes, are matters of mere opinion on which the wife and good may ſafely differ. Nor ſhould thoſe, who would be profited by the preaching of the word, give themſelves any trouble upon the ſubject; but endeavour to receive all the profit they can from the ſermons they hear, whether with or without learned quotations.

The

The fatal deluſion of hearing, principally to decide on the talents of miniſters of the goſpel, is extremely prevalent in our day. Hence, the too common queſtions are not, "Do you avail yourſelves of the advantages of the goſpel miniſtry with which you are favoured? And do you improve in the divine life in proportion to thoſe advantages?" No; but "How do you like your preacher? And does he give ſatisfaction?"

How different in views and diſpoſition, from ſuch unprofitable inquirers, are thoſe, who hear with humility, faith, and prayer! They hear every ſermon for eternity. Viewing themſelves in the Goſpel Glaſs, and deeply ſenſible of their own defects, they are too well employed to find leiſure for the unprofitable work of criticiſm. They find ſuitable food for their ſouls, whenever they hear the grand truths of the goſpel delivered, whether by miniſters of inferior or ſuperior abilities. In the various diſcourſes which they hear from the pulpit, they find a pleaſing and profitable variety; and often ſuch ſermons as are heard with cold contempt by profeſſors who are pretenders to knowledge, prove to them a peculiar bleſſing. They know and feel that it is the ſpirit that quickeneth. And whether "Paul or Apollos;" whether "a ſon of thunder or of conſolation;" whether "a wiſe maſter-builder," or a youthful Timothy, addreſſes them on their eternal concerns, they ſee cauſe to adore that Infinite Wiſdom, which, by ſuch various and ſeemingly oppoſite talents, miniſters to the general good; and employs them all in rearing a ſpiritual temple, "an habitation of God through the Spirit."

Nov. 17, 1810. J. M.

THE WORD OF GOD ILLUSTRATED.

Deſpiſeſt thou the riches of his goodneſs, forbearance, and long-ſuffering? Rom. ii. 4, 5.

[From Sir Matthew Hale.]

GOD leads us as, once he did Ephraim, Hoſ. xi. 3. teaching us to go, and taking us by the arm, but we know it not; and bears with the frowardneſs, and peeviſhneſs, and ſtubbornneſs, and wantonneſs of our youth: and when we come to riper age, he plants us with the choiceſt vine, with the inſtruction of his word and providence; and now, as he juſtly may, he expects grapes, and we bring forth no grapes, or wild ones, Iſa. v. 2—4, and how juſt were it for him to pull up the hedge of it, and command the clouds that they rain no rain upon it, or to pronounce upon it that ſad curſe, *never fruit grow upon thee more!* Matt. xxi. 19. But he doth not ſo, he expects a ſecond, and a third, and a fourth year, Luke xiii. 8, and uſes all means to mend this unfruitful and unprofitable plant; uſeth line upon line, and precept upon precept; and if his word, or ſecret whiſpers of his grace,

will not do, Job xxxiii. 14, he uſes a ſharper and louder meſſenger; he ſpeaks that he may not ſtrike; and if he ſtrikes, it is unwillingly, Lam. iii. 33, and that he may not deſtroy; and neither deſtroys, nor rejects, till his ſtrokes prove fruitleſs. "Why ſhould ye be ſtricken any more?" He endures with long-ſuffering, even the veſſels of wrath, Rom. ix. 22;—his ſpirit did ſtrive with the old world, Gen. vi. 3;—was grieved forty years with a rebellious people, Pſalm xcv. 10;—preſſed with our ſins as a cart under ſheaves, Amos ii. 13;—and yet no final deſtruction! That admirable expoſtulation of God's merciful patience, Hoſ. xi. 8. "How ſhall I give thee up, Ephraim? how ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together, I will not execute the fierceneſs of mine anger, I will not deſtroy Ephraim, I am God, and not man." As if he ſhould have ſaid, "It is true thou art Ephraim and Iſrael, a people that I have known of all the families of the earth, Amos iii. 2; a people that I have choſen, and thou art called by my name; but by how much the nearer thou art to me, by ſo much the greater is thy ingratitude. That, which in another people would be a ſin, in thee is rebellion and apoſtaſy. Admah and Zeboim were a people that knew me not, that never entered into covenant with me, they had no light to guide them but that of nature; and when they ſinned, my wrath broke out in the moſt eminent judgment that ever was heard of: but thou haſt been a vine of my own planting, and watering, and dreſſing, and yet thy fruit hath been the fruit of Sodom; 'and according to the number of thy cities were thy gods, O Iſrael,' Jer. xi. 13. 'Hear, O heavens, and give ear, O earth, for the Lord hath ſpoken; I have nouriſhed and brought up children, and they have rebelled againſt me.' Iſa. i. 3. 'And ſhould I not be avenged of ſuch a people as this?' How can I? 'How can I make thee as Admah, and ſet thee as Zeboim?' If a man, as thou art, would but once ſhew a grain of that ingratitude unto thee, which thou multiplieſt towards me days without number, thy revenges would be as high as thy power, and thou wouldeſt juſtify thy ſevereſt dealings with him; nay, if I, thy Lord, who owe thee nothing but wrath, ſhould withdraw any of my own bleſſings from thee, thou art ready to throw off all, and to upbraid me with thy uſeleſs ſervices. 'What profit have I if I be cleanſed from my ſins?' Job xxxv. 3. And how canſt thou, after all this, expect any thing from me, but that my wrath ſhould burn againſt thee like fire, until thou art conſumed, and that I ſhould ſtir up all the fury of my jealouſy towards thee? O, but Ephraim, 'I am God and not man, and therefore, ye ſons of Jacob are not conſumed;' my mercy and my patience are not the narrow qualities or habits of a mortal man, but the infinite attributes of an infinite God. Though I can ſee nothing in thee but what deſerves my wrath, I can find that in myſelf that ſends out my compaſſion, a heart turned by returning upon my own mercy, and repentings kindled upon the conſideration of my covenant with thy fathers, kindled by a ſacrifice that thou little thinkeſt of, even the ſacrifice of

my own Son: I will not therefore execute the fierceneſs of my anger. Although it be thy duty to repent, Sinner, yet I will repent of my wrath even before thou repent of thy ſin: it may be my long-ſuffering will, as it ought to do, lead thee to repentance. But if after all this thou deſpiſeſt the riches of my goodneſs, and forbearance, and long-ſuffering, know that thou treaſureſt up unto thyſelf wrath againſt the day of wrath; and that day will ſurely find thee: and then thou wilt find that every day's forbearance and patience that thou haſt had and abuſed, hath ripened and improved thy guilt, and made thy ſin out of meaſure ſinful, and will add weight and fire to my wrath, which, like a talent of lead, ſhall everlaſtingly lie upon that treaſure of thy ſin and guilt."

THE WORKS OF GOD DISPLAYED.

ON SPRING.

To the Editor of the Methodist Magazine.

REV. SIR,

THE following thoughts on Spring appeared ſeveral years ago in a periodical publication which is now out of date. If you think proper, their inſertion in your very uſeful, and highly entertaining Miſcellany, will oblige, Rev. Sir,

Kettering, *Jan.* 22, 1811. } Your's, moſt reſpectfully, W. CONSTABLE.

HAIL, ſweet ſeaſon of the year! How truly welcome is the returning Spring! When all nature ſmiles around us, and vegetation pours forth its growing beauties in abundance, what can be ſo enliveniing, ſo animating, and ſo charming, as its firſt appearance after a dreary winter, when the whole earth has ſo long worn the moſt gloomy and deſolate aſpect! How viſible are its reviving effects upon the human frame! The body becomes more healthful, the ſpirits are more exhilarated, the contemplative mind is filled with the moſt pleaſing wonder and admiration, while the faculties are more enlarged and invigorated, and the heart inſpired with the moſt lively ſenſe of gratitude to the munificent Author of all our mercies.

Whenever we wander abroad in the fields, how is the eye gladdened by all the vernal and variegated ſcenes which preſent themſelves! The ſmell is refreſhed by the fragrance of the moſt odoriferous ſcents; while the ear is charmed with the harmonious melody of the feathered ſongſters, exerting all their little powers to ſtimulate thoſe who can view ſuch riſing beauties with indifference. In the birds we have an example worthy our higheſt imitation; for as ſoon as their comforts return, they pour forth their thanks in the moſt grateful ſtrains. Shall man be ſilent in the midſt of an infinitude of bleſſings? No, let him raiſe a nobler ſtrain in exultations and laſting praiſe! Let us learn inſtruction, where ſo much is to be gained.

Remember, the ſpring of youth, like the ſpring of the year, is fleeting,

fleeting, and of ſhort duration; though, as there is ſufficient time allowed for the cultivation of the ground, the ſowing of the ſeeds, as well as in the decline of the year reaping a plentiful harveſt; by the ſame rule we have generally ſufficient time allowed in youth for the cultivation of the underſtanding, the implanting of wiſdom and knowledge in the mind, as well as ſowing the ſeeds of virtue and piety in the heart. If this is properly attended to while young, in the decline of life what a fruitful and abundant harveſt may we expect! If ſo, how much it behoves us, while young, to ſecure thoſe valuable acquiſitions, which, when the bloom of life is over, will bloom afreſh with unfading beauty, which no earthly power can deprive us of!

THE PROVIDENCE OF GOD ASSERTED.

ANECDOTE.

From Biſhop Hall's Obſervations in his Travels.

ONE thing I may not omit, without ſinful overſight; a ſhort but memorable ſtory, which the Greffier of that town, * though of different religion, reported to more ears than ours. When the laſt Inquiſition tyrannized in thoſe parts, and helped to ſpend the faggots of †Ardenna, one of the reſt, a faithful Confeſſor, being led far to his ſtake, ſung pſalms along the way, with a heavenly courage and in victorious triumph. The cruel officer, envying his laſt mirth, and vexed to ſee him merrier than his tormentors, commanded him to keep ſilence: he ſings ſtill, as deſirous to improve his laſt breath to the beſt: the view of his approaching glory created his joy; his joy breaks out into a cheerful confeſſion. The enraged ſheriff cauſes his tongue to be drawn out to its full length and to be cut off near the roots. Bloody wretch! to thee it was muſic to hear his ſhrieks, but torment to hear the muſic of his pious joy. The poor martyr dies in ſilence and reſts in peace. Not many months after, this butcherly officer had a ſon born with his tongue hanging down upon his chin, like a deer after a long chaſe, which never could be gathered up within the bounds of his lips. O the divine hand, full of juſtice and of retribution!

SHIPWRECK ON THE SUSSEX COAST.

(Concluded from page 106.)

I ſhall now mention each veſſel in order.

1. The *Weymouth* was driven in pieces. Of her crew, four periſhed, in an attempt which they made to gain the ſhore, in a ſmall boat, which preſently upſet, and the poor men were ſcarcely ſeen alive afterwards. Among thoſe who were ſaved, there was a boy, whoſe mother living in London, heard of the miſerable fate of his veſſel, and, with ſpeed, and the torturing anxiety of an affectionate parent, hurried from the metropolis to the Seaford coaſt, when ſhe

* Spa in Germany. † A Foreſt in the neighbourhood of Spa.

had

had the ineffable gratification of clafping to her fond maternal bofom, the dear object of her fearch; and who afterwards accompanied her back to London. Mr. Ginn, of Lewes, was an inftrument, in the hands of Providence, of faving one man; he caft a line from the extremity of the cliff on board the feparating veffel, which the poor man got, and fecured round his body, and was dragged through the breakers, and up to the top of the cliff in fafety. Moft of the lading of this fhip was loft.

2. The next was the *Traveller*: the crew of which were all happily preferved; but the whole cargo, with the brig, were entirely loft.

3. The *Albion*; the crew of which were alfo preferved. Part of her cargo (viz. 100 cafks of brandy) had been landed and left at Plymouth; the remainder, with the veffel, were loft.

4. The *Harlequin*. This fhip was beheld, at day-light, in a very wretched ftate. Her guns had been thrown over board, to lighten her; and her maſts were cut away. Theſe meaſures, however, produced no permanent relief: and it became evident, that the fhip muft very foon go to pieces; to preferve the lives of the feamen was then the paramount and only conſideration. At full tide, this fhip was drifted to within a few yards of the fhore; but the billows lafhed the ſtrand with that terrific violence, that to efcape with life, appeared impoſſible. A caſk with a hawſer affixed to it, was, at length, let down from the fhip, in hopes of reaching the fhore, which, after the failure of the two firſt attempts, was, by the bleſſing of God, caſt to its deſtination. The hawſer, in an inſtant, was firmly ſecured, and rendered tight from the veſſel, by the aſſiſtance of the people on the beach. By this means, they got a paſſage (but a very dangerous one) from the fhip to the fhore, by which the crew, and a paſſenger were all preſerved. A moſt awful ſcene now took place, for tho' every male had been ſo miraculouſly landed, the wife and two infant children of the paſſenger, above mentioned, were ſtill on board. The poor mother ſtood on deck, rending the air with her ſhrieks, and intreating that ſome means ſhould be adopted for the preſervation of her children. A ſailor or two, leſs exhauſted, perhaps, than their meſſmates, at the extreme hazard of their lives, puſhed off a boat, and attempted to reach that veſſel, which they had, under ſuch threatening auſpices, but a few minutes before, abandoned. The progreſs of this boat was watched by thoſe, who had not the preſervation of their own lives more immediately to attend to, with an anxiety, which may be better conceived than expreſſed. For ſome time, the general opinion was, that theſe compaſſionate ſailors would be loſt. The kind hand of heaven, however, guided the tottering bark to the ſide of the ſhip; the ſailors now called aloud to the mother to deſcend, expanding their arms to receive her; but this ſhe peremptorily declined, until her children were ſecured; for the thoughts of ſeeing them periſh, were more than ſhe could bear. The men, by the divine bleſſing, were enabled to perform their dangerous taſk with ſucceſs; the children they laſhed to their bodies, who were, with the affectionate mother, brought ſafe to land. They were received by the friends on the beach

beach with tears and ſhouts of exultation, and were treated with that tenderneſs which their condition required. A very ſhort time after, the Harlequin ſplit, and was preſently reduced to fragments.

5. The *Unice*. This veſſel was a very ſtrong one, and, prior to her running aſhore, was in very good condition, for nearly a thouſand pounds had been laid out upon her, a few months before, in America. Mr. Cloſe, of Newhaven, by the help of God, ſaved the maſter, as well as ſome others. The veſſel was reduced to fragments, but the crew were all ſaved.

6. The *February*. The crew of this veſſel conſiſted of ſixteen ſouls, fifteen of whom met with a watery grave. She was in ballaſt, having unſhipped her cargo at Plymouth, and is ſuppoſed to have dropped her anchor, as ſhe ſtruck at low water, which prevented her being drifted in, at the return of the tide. She was ſo ſituated, that, falling on her ſide, the ſea ran completely over her, and no poſſible aſſiſtance could be rendered to the deſpairing crew, from the ſhore. The poor men, driven to the laſt extremity, raiſed themſelves upon the maſts and rigging, and petitioned for that aſſiſtance, which it was impoſſible to afford them, and there were but few who witneſſed it, whoſe tears did not beſpeak how ſenſibly they were affected by it. The waves very ſoon carried away her fore and mizen maſts; the main maſt now became the only point of refuge, and the weight of ſixteen men, in addition to other circumſtances, was more than it could bear. This maſt alſo ultimately gave way, and at that inſtant, ſhrieks of horror filled the atmoſphere, and the next moment, every living ſoul (one excepted) were ſwallowed up in the deep.

7. The *Midbedach*. This was a Pruſſian ſhip. The crew conſiſted of thirteen men, eleven of whom periſhed. The preſervation of one man was very wonderful. Mr. Derenzy, a Lieutenant in the 81ſt Regiment, diſcovered a poor mariner in the agonies of death, ſometimes beneath, and ſometimes above the ſurface of the billows, feebly buffeting the waves, with the hope of being yet enabled to reach the ſhore. Mr. Derenzy's feelings were now wrought up to the higheſt pitch; "I'll ſave that poor man," ſaid he, "or I will periſh in the attempt," and inſtantly plunged into the ſea, and, for ſome time, was loſt to obſervation. In a little while, he was ſeen graſping firmly part of the man's habiliments with one hand, while, with the other, he attempted to make good his return to land. At this moment, a heavy fragment of the wreck ſtruck Mr. D. on the temple; the blow was forcible, and deprived him of his ſenſes. He ſtill held the poor ſailor in his graſp, till loſt, as it were, in the torpor of death, both ſunk together. Another gentleman, an Officer in the ſame regiment, reſolving to die with, or to ſave his friend, flew to his aſſiſtance, and ſoon after, all three appeared to be nearly lifeleſs. At this ſight, the moſt feeling anxiety was manifeſted by the ſubordinants of the 81ſt, who were ſtanding by; "Our Officers are periſhing," ſaid they! "let us ſave them, or die with them." In a moment, theſe men enlinked their arms together, and inſtantly were immerſed in the ſea, and brought the three objects of general ſolicitude to land. All three, when they

were

were brought to the ſhore, were ſenſeleſs, but afterwards were reſtored to their country and friends.

O that ſailors were wiſe, that they underſtood this, that they would conſider their latter end! Brethren, let us pray for the poor ſailors, for they are, in general, very profane, and very much expoſed to danger.

THE GRACE OF GOD MANIFESTED,

In a Memoir of Mr. THOMAS TRIPP, of Loweſtoft, including a brief account of the Riſe and Progreſs of the Methodiſt Society in that place.

To the Editor of the Methodiſt Magazine.

SIR,

THE ſubject of the following Memoir was a man well known to many of the Preachers in our Connexion, and in all the country near the place of his reſidence; and it may be ſaid with truth, he was reſpected and beloved as far as he was known. For near half a century he continued an upright, ſteady, and active member of our Society, and adorned the goſpel of God his Saviour. It is to be regretted that he has left no written account of the gracious dealings of God with him during that time; but it was more congenial to his diſpoſition to enjoy, and do good, than to record his experience and actions. Yet ſome time before his death, he appears to have been convinced that he owed this duty to his fellow chriſtians, and to the praiſe of Him who had called him out of darkneſs into marvellous light; and he procured a book of blank paper for that purpoſe; but before he had written one line in it, his right hand forgot its cunning, and he haſtened to the tomb. I have collected the materials for the following Narrative from many of our friends; and I hope it will obtain a place in your uſeful Magazine.

JOHN BROWNELL.

MR. THOMAS TRIPP was born at Loweſtoft, in the county of Suffolk, in 1744, of poor but honeſt and induſtrious parents. They were ſtrongly attached to the Eſtabliſhed Church, and endeavoured to bring him up in the fear of God. And as firſt impreſſions are not eaſily eraſed, he retained his love for that church through life. In his youth he was put an apprentice to a cooper, and conducted himſelf with ſteadineſs and ſobriety. It pleaſed the Almighty to call his father into the eternal world in the prime of life, and as it is ſeldom in the power of thoſe who labour hard for their daily bread, to make much proviſion for their families, he left his widow and one daughter in very poor circumſtances. But he who "feeds the young ravens when they cry," did not forget the "fatherleſs and the widow in their affliction," but provided them a ſupport in an affectionate and dutiful ſon. He cheerfully laboured to adminiſter to the comfort of his mother and ſiſter, and greatly alleviated their ſor-

row. And while his hard-earned pittance went towards the ſupport of the family, he undoubtedly felt a real ſatisfaction in being able to make ſuch a return to a parent for all her cares and fears during his infancy. In this he ſet an example of filial piety, worthy of the imitation of all children, and happy would it be for every mother if ſhe poſſeſſed a ſon equally careful and attentive in ſuch a ſituation. But, alas! too many, by diſobedience and an ungrateful conduct, only add one degree of affliction to another, wound the ſoul of a parent in the tendereſt part, and act as if they really intended to bring the grey hairs with ſorrow to the grave. Surely ſuch wicked children never can expect the bleſſing of God, and there is a retaliating Providence, for "with what meaſure ye mete, it ſhall be meaſured to you again." It does not appear that Mr. Tripp, even in his youth, was ever a profane notorious ſinner. He had a meaſure of the fear of God before his eyes, and was prevented by divine Grace from running into the ſame exceſs of riot as others. He was a regular attendant at the church, a ſincere enquirer after Truth, and generally reputed to be of good moral character. But as every man is born in ſin, and is by nature a child of wrath, and has within him "an evil heart of unbelief," ever prone to depart from the living God, and the carnal mind which is at enmity with him, this evil nature will always manifeſt itſelf, either in open ſin or in oppoſition to the truth. Mr. Tripp lived according to the ſtraiteſt ſect of his religion a Phariſee, and when he compared himſelf with many of his fellow-creatures, no doubt he could ſay, "God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers," and imagined his abundant goodneſs would merit the kingdom of heaven. But he had not learned thoſe painful truths which lie at the foundation of the chriſtian religion, "all have ſinned, and come ſhort of the glory of God," and "God hath concluded all under unbelief, that he might have mercy upon all." Hence he felt no need of a Saviour, and being ignorant of his loſt condition and of God's gracious method of juſtifying ſinners through faith in the blood of Chriſt, he went about to eſtabliſh his own righteouſneſs, and did not ſubmit to the righteouſneſs of God. Nor did he know the meaning of that paſſage, Matt. v. 20, "except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the kingdom of God."

During this period, the Methodiſt Societies were in their infancy; the preachers were few, and often met with great oppoſition. Their ſound had not yet reached the inhabitants of Loweſtoft, the greateſt part of which "ſat in darkneſs and in the region and ſhadow of death." Some vague and imperfect reports of theſe eminent ſervants of God, had, indeed reached them, but as they were generally of an unfavourable nature, it is no wonder that their prejudices ran high againſt them, and that they accounted them as the filth and offſcouring of all things. If, in the preſent day, when the Methodiſt ſocieties are ſo numerous, and the means of gaining information reſpecting them ſo many, we find men filling the moſt important ſtations in the church, men of learning and ability writing for public inſpection, entirely ignorant

norant of our doctrines and designs, and propagating the most notorious falsehoods without fear or shame, can we be surprised that the inhabitants of Lowestoft believed all manner of evil of the Methodist preachers fifty years ago? The sin of such men is great, for they receive not the gospel themselves, and they prejudice others against it. They speak highly in praise of morality, and one would imagine that they were very moral men, but, alas! their conduct is at variance with their principles, and they forget that command which says, "Thou shalt not bear false witness against thy neighbour."

Mr. Tripp, like many others, too readily received the testimony of such men, imbibed their prejudices against the Methodists, and fully concluded that they were a deceived and a deluded people. Nevertheless his prejudices were not insurmountable, for when invited by a friend at Yarmouth to hear the word preached at that place, he consented, and resolved to hear the men himself. Happy would it have been for thousands if they had acted in the same candid and liberal manner. Like many others, he felt a degree of shame and bashfulness on entering a Methodist chapel, but his mind was soon occupied with other sensations. The seriousness and fervency of the preacher, the deep attention of the congregation, together with the solemn truths delivered, fully convinced him that these were not a deluded people. The bar of prejudice being removed, his mind was open to conviction, he was stripped of his self-righteousness, and saw his want of a Saviour. And so far was he from boasting of his former goodness, that he found himself a miserable sinner before God. The eyes of his understanding were enlightened to see the guilt and danger of sin, and he returned home crying for mercy. He now saw that sin had mingled itself with his very best performances, his Pharisaic spirit was humbled, and he could only say, "God, be merciful to me a sinner." He now sought the Lord with his whole heart, and was diligent in the use of the appointed means of grace. He could no longer be satisfied with the religion of the world, but ardently desired redemption thro' the blood of Christ, even the forgiveness of his sins. The favourable report which he brought to Lowestoft induced several others to accompany him to Yarmouth, to hear the word of God preached, and to assemble with his people. How precious was the word in those days! Many soft delicate followers of the self-denying Saviour, can now scarcely walk a few steps to hear preaching, because of the cold, or because of the heat, or rather because their hearts are lukewarm, and their seats are often vacant in the house of God; but these hungry souls could travel nine miles with the greatest cheerfulness, in search of the Bread of Life. They felt their wants, saw inevitable ruin awaited them if they died in their sins, and could not rest, "for the arrows of God stuck fast in their souls, and his hand pressed them sore." Nor was their labour in vain, for while the late venerable Mr. John Pawson was preaching, the Lord spoke peace to Mr. Tripp's soul. He felt the renovating influences of the blessed Spirit. He saw the fulness and all-sufficiency of Christ as a Saviour, and cast his guilty soul on the atoning Lamb of God. "He believed on him with

the heart unto righteouſneſs," and "was juſtified freely by his grace;" a real and univerſal change took place in him, and he experienced a little heaven below. He felt the truth of that word, (Rom. v. 1.) "being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt." His ſoul did magnify the Lord, and his ſpirit rejoiced in God his Saviour. "The love of God was ſhed abroad in his heart," and he rejoiced "with a joy that is unſpeakable and full of glory." Often calling to mind this event, he has declared with exultation, "Mr. Pawſon is my ſpiritual father, under him I was brought to God." Some of his companions alſo, became happy partakers of the ſame bleſſing, which greatly ſtrengthened his hands, and ſuch was the ſtate of their minds, that they frequently returned to Loweſtoft bleſſing and praiſing God, and could often ſay one to another, like the diſciples at Emmaus, "Did not our hearts burn within us, while he talked with us by the way?" If any one aſked by what means, or in what manner he became a partaker of this happy ſtate of mind, he was ready to anſwer, "In the name of Chriſt through faith in his name," have I obtained this invaluable bleſſing, "yea the faith which is by him," hath given me this happineſs in the preſence of you all. "He believed on the Son of God, and had life through his name." I am well aware, that the man who has been all his life immerſed in buſineſs, and has had ſcarcely a thought beyond the preſent world, the man whoſe pleaſures have been earthly and ſenſual, and the "frozen-hearted" profeſſor of religion, will exclaim, "This is all enthuſiaſm." But I would aſk, can enthuſiaſm change the heart? Can it enable a man to live a bright example of every virtue for near half a century? Can it

"Take pain from life, and terror from the tomb,
Give peace in hand, and promiſe bliſs to come?"

Then, let me, gracious God, live and die in the poſſeſſion of ſuch enthuſiaſm!

It was impoſſible for a man of ſuch genuine experience to eat his morſel alone, or to hide his light under a buſhel. It ſhone to all around, and his friends ſoon began to take knowledge of him, that he had been with Jeſus. He ſoon found the truth of that word, "the diſciple is not above his maſter, nor the ſervant above his lord." And "a man's foes ſhall be they of his own houſehold." The clouds of perſecution began to gather and threaten a ſtorm; but he remained firm and immovable as a rock. His heart was engaged in the cauſe which he had eſpouſed, he earneſtly deſired the ſalvation of the ſouls of his fellow men, and he determined that they ſhould have an opportunity of hearing the ſame bleſſed doctrines, which he had felt to be "the power of God unto ſalvation." At this period he was low in life, and by hard labour procured a ſcanty ſubſiſtence for himſelf, his mother and ſiſter, the former of whom was unhappily prejudiced againſt the truth. Nor had he any proſpect of encouragement or ſupport from any in the town, but on the contrary, the moſt determined oppoſition was threatened. But here we have an,

other inſtance of the truth of the Apoſtle's aſſertion, (1 Cor. i. 27,) "God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen the weak things of the world to confound the things which are mighty," &c.; "that no fleſh ſhould glory in his preſence." For having formed the reſolution of introducing the Methodiſt Itinerant Preachers into Loweſtoft, he made it a matter of ſolemn prayer to God: Divine Providence opened the way, and the Goſpel trumpet was ſounded by them in that place. It is highly probable that Mr. Pawſon and Mr. Bumſtead, were the firſt of our connexion, who publiſhed the glad tidings of ſalvation amongſt them, and that our late venerable father, the Reverend Mr. JOHN WESLEY, entered into their labours. Accordingly we find it recorded in his Journal, Vol. IV. page 223, "Thurſday, Oct. 11, 1764, I was deſired to go to Loweſtoft, nine miles ſouth-eaſt of Yarmouth. The uſe of a large place had been offered, which would contain abundance of people. But when I was come, Mr. Romain had changed his mind,* ſo I preached in the open air. A wilder congregation I have not ſeen; but the bridle was in their teeth. All attended, and a conſiderable part ſeemed to underſtand ſomething of what was ſpoken. Nor did any behave uncivilly when I had done. I believe a few will not loſe their labour." Mr. Weſley's text on this occaſion was Jer. vi. 16, "Thus ſaith the Lord, ſtand in the way and ſee, and aſk for the old paths, where is the good way, and walk therein, and ye ſhall find reſt for your ſouls." From which he took occaſion to ſhew them, that the way which he taught, was not a new way, but as old as the creation, and of courſe he exhorted them to walk therein. His ſermon was with ſuch power, that it is not forgotten to the preſent day. It is highly probable that the preſence of ſo venerable a perſon reſtrained the multitude; his flowing eloquence charmed their ears, as well as affected their hearts; but with all his ſuperior advantages, he only juſt eſcaped being inſulted, for the people were ready for miſchief, but divine providence over-ruled at that time. But the rage of perſecution, which like a torrent, for a while was interrupted in its courſe, ſoon after ruſhed forth with redoubled force, and threatened to bear away every thing before it. At that time the principles of Toleration were little known. There was liberty for any man to violate the laws of God, in the moſt open and ſcandalous manner, but if any one preſumed, "after the way which they called hereſy, to worſhip the God of his fathers," he became the butt of ridicule, his name was caſt out as evil, and his perſon expoſed to danger. But as perſecution often proves a winnowing fan to the church, ſeparating the chaff from the wheat, and increaſing the zeal and love of the genuine followers of Chriſt, ſo it proved in this caſe; for notwithſtanding all the oppoſition it met with, the Word of God proved victorious over all its enemies. Three houſes were procured ſucceſſively in the courſe of a few years, in which the meſſengers of

* Mr. Romain was Miniſter of a diſſenting congregation, and it is highly probable that he was over-ruled by the Truſtees, who were unwilling to allow Mr. Weſley to preach in the chapel.

Truth,

Truth, according to their various talents, declared the Word of Life, and its oppofers were equally active to prevent its fuccefs. Threats, and ftones, and dirt, and rotten eggs, were employed at Loweftoft and its vicinity, to ftop the progrefs of the word of God; and on one occafion, Mrs. Ibrook's (afterwards Mrs. Tripp,) windows were broken, and much damage was done in her fhop. At another time, the mob appeared determined to pull down the houfe in which the preaching was; this threat intimidated the poor man who had opened his door, and caufed him to hefitate on the propriety of running this rifk; but Mr. Tripp recollected that he fhould foon be in poffeffion of an houfe of equal value, and generoufly offered to give it to the poor man, in cafe his own fhould be pulled down. This was a noble facrifice to make, efpecially if we confider Mr. Tripp's low circumftances at that time, and though he never was actually called upon to give it up, yet we cannot but admire the fpirit which dictated the offer. It is but juftice to obferve, that in fome inftances the magiftrates ufed their authority, and punifhed the offenders; but when the turbulent waves of perfecution are raifed to a certain height, they do not eafily fubfide. Mr. Tripp, the preachers, and a few others, bore the brunt of the attack; and to fuch a degree did the people carry their refentment, that they threw ftones at them as they paffed through the ftreet. At fuch times Mr. Tripp would walk behind or before the preacher, to fcreen him from their vengeance. At one particular time, when a large concourfe of people were aflembled to fee a fhip launched, he had occafion to go down to the bay to bring home a child that had got among the crowd; immediately the mob befet him, drove him up towards the town, and he was almoft miraculoufly preferved. For, to ufe his own words, "The ftones flew over his head, whizzed paft his ears, and even went between his legs, but did him no harm." When he reached the town, one man in particular was fo irritated againft him, that he faid, "You deferve to be inclofed in a fugar-hogfhead, driven full of fpikes, and rolled down the hill." And yet fuch is the amazing riches of divine mercy, that this very man was afterwards brought to feel the power of religion, and there is reafon to believe, that he died in the faith. It is remarkable, that during this fcene of perfecution, Mr. Tripp's mind was kept in peace, he felt no refentment againft his perfecutors, but went into his fhop, and prayed as heartily for them, as for his own falvation. This he has frequently declared; and here we fee the true fpirit of our bleffed Saviour, "Father," faid he, while hanging on the crofs, "Forgive them, for they know not what they do."

[*To be concluded in our next.*]

MISCELLANEOUS.

AN ACCOUNT OF THE PLAGUE IN LONDON, 1665.

MR. EDITOR,

THE truth of the remark of one of the inspired writers, "When thy judgments are in the earth, the inhabitants will learn righteousness,"

righteousness," seems to be strikingly verified in the following account of the memorable Plague in London, in the year 1665. Perhaps some of your readers never saw the account of this terrible judgment: but, however, it is left entirely at your choice, to insert or to destroy it, as you shall judge proper.

I am, &c. your's,

A. B.

If vapours, with malignant breath,
Rise thick, and scatter midnight death;
Israel is safe, the poison'd air
Grows pure, if Israel's God be there:
But if the fire, or plague, or sword,
Receive commission from the Lord,
To strike his saints among the rest,
Their very pains and deaths are blest.

WATTS.

IN the year 1665, London was visited by the plague. It was introduced by some goods brought from Holland, and first broke out in the house where those goods were opened, from whence it spread to others. In the first house four persons died; a friend who went to visit them, caught the infection, and going home, gave the disorder to her family. For some time the physicians did not know what the disorder was; but by its rapid spread, and by its infecting the people who attended on the sick, &c. they perceived it was the plague, and that it threatened general destruction. The people began to be greatly alarmed, and the number of burials within the bills of mortality, for a week, amounted from 240 to 300; but a week after they contained 474.

On account of a very severe frost in February, the bills decreased, and the inhabitants began to look on the danger as over; but that Being, whose thoughts are not as our thoughts, appointed otherwise; for in May, the bills again greatly increased, and the infection spread in a dreadful manner. The distraction was very great; the nobility and gentry, with their families, retired from town in an unusual manner; scarcely any thing was to be seen but waggons, carts, and coaches, with goods, and people attending them, hurrying away; empty carriages returning to fetch more goods and people, and great crowds on horseback, fitted out for travelling. This was the melancholy prospect at that time;—by the end of July, sorrow and grief sat on every face; all looked concerned; though nobody made a formal dress of mourning, not even for their nearest relations, yet the voice of mourning was indeed heard in the streets; the shrieks of women and children at the windows and doors of the houses, where their dearest relations and friends were expiring, were so often heard, that it was enough to pierce the most obdurate and inhuman heart.

The inns of court were all now shut up; there were but few lawyers to be seen, and indeed all need of them had expired, as almost every one was at peace with all others.

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It was worthy of obſervation, to remark the eagerneſs of the people of all perſuaſions, embracing the opportunities they had of attending upon public worſhip, and other appointed means, ſuch as faſtings, humiliations, and public confeſſions of ſins, &c. The churches were ſo thronged, that no one could come near even to the door of the largeſt churches. All plays and public diverſions, which had begun to increaſe, were totally neglected; gaming houſes, dancing rooms, muſic houſes, &c. were ſhut up: the minds of the people being greatly humbled, were employed in meditating on death and eternity. By the middle of Auguſt, more than 1000 a day expired; many of the pariſh officers were taken ill; Stepney pariſh alone had, within the year, 116 ſextons, grave-diggers, carriers of the dead, &c. Carts full of dead bodies, people in the midſt of their agonies ſhrieking for aid, relations weeping for their friends, &c. were all now that could be heard or ſeen in the ſtreets. Death did not now hover over every one's head only, but even ſtared them in the face; and though there was ſome ſtupidity and hardneſs of heart, yet there was a great deal of juſt alarm founded; many conſciences were awakened, many hard hearts melted, many a penitent made a confeſſion of crimes long concealed: people might be heard, even in the ſtreets, calling upon God for mercy, ſaying, "I have been an adulterer;" "I have been a murderer," and ſo on. Many were the warnings then given by dying penitents to thoſe around, not to put off repentance till the day of death; telling them, that ſuch a time of calamity as this, was not the beſt time to prepare for an unchangeable eternity.

In the beginning of September, the number of burials increaſing, the wardens of Aldgate pariſh ordered a large pit to be dug, to hold all the dead which might die in a month: it was forty feet long, and ſixteen broad: ſome blamed them for digging ſuch a frightful gulf; nevertheleſs, in two weeks they had thrown more than eleven hundred bodies into it, and were obliged to fill it up, as the bodies were come to within ſix feet of the top.

It may not be improper to remark here, the diſpoſition of the people with reſpect to their charities, which were large, both in a public and private way. Some pious ladies were ſo zealous, and ſo confident of the protection of a kind Providence in the diſcharge of this noble and hazardous enterpriſe, that they went about giving alms, and viſiting the poor and deſolate creatures who were infected, appointing apothecaries and nurſes to ſupply their wants, and take care of them; and it is remarkable, that not one of them was known to die in conſequence of their zeal. Thus we find, they who give to the poor, lend to the Lord, and he does and will repay it.

From the middle of Auguſt to the middle of September, the infection ſtill ſpread and increaſed in a moſt rapid manner, inſomuch, that during this time there died no leſs than ſixteen hundred each day. The confuſion and deſpair of the people now began to be inexpreſſible; their courage began to fail, and they looked on each other in ſilent agony. In the height of this univerſal deſpondency, the merciful God began to allay the violence of the contagion, in a manner

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as furprifing as in the beginning; nothing but Almighty power could have done it. The diforder defpifed all medicine, death raged in every corner, and had it went on, as it then did, a few weeks longer would have cleared the city of all its inhabitants. In that moment, when thirty thoufand were dead in three weeks! nay, when it was reported three thoufand died in one night, and an hundred thoufand were taken fick, when it might well be faid, "Vain is the help of man!" in this critical point of time, God fhewed the greatnefs of his power in difarming the enemy; the phyficians were furprifed, wherever they vifited, to find their patients better; and in the courfe of a few days, every body almoft was recovering; nor was this wonderful change effected by any new-invented method of cure, but evidently by the powerful hand of Jehovah: even thofe phyficians who had the leaft fhare of religion, were obliged to confefs, that the whole was the power of God. The ftreets were now full of poor recovering creatures, who appeared very thankful to God for their unexpected deliverance; but, alas! though they fung his praife, they foon forgot his works.

On a perufal of this awful judgment, we muft lay our hand on our mouth, and fay, "O Lord, how unfearchable are thy judgments, and thy ways paft finding out!"

How powerful is God! how frail are men! how terrible are the judgments of the Almighty!

OBITUARY.

To the Editor.

Dear Sir,

I Requeft the favour of you to infert in your Magazine, for the information of your readers, that Mrs. PENELOPE GOULDING COKE, wife to Dr. Coke, departed this life, and entered into glory, on the 25th of laft January. The character of this precious woman, who was indeed one of the excellent ones of the earth, will be foon drawn up for your Magazine by her afflicted hufband.

I am, dear Sir,

Frome, Your affectionate Friend,
Feb. 25, 1811. T. COKE.

MAY 14, 1810, Mr. JOHN CLARKE, of Lowhoufe, near Allendale Town, in the county of Northumberland, departed this life, aged 65, in the faith and hope of the gofpel. Mr. Clarke was converted to God in the year 1789, at Brampton, (now in the Carlifle Circuit,) under the miniftry of the Methodift Preachers; and from that time, until his happy fpirit returned to God, he kept his garments unfpotted from the world. He was a man of a very meek fpirit, and fully realized the truth of thefe words, "Blefled are the meek, for they fhall inherit the earth;" and that in a temporal and fpiritual fenfe. For the Lord blefled him with the good things of this life, and a thankful heart to enjoy them. He was a very dutiful fon, an affectionate hufband, a tender parent, and a merciful mafter, as his tenants (one of whom has imbibed much of his fpirit) can teftify. He was alfo a fincere chriftian, diligently attending to his perfonal and family concerns. He was not of thofe, who are ever fitting in judgment upon their neighbours, or are correcting and talking about the preachers they hear, and apparently profiting little under any. His defire was, to feed upon the fincere milk of God's word, and on the Lord Jefus Chrift, by faith in his heart. Hence he feldom waited upon the Lord in the means of grace, without receiving a bleffing to his foul.

As the preachers have gone to his houſe about nineteen years, I had many opportunities of inquiring of him concerning his comforts in the Holy Ghoſt, and his hopes and proſpects as to another and a better world. And he generally anſwered me with a heavenly ſmile, "Bleſſed be God, he is good to me; I have no doubts or fears. Chriſt is very precious to me, and my ſoul very comfortable." One day, ſeeing his body much ſwelled, I ſaid, "Friend Clarke, you will ſoon exchange that body for a glorious body like unto Chriſt's glorious body."—— "Yes," he ſaid, "I ſhall; I am very happy." April 22, I preached in his houſe, from, "What is man, that thou art mindful of him?" After preaching, I inquired if he had found the word profitable to his ſoul? "I always" ſaid he, "get good under preaching." He has left a pious widow, an aged mother, and three lovely children, who, I hope, will all be among the ſaints in the great day of God. Some of his laſt words were, "Praiſe the Lord. Come, Lord Jeſus, come quickly."

The Methodiſt Preachers have long met with much oppoſition, and that, many times from perſons to whom even Shakeſpeare would have ſaid, "What a monſtrous fellow art thou, thus to rail on one that is neither known of thee, nor knows thee," but they have no reaſon to be diſcouraged, while they ſee ſuch bleſſed fruits and effects of their labours.

I remain,

Your's, in the goſpel of Chriſt,

Aſhone, JOHN LEE.

May 21, 1810.

JUNE 2, 1810, died Mrs. MARTHA MEGGETT, the wife of Mr. Samuel Meggett, of Thorne, in Yorkſhire, in the 27th year of her age. She was bleſt with a good diſpoſition by nature, being mild, ſteady, patient, affectionate, and without affectation. As ſhe had a religious education, ſhe could not be ſo ignorant of divine things, as many are, who have been brought up in irreligious families. Some good impreſſions were made on her mind when ſhe was but very young, but theſe wore off again; and ſhe remained an entire ſtranger to true godlineſs, until about three years before her death. She was often very unhappy on account of her ſins, for half a year before ſhe found peace with God. At length ſhe reſolved, by the grace of God, to forſake all ſin, and ſinful company; to meet with the people of God, and ſeek his pardoning mercy for her ſoul. One morning (about the middle of May, 1807,) when ſhe awoke, ſhe was greatly diſtreſſed, feeling the guilt of her ſins burdening her mind. She now fell upon her knees before the Lord, and cried out, "God, be merciful to me a ſinner!" While ſhe was praying, ſhe received a ſenſe of God's forgiving love, through believing on the Lord Jeſus Chriſt, with her heart unto righteouſneſs: and the Spirit of adoption, whereby ſhe could cry, "Abba, Father." She joined the Society, and told them in the claſs, with gladneſs of heart, what God had done for her; and continued a ſteady member of the Methodiſt Society, to the day of her death. She never loſt her confidence in God, nor had a deſire to leave his ways; for ſhe believed religion to be the one thing needful, and found the ways of the Lord to be ways of pleaſantneſs. She became a great lover of the means of grace, particularly the claſs-meetings; ſhe often praiſed God for them, and always attended whenever ſhe could. December 24, 1807, ſhe was married to Mr. Samuel Meggett, and I think I can ſafely ſay, her conduct, ſince ſhe made a ſerious profeſſion of religion, has been ſuch, (to her family, to her neighbours, to the Church of God, to us as preachers, and to the world at large,) as has adorned the goſpel of God our Saviour.

On Thurſday, May 24, ſhe began to be poorly; the next day ſhe grew worſe, and took her bed, to riſe no more, except for a ſhort time. Mr. Laycock ſaw her on Sunday, and inquired into the ſtate of her mind. She ſaid, ſhe had confidence in the Lord, and found ſupport from him. On Monday ſhe was very ill, and ſaid but little. On Tueſday, Mr. Meggett ſaid, "My dear, I think your afflictions are great." She replied, "Yes, they are;" but immediately correcting herſelf, ſaid, "Nay! I cannot think them great, when I compare them with the ſufferings of Jeſus Chriſt my Lord; for I am truly happy." She added, "I have always conſidered myſelf a happy woman, in being your wife. Perhaps I ſhall not die at this time; and if ſpared, I hope we ſhall ſpend many happy days together. I feel ſorry, (ſaid ſhe,) that I have not been more faithful to the grace of God." On Wedneſday ſhe was much afflicted; but very patient, and entirely reſigned to the will of God. On Thurſday, ſoon in the morning, her ſoul was filled with love,

love, and she repeated the following lines:

"Jesu! seek thy wand'ring sheep,
Bring me back, and lead, and keep."

And again:

"Gather'd into thy fold, with thy people enroll'd,
With thy people to live and to die."

Observing her husband standing weeping by her bed-side, she said to him, "My dear love, do not weep for me: for the Lord is good, you know the Lord is good. We have but very faint views of heaven; but we understand there are mansions, and I believe there is one for me." She then mentioned distinctly, her husband and children; her father and mother; her brothers and sisters; and expressed a wish, that they might meet in heaven; and praised God, that so many of them were in the good way.

She also spoke of her sisters who were not present, and said, "Tell them, to make religion their chief concern, for it is the only thing that can make them happy." She then exclaimed, "What a heavy load must a guilty conscience be in a dying bed! But I have a good hope, through grace, of heaven; for I feel Jesus Christ precious to my soul." On Friday she dozed much, until three o'clock in the afternoon, and then, for a short time, seemed much better. She strove to speak to her husband on divine things, but had not strength to say much. She begged of her husband and relations, to give her up, adding, that she loved God, and all mankind. She then dozed until about two o'clock in the morning, when she just opened her eyes, and desired to be raised up, and in a few moments after, fell asleep in the Lord!

JOHN WALTON.

RELIGIOUS INTELLIGENCE.

To the Editor.

I Had a letter put into my hands the other day, that came from a soldier, (now confined in a French prison;) if you think it worthy of insertion in your valuable Magazine, I shall thank you to give it a place as soon as convenient. When I read the account I was much pleased, and thankful to Almighty God, that even our poor soldiers can have the privilege of worshipping God in a French prison. May the Lord hasten the happy wished-for period, when all shall know the Lord: so prays your affectionate friend and well-wisher to Zion's prosperity,

A. HEATH.

Kirkstall-Forge, near Leeds,
Feb. 11, 1811.

France, Sarre Libre Prison,
June 4, 1810.

Dear Brother,

I Take the opportunity of writing these few lines to you, hoping they will find you and your family in good health, as they leave me at present; thanks be to God. I have been in captivity three years and seven months, on the 15th instant. When brought hither, I was entirely a stranger to the ways of religion, which I may write with shame; but, blessed be the Lord for his goodness and mercy, he hath given me to see what a vile wretch I have been, and how I have abused his mercies; for he delighteth not in our death and destruction, but that we should turn from our evil ways and live. Thanks be to him, my lot hath been cast among the despised people called Methodists: I can now tell you, that I never enjoyed happiness till now. Though in captivity, the Lord makes me content; and I have more comfort, and more pleasure, than I am able to express. This, I hope, will cause you to praise the Lord, for his mercy and goodness to me. The brethren of the different regiments assemble at six o'clock in the morning, and likewise in the afternoon at half after four, every day. And at eight at night, we have an opportunity of returning the Lord thanks for his preservation of us during the day, and the blessings of it.

The place of our worship is in the passage where our abode is. I want for nothing, only to love the Lord more, and serve him better, and to wait his will in all things: for all things work together for good, to them that trust in the Lord. I desire my father will consider, if he be yet living, that he will soon have to depart this life, and that he hath an immortal soul to be saved. And if you, my dear brother, are yet a stranger to that change which must be wrought in you before you can enter into the kingdom of heaven, I beg that you will lay to heart its absolute necessity. We must not flatter ourselves with the profession of the name of Christ, but examine our hearts, and see whether we be converted, and born of God. You have the opportunity of hearing the word of God preached in its purity; and it will be woful indeed, if you neglect to do it, and reap no advantage from the instructions and advice of the ministers of God, who are sent to be your guides and directors, even as physicians are provided for the curing of our bodies. Give my kind respects to my father, brothers, and sisters, and all that

are near and dear to me, either by grace or nature. And may the Lord bleſs you all with that love and peace, which are in his Son; that if I never ſee you again in the fleſh, we may meet around his throne, where parting ſhall be no more; which may the Lord grant, for his name's ſake!

So prays your unworthy brother,
JOHN CROWDER.

To William Crowder,
Kirkham-Gate, near Wakefield.

MR. EDITOR,

That part of your work which is devoted to the communications on the extenſion of the Meſſiah's kingdom, muſt be read with the greateſt avidity and the deepeſt intereſt, by all who wiſh *glory to God in the highest, on earth peace, and good-will towards men.* And to ſuch, perhaps, the following ſhort extract of a letter from a priſoner in France, to his friend in Sunderland, will not be unacceptable. The letter is dated, Beſancon, October 9, 1810.

"When I was captured by the enemy, I thought all comfort was gone; for being but young in the way, and expecting to be entirely deprived of the means of grace, I feared I ſhould ſoon loſe all my religion, and therefore all my happineſs. But the ſecond day after my arrival in Arraſs, I was walking around the yard with one of my room-mates, and making enquiries reſpecting the uſe of ſeveral places in the priſon, when he pointed out a place to me, ſaying, "This is the Methodiſt meeting-houſe." The joy that I felt at the hearing this, cannot be expreſſed. The next day, I went to the meeting, but did not join the Society until the March following. Since that time, I have been enabled to hold on my way. Our ſociety at this time, conſiſts of about 200 perſons, and during the laſt quarter we have had ſixty added to us. The Lord has been graciouſly pleaſed to ſend faithful labourers amongſt us. We have preaching three times on the Sabbath day, and alſo on Monday, Wedneſday, and Friday evenings. On the other evenings of the week, we have prayer meetings. Every morning we have the Scriptures read, and a prayer meeting every forenoon, at 10 o'clock, except on Saturdays and Sundays. For the helping on of thoſe who are young in the way, we are divided into ſeven claſſes, each conſiſting of 28 or 30 perſons, the reſt of our time is taken up in bands, &c. Theſe things make our priſon a palace. I muſt confeſs, that on my firſt coming hither, I was diſcontented with my ſituation, ſeeing I was ſeparated from my deareſt connections in life, but I bleſs the Lord, at this time I am perfectly reſigned to the will of God, believing him too wiſe to err, &c.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. Samuel P. Woolley, Miſſionary in the Weſt Indies, to the Rev. Dr. Coke.

Rev. and dear Sir, *Nevis, Nov.* 14, 1810.

A gloomy providence makes it my painful duty to inform you of the death of my friendly colleague, brother Charington, a young man, whoſe piety was inflexible, and whoſe abilities promiſed great uſefulneſs in the church of Chriſt. Sept. 19, while he was preparing for the pulpit, the harbinger of death arrived: he was ſuddenly ſeized with a violent pain in his head, ſhortly after he became delirious, and his diſorder terminated in the yellow fever. His ſufferings were great, but ſhort, for on Sunday the 23d, his ſpirit was releaſed from the ſhackles of mortality, to take poſſeſſion of exalted bliſs.

Under the loſs of this dear friend, I think I realized in a degree, the feelings of David, when he exclaimed, "I am diſtreſſed for thee, oh my brother Jonathan." Notwithſtanding, however, the keen ſenſations occaſioned by this painful bereavement, there is a twofold conſideration which tends to tranquillize the breaſt; he has gained the prize, and now is infinitely more happy than he could poſſibly have been in time, and I, through matchleſs grace, may follow his flight to the joys of Paradiſe, where our friendſhip ſhall be renewed and perfected, and be as laſting as eternity itſelf.

On the 24th of September, I paid the laſt token of reſpect to my friend, and committed his remains to the grave, until the morning of the reſurrection, when they ſhall obey the voice of him who has the keys of death, and quit in triumph the dreary regions of corruption. The day following the interment of my friend, I was ſeized with ſpaſms of a moſt alarming nature; but God in mercy raiſed me up in about nine days, and on the 7th of October, I endeavoured to improve for the benefit of the living, the circumſtance of brother Charington's death, before a large congregation, 1 Cor. xv. 55. Wiſhing you peace in life, and tranſport in death, I remain your unworthy but affectionate ſervant, S. P. WOOLLEY.

P. S. The place of brother Charington has been supplied by brother Jewett, from Tortola, a young man of piety and zeal. Thank God, he is well and in good spirits. I would have sent this account by the last packet, but when she sailed, I was in St. Eustatius, having gone thither to introduce brother Dace, since which time, he has been labouring there.

The next day, Nov. 15, Mr. Woolley adds as follows. I am sorry that I cannot make you glad, with an account of a great revival in this place. I can only observe, that our congregations are double to what they were two years ago. Some are awakened, and some have joined the society; among whom, one is a white lady of respectability. She is convinced of her danger thro' sin, and I believe, is seeking the Lord with all her heart. She halted between two opinions for some time; but at length she has renounced the world, and made choice of Christ for her portion. I assure you, my dear Sir, it would afford me the greatest pleasure to inform you by every packet, of the prosperity of Zion; it is a subject, for which I intensely long, and most earnestly pray. Oh that our Immanuel would go forward, in the greatness of his strength, subduing the nations to himself, and speedily claim the heathen for his inheritance, and the uttermost parts of the earth for his possession!

I have already informed the committee, of the poverty of this place; that it is unable to support more than one preacher, and yet from the situation of the societies and congregations, cannot do without two, unless one part of them were given up, which would be a lamentable case.

I shall, God willing, remove to my appointed station in 3 or 4 weeks; and I hope you will favour me with a line, by the next packet. S. P. WOOLLEY.

Extract of a letter from Mr. Marsden, Missionary, to the Rev. Dr. Coke.

Hamilton, Bermuda, Nov. 14, 1810.

Rev. and dear Sir,

This summer has been a time of uncommon sickness to your poor Missionary, I have hardly been a week free from the dysentery, sometimes I have had it to an alarming degree. Indeed had I availed myself of the opinions of doctors on the subject, there is hardly one in Bermuda, but would have advised me to quit the Island; as it is doubtful whether, after being so long resident in a cold climate, I should continue to stand the intensely hot summers of Bermuda. You will recollect, that in our hottest days here, we have not the advantage of an East wind, to cool the fervours of a scorching sun. The season has been particularly fatal to old men; Justice Jones, a zealous friend to the cause of God, died a few weeks ago; he was a venerable christian, a truly dignified man, an excellent scholar, and a real friend to religious liberty and universal toleration: as an elder, he was a pillar to the presbyterian cause; he was a warm affectionate friend to the Methodists, and shewed the world how aimable the gentleman, the scholar, and the christian are, when united in one. His death gave the last finish to a life of piety, and was such as every one had cause to expect; calm and resigned, full of hope and heavenly consolation. I visited him the day before he departed, and was witness to that sweet display of dying godliness, that might have excited Baalam's wish from the lips of infidelity itself. Mr. Matson preached his funeral sermon to a considerable number of gentlemen and respectable inhabitants, to which I added a short testimony to the memory of departed excellence.

Last week another hoary disciple of Christ, finished her course, aged about ninety-eight; she was a follower of Mr. Whitefield, when he visited Bermuda, about sixty-five years ago, and went up and down the Island with him in his Evangelical peregrinations. One hardly knew which to admire most in this old saint, her infant simplicity, humiliating weakness, or christian patience, under the infirmities of near an hundred years; she was almost deprived of every faculty but that of praising and waiting upon God; tho' reduced to extreme poverty, to a skeleton, to a miserable cottage in the midst of a wood, with only an aged daughter to attend upon her, she was thankful, contented, resigned, and happy; which, with the artless simplicity of her christian experience, rendered her a singular and happy phenomenon.

To the above I may add Justice Pennison, another friend to the Mission; this old man had for four or five years been wading thro' the black sea of despair, and on those stormy waters, had been sorely buffeted with the billows of fierce temptation; his death was sudden, I hope he changed a stormy sea for a quiet haven.

Our chapel is at last finished, and supposed to be one of the neatest and most commodious in the West-Indies; it has a good gallery, and a snug little vestry: the

the congregation is upon the increaſe, though I have laboured under ſome difficulties this ſummer, relative to the blacks; the great averſion of many in power, (the Governor being gone home,) roſe almoſt to a perſecution; but, thank God, the ſtorm is allayed. Our ſociety in town is about ſixty, and in the country, about eighty: thirty of whom are White people, and the reſt free people of Colour, and Slaves; ſome of the Whites are reſpectable, the reſt in the middling ſtations of life; but as yet, there is no proviſion made for a miſſionary. The collections in the chapel, and all I can ſcrape elſewhere, go to defray the expenſe, and cover the debt upon the building; which, as ſoon as clear, will raiſe a very handſome ſalary for a miniſter; and I again requeſt, that a miſſionary may be ſent out as ſoon as poſſible. I ſee no reaſonable objection young men can make to coming on ſuch a miſſion as this; particularly when every thing is got ready to their hands: the backwardneſs of the junior preachers to go out on miſſions, has, of late, filled me with many melancholy ideas, and with ſome fears, that the miſſions may finally fail, for want, (not of pecuniary help) but of the true miſſionary ſpirit. And I often think, that if our brethren at the Conference do not take ſome new ſteps to this purpoſe, in the end, none will be found willing to go. How lamentable it is to think, that ſo many of the Weſt India iſlands ſhould be deſtitute of chriſtian inſtruction; to ſay nothing, how ill ſome of thoſe places are ſupplied, where miſſionaries have been eſtabliſhed. O Sir! do all in your power to help theſe forlorn ſheep. In my opinion, poſterity will record the name of Coke, with thoſe of Wilberforce and Clarkſon, as friends and benefactors of the African race. They, as inſtruments in the hands of God, benevolently broke their natural; you have broken their moral and ſpiritual bonds—they have been the means of placing them in the rank of men; you, of chriſtians—they ſaid, "Africa; be free;" you ſay, "Africa, be pious." Go on, dear Sir, and the Lord will reward you; while thouſands of happy Africans ſhall riſe up, and call you bleſſed. With my affectionate regard for yourſelf, and love to all the committee, and preachers, I remain, dear Sir, Your obliged Servant, and truly affectionate Son in the Goſpel,

JOSHUA MARSDEN.

Extract of a Letter, from Mr. EDWARD TURNER, Miſſionary, to the Reverend Dr. COKE.

St. Kitts, Nov. 23, 1810.

Rev. and dear Sir,

NEARLY three weeks ago, I received an account of the ſtations of the preachers, with your circular letters, but have not had an opportunity of writing until now.

It appears to me, that St. Kitts is the fineſt Iſland for our miſſion, of any I have yet known. The country is healthy, productive, and beautiful. We have ſeveral chapels round the Iſland, in which we can preach the pure doctrines of the goſpel, and exerciſe our own diſcipline without interruption. We meet with nothing deſerving the name of perſecution, but are allowed to go quietly on, and do all the good in our power. I think the work has proſpered all this year. Our congregations are good in every place, and we often find that God is with us! We are ſeldom without refreſhing times at our public meetings; love-feaſts and watch-nights are particularly profitable ſeaſons. Some are joining us, in moſt of the places where we have public worſhip. We are not without perſons, who have lately been convinced of ſin, and converted to God, but we wiſh the number to be greater. Upon the whole, altho' we often lament that no more good is done, yet when we conſider the dreadful ſtate of darkneſs, in which moſt of our people were enveloped, and the ſtrong tide of evil examples which is againſt them, we are conſtrained to ſay, "Surely the Lord hath done great things for us, for which we are glad."

Brother Dace is doing good in St. Euſtatia. Brother Dixon is ſick, but I hope not dangerouſly. I paid him a viſit yeſterday, and found him cheerful and happy. I think of requeſting him to go to St. Euſtatia, when the changes take place.

As our dwelling-houſe in Baſſeterre was ſmall, and in a bad ſituation, I have removed it to a more eligible ſpot, and made ſome addition to it. This morning I drew on the Miſſion Fund for 80*l.* ſterling, to pay a part of the Euſtatia expenſes. Theſe expenſes will be rather high, as brother and ſiſter Dace came from Tortola, without their quarter's allowance, which I thought it my duty to pay them.

Brother

Brother Woolley and myſelf intend to embark for St. Martin's and Anguilla, in a few days, to ſee if a door can be opened in thoſe Iſlands, for the everlaſting goſpel.

That every bleſſing may reſt on you and yours, is the ſincere prayer of,

Rev. and dear Sir,

Your humble ſervant,

E. TURNER.

POETRY.

MR. EDITOR,

SHOULD you think the following Verſes worthy of a place in your valuable and uſeful Miſcellany, the early inſertion of them will very much gratify the Widow of Mr. Hardern, (who is a ſteady member of our Society,) and her ſon; as well as many others who highly reſpected him while living, and to whom his memory is ſtill very dear.

I am, Sir, your's, &c.

MACCLESFIELD, Feb. 1810. J. BRAITHWAITE.

ELEGIAC STANZAS,

Sacred to the Memory of Mr. Jonathan Hardern, many years a reſpectable and uſeful Leader of a Claſs at Broken-Croſs, near Macclesfield, who died May 7, 1799. By his Brother-in-Law, Mr. Joſhua Thorley.

WHY ſleeps my ſtrain? ſhall *Simpſon's mem'ry fill
Each flowing verſe, with tides of ſorrow high?
And ſhall *thy* name, dear friend, forgotten ſtill,
Sink in oblivion, and neglected lie?

To ſwell the mournful ſong, ſhall I forbear,
And ſilent weep fair friendſhip's broken ties?
Shall I unmov'd behold, unheeded hear,
The widow's tears, the helpleſs orphan's cries?

Why ſleeps my ſtrain? the cruel ſpoiler death
Holds him in ghaſtly triumph in the tomb:
How is he fall'n! the dreadful ſtroke beneath,
Cut down, and faded in meridian bloom!

E'en now in fetters of corruption bound,
And veil'd in darkneſs, in the duſt he lies;
Where ſilent horror draws the curtain round,
Where worms are ſpread, and loathſome damps ariſe!

But why lament? can friendſhip's ſtreaming eyes,
E'er move deſtruction to reſtore its prey?
Or can the widow's groans, or orphan's cries,
Pierce the dull grave, and wake the lifeleſs clay?

Then ceaſe, O ceaſe the melancholy ſtrains;
Through ſhades of death why roves my guilty thought?
Why ſtrays pale fancy where dread ſilence reigns,
Loſt in the land where all things are forgot!

* The Rev. David Simpſon, of Macclesfield, who died a little before.

Has

Has not eternal truth the promiſe ſeal'd
With blood divine? Behold! behold the day!
When Jeſus from on high ſhall be reveal'd,
With myriads of his hoſts in bright array?

Hark! th' archangel's voice, and trump of God,
Loud, and more loud ſounds through the mighty ſpace;
See! the Judge arm'd with heav'n's avenging rod,
High on a throne of *righteouſneſs* and *grace!*

O when that pow'rful voice ſhall rend the earth,
His ſlumb'ring duſt ſhall wake with ſweet ſurpriſe,
Burſt through the adamantine bars of death,
And in his Saviour's glorious image riſe!

Then, O thou widow'd mourner! call to view
His death triumphant, and ſuppreſs thy tears;
Waſt thou not preſent, when with tranquil brow,
And ſmile of joy, he met the king of fears?

When through his veins, ſwift roll'd the fev'riſh flood,
And rack'd with pains his feeble body lay;
When threat'ning diſſolution o'er him ſtood,
Arm'd with unwonted terror and diſmay!

Waſt thou not witneſs, at that awful hour,
How in the ſtrength of all-ſuſtaining grace,
Fir'd with the prize in view, the ſtrife he bore,
And crown'd with vict'ry, clos'd his arduous race?

O Mem'ry! to my view his conflict bring:
In faithful lines the glorious ſcene retrace;
My ardent ſoul, upborne on daring wing,
Pants to record it in immortal verſe.

In full aſſurance of ſalvation nigh,
Patient and meek, he met his mortal foe;
See joys celeſtial dawning in his eye!
Hark, from his lips what words of tranſport flow!

"What though the gloomy vale of death I tread,
Where horror frowns, and floods of ſorrow roll!
I fear no ill, for God my preſent aid,
Shall guide, ſupport, and cheer my fainting ſoul.

"What though I feel my heart and fleſh decay,
And motion ceaſe, and vital heat expire?
God is my life, through heaven's eternal day,
My precious portion, and my full deſire!

"What though I paſs the awful gulf unknown!
Fearleſs I brave the dark and painful road;
Strong in my Saviour's ſtrength, I travel on,
And urge my way through death's diſparted flood!

"Freſh from the ſhore the gales of Eden riſe,
Far off the powers of darkneſs flee away;
My raviſh'd ſoul th' eternal world deſcries,
And hails the dawn of uncreated day!"

Errata, Poetry, last page of our last Number, signed A. R. C. line 10, for *exert* read *exist*.

Conference-Office, 14, *City-Road*; THOMAS CORDEUX, *Agent*.

Mr. Thos. Martin.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR MAY, 1811.

BIOGRAPHY.

MEMOIR OF MR. GEORGE BALDWIN,

PREACHER OF THE GOSPEL.

To the Editor of the Methodiſt Magazine.

SIR,

MANY of your readers, in various parts of this Kingdom, will expect ſome account of the late Mr. George Baldwin. I wiſh it had been in my power, to gratify them with a larger, and more circumſtantial memoir of him; but as he neither kept a journal, nor left any papers behind him, from which I could draw any information, except one form of a dedication of himſelf to God, I am obliged to content myſelf with communicating the following, altho' very defective, biographical ſketch. I hope it will be favoured with an early inſertion in your valuable and widely circulating Miſcellany, I am, dear Sir,

Your's, moſt reſpectfully,

Derby, Jan. 3, 1811. J. EDMONDSON.

Mr. GEORGE BALDWIN was born at Cleobury-Mortimer, in Shropſhire, of very honeſt, induſtrious, and reſpectable parents, about the year 1763. He had many religious impreſſions in early youth, and often prayed to God in ſecret. Under thoſe impreſſions, he made repeated reſolutions to ſerve God; but having no pious friend either to guide or encourage him, his reſolutions were broken, and he followed youthful vanities with other young people.

Early in life, Mr. Baldwin left Cleobury, and ſettled in Bewdley, where he heard Mr. George Snowden preach, and, through his inſtrumentality, was awakened and truly converted to God. Immediately he joined the Methodiſt Society, and became a ſteady, uſeful member. His brother-in-law, Mr. Samuel Lane, who introduced him both to the preaching and ſociety, ſays, "He was a zealous, upright follower of the Lord Jeſus, and manifeſted much

of the power of religion. He diligently attended all the means of grace, and frequently travelled many miles to the neighbouring villages to hear the word, and to assist in carrying on meetings amongst the poor inhabitants."

After some time spent in this way, Mr. Baldwin, believing he had a *divine call*, began to preach the gospel of our Lord Jesus Christ; and his labours were both owned of God, and approved of by the people. Mr. Lane, who was himself a local preacher, observes, "At that time I laboured much in the word and doctrine of life, and he was my constant companion. We met with a good deal of persecution, but this never damped our zeal, or hindered us from our duty; and we rejoiced to see the pleasure of the Lord prosper in our hands: for, in all the places to which we used to go, societies were formed, which, I believe, continue to this day. Stourport was one of them, which is now the head of a circuit. After some time, he removed to the city of Worcester; we felt great pain at parting, but judging it to be the will of God, we submitted. There he continued to grow in grace, and in favour both with God and man."

It appears that Mr. Baldwin laboured diligently in the vineyard of our Lord, after he went to Worcester, and that his labours were so much blessed in that city, and in the neighbourhood, as well as in many parts of Gloucestershire, that it was judged proper to recommend him to the Rev. Mr. Wesley, as a fit person to take a circuit. Accordingly, in the year 1786, he was appointed to travel in Glamorganshire, with Mr. W. Holmes. There, Mr. Lane says, "He laboured with credit to himself, and was made a blessing to the people."

Mr. Baldwin went out with a robust constitution, full of zeal, and deeply pious; and he continued to travel, with an unblemished character, twenty-four years. What success he met with, in the various circuits in which he laboured, I have not been able to ascertain. But I can testify, that in those circuits in which he and I were fellow-labourers, several were brought to God under his ministry.

I first became acquainted with Mr. Baldwin, at the Leeds Conference, in the year 1789, and thought him an agreeable man; but as we laboured at a great distance from each other, we had no particular intimacy for many years. We generally saw one another at our Annual Conferences; but had not much opportunity at those seasons to cultivate that friendship which had taken place.

In the year 1806, I paid Mr. Baldwin a visit at Wolverhampton, and from that time a peculiar intimacy and friendship commenced between us, which continued, without interruption, to the time of his death; and I am thankful to God, that I had an opportunity of forming a friendship, which, in many respects, proved to us both a mutual blessing.

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At the requeſt of Mr. Baldwin, the Conference appointed us to travel together in the Dudley circuit, in the year 1807. It was a year of great comfort to ourſelves, and of ſome good to the people. We often took ſweet counſel together; peace abounded every where; our congregations were large; believers were built up on their *moſt holy faith;* and ſeveral were added to our number, who ſtill continue in the way of the Lord. The friends in Dudley are remarkably kind and affectionate, and have always been greatly beloved by their preachers. We found them, in all reſpects, agreeable to us; and, as far as I know, they approved of our united labours. Mr. Baldwin remained with them a ſecond year; but, my two years being expired, I removed to Burſlem.

In the year 1809, Mr. Baldwin was appointed to labour with me in the Burſlem circuit, where we continued to enjoy the greateſt harmony and love. We ſeldom paſſed a day without ſeeing each other; and I ſhall long remember, with pleaſure, our agreeable intercourſe upon thoſe occaſions. We had no ſeparate intereſt to ſupport; our hearts were *one*, and our aims were *one*. We neither ſought nor deſired popularity; but, I truſt, we both ardently deſired to do good. The friends in Burſlem, like thoſe in Dudley, were remarkably kind and affectionate; our Stewards and Leaders were men of ſenſe, and ſteadily attached to the doctrines and diſcipline of primitive Methodiſm, and our chapels were regularly attended by many of the moſt reſpectable inhabitants of the neighbourhood.

Several months before the Conference, the public labours of Mr. Baldwin were interrupted, by a bilious complaint, accompanied with general debility, and a ſlight paralytic ſtroke; but his places were attended to by our highly eſteemed Local Preachers, who came forward, with cheerfulneſs and zeal, to ſupply his lack of ſervice. Medicine not reaching his caſe, he was adviſed, by ſeveral medical gentlemen, to go and try the Bath Waters. Accordingly he went, and, in a few weeks, finding himſelf much better, returned to Burſlem. Perhaps it would have been better had he ſtayed a few weeks longer; but, as he expreſſed it, nothing but the moſt imminent danger could keep him from his *beloved work*.

When I went to the London Conference, Mr. Baldwin thought himſelf well enough to take an eaſy circuit. I laid his caſe before the ſtationing committee, and can ſay, to their honour, that every one was deſirous to accommodate him with a circuit that might meet his wiſhes. But, alas, his race was run, and his labours were ended! Before the Conference met, and while the ſtationing committee was fixing his appointment for another year, his diſorder returned with redoubled violence, and, in a few days, hurried him off the ſtage of life.

At an early period of the Conference, when I was indulging a hope of Mr. Baldwin's ſpeedy recovery, the following letter, from

Mr. George Walker, to our mutual friend Mr. Joſeph Machin, was put into my hand: "I have the melancholy taſk of acquainting you with the departure of our late worthy friend and miniſter, Mr. George Baldwin. He was ſuddenly taken, with what his friends conſidered as a cold, on Friday evening. Mr. Hickman and Doctor Northern were called in on Sunday, and diſcovered that a mortification had commenced in his leg. Every exertion, on their part, was made to ſtop its progreſs, but in vain. As I viſited him twice yeſterday, I had an opportunity of converſing with him upon the ſtate of his ſoul. He ſaid, "My confidence is ſtronger than it is in general, and I feel perfectly reſigned to the will of God, whether I live or die." I was with him ſoon after ſix this morning: he was inſenſible, and was juſt breathing out his ſoul to God. My dear wife, who had been with him from about four o'clock, informs me he went without one ſtruggle, about three minutes after I left him. We intend depoſiting his remains, by the ſide of thoſe two bleſſed departed ſervants of God, Mr. Corbett and Mr. Jackſon.——O brother Machin, what a bubble is life! Do we wiſh to learn how to eſtimate it properly? Let us viſit the chambers of affliction and death, 'where the good man meets his fate.' O let you and I learn, rightly to improve this awful providence, and may we live the life that we may die the death of the truly righteous."

Mrs. Baldwin ſays, "My dear huſband was very happy during the whole of his illneſs. In a few hours after he had taken his bed, when I entered the room, he ſaid, "All my reaſonings are gone. The Lord has been good in afflicting me. I have hold on Chriſt, and have nothing to do but to keep hold on him; and give him my heart, worthleſs as it is, and he will make it better. I feel nothing but peace and joy."

I mentioned above, the form of a dedication of himſelf to God, which I found amongſt Mr. Baldwin's papers. It is dated Salop, Jan. 1, 1797. The following is an exact copy of it: "O Lord, my God, thy poor unworthy ſervant approacheth thee, in the name and for the ſake of thy beloved Son and my Saviour. Permit me, this day, to renew my covenant with thee. I acknowledge to thee, my unworthineſs, my ſins and ten thouſand ſhort comings. I have not performed my former covenant engagements; but for thy name and mercie's ſake, let the blood of the everlaſting covenant be applied to my ſoul, and waſh away my ſins. I deſire, and am determined, thro' the aſſiſtance of thy all-ſufficient grace, to put away every thing that would grieve thee or hurt my ſoul. By the help of thy Spirit, I am determined to be more active and zealous for thy cauſe and intereſt, and to redeem my time, and ſpend it in reference to eternity. By divine help I am determined to devote body and ſoul to thy ſervice, and to live to my God, while I breathe the

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vital air. And, O Lord, I intreat thy help and thy bleſſing upon my ſoul—my body—my miniſtry. Fulfil thy promiſe, 'Lo! I am with you always.' To theſe engagements I ſet my hand in the name of Jeſus Chriſt. GEORGE BALDWIN."

I ſhall now lay before you, very briefly, a few general traits in Mr. Baldwin's character. 1. He was a man of genuine ſimplicity, and godly ſincerity. He had no guile. The man was ſeen at once. He did not know how to diſſemble. He had not learned the art of hiding, concealing, or miſrepreſenting. 2. His views of divine truth were clear and orthodox. He underſtood, admired, and taught, all the eſſential doctrines of the Goſpel, as they have been taught by the Methodiſts from the beginning. 3. His experience accorded with his views. He felt the ſaving power of truth, and walked in the light of God's countenance. Light ſhone on his underſtanding, and grace influenced his heart from one day to another. 4. He was a practical chriſtian. He adorned, in all things, the doctrine of God his Saviour. He was humble and devout, juſt and merciful, faithful and true, and never, that I know of, brought any reproach upon his profeſſion. 5. He was a zealous, uſeful preacher. In the pulpit he exerted all his ſtrength. Some thought he ſpoke rather too loud and continued too long; but both aroſe from one principle, a deſire to ſave ſouls. 6. His private converſation, amongſt his ſelect friends, was generally both pleaſing and profitable. Now and then he would relate a pleaſant anecdote; but generally the Scriptures and divine things, were the ſubject of his converſation. He abhorred ſlander, tittle-tattle, and every thing that would injure an abſent perſon. 7. He was a moſt excellent huſband. I never knew a man more ſteadily attached to his partner in life, than he was to Mrs. Baldwin; and he was well repaid, for his comfort and happineſs were the conſtant object of her attention. 8. He was an agreeable colleague to labour with. It has been my lot, generally, to travel with agreeable men; but never with any one who was more ſo than Mr. Baldwin. He favoured me with his counſel, ſupport, and influence upon all occaſions; and I never ſaw him out of temper except once, for a few moments, at our Briſtol Conference, when he conceived that he was not treated with brotherly kindneſs. 9. He was warmly attached to the diſcipline of Methodiſm; but adminiſtered it with chriſtian prudence; well knowing that even our excellent rules, when enforced without prudence, may be made occaſions of evil to our connexion. 10. He was a man of peace, and promoted it wherever he went. His natural temper was mild and gentle, but in every good work he was as firm as a rock. 11. He was not a great reader, but was very fond of uſeful books. His library was not large, but it was well choſen, and well read. He never ſtudied the learned languages; for he ſaid, that as preaching was the great

buſineſs

buſineſs of his life, he had bent his ſtudies, chiefly, to the compoſition of ſermons. He has left behind him many hundreds of ſermon notes, upon a large ſcale, from which, I think, many uſeful things might be ſelected. 12. In his dreſs, he did not conform to the varying faſhions of the world; but what always becomes a miniſter of Jeſus, he was always remarkably neat, clean, and exact. I mention this circumſtance becauſe I deem it worthy of imitation.

Mr. Baldwin deeply lamented, in his laſt hours, that he had not done more for the Lord; and only wiſhed to live that he might be more uſeful. But in thoſe awful hours he had peace with God and man, and rejoiced in hope of the glory of God. He lived and died as a chriſtian miniſter ſhould live and die: to God be all the glory! Amen.

A ſhort Memoir of Mrs. MARY BRAITHWAITE.

(Written by her Huſband.)

MY beloved partner was, as well as myſelf, a native of Cumberland. She was born in Whitehaven, in the year 1772. Her connections were reſpectable, and ſhe received a genteel and liberal education. The early part of her life was ſpent without much attention to the things of God. She was permitted to gratify her taſte for finery, and for the pleaſurable enjoyments of this life. Her relation, the late James Hogarth, Eſq. of Whitehaven, had a peculiar regard for her, and took her to live with him, under his own hoſpitable roof, where ſhe had every indulgence, which the tender partiality of her parents, and this wealthy relative could afford. Indeed ſhe was of a lively, volatile diſpoſition, and gay in her appearance. Such was her manner of life, till about the 19th year of her age, when it pleaſed God to awaken in her a ſerious concern for her immortal intereſts. Meſſrs. Croſby and John Kerſhaw, were ſtationed at Whitehaven. I believe it was under a diſcourſe on the good Samaritan, delivered by the latter, that ſhe, who was deſtined to be my future wife, experienced a real and ſaving change. This change was ſoon apparent, both in her temper and diſpoſition; her converſation, her general conduct, and particularly in her external appearance. She quickly threw off her gay attire, and ever afterwards dreſſed as became a woman profeſſing godlineſs. I have heard her ſay, that when ſhe firſt appeared in the church, in a plain and modeſt dreſs, ſhe was ſo far from being out of countenance, or any ways aſhamed, that her mind was kept calm and unruffled. And inſtead of ſuppoſing that ſuch a transformation as appeared in her, would attract general obſervation, ſhe thought that no perſon took any notice of her.

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In the year 1794, after four years abſence from my native place, (except two occaſional viſits for a few days) I was removed from London, and appointed to labour in the Whitehaven circuit. I was glad to find Miſs Johnſon (which was my dear wife's maiden name) in the way to heaven, and a ſteady member of our ſociety. Our acquaintance quickly re-commenced; for we had known each other in early life, having been at the drawing and writing ſchools together, and having ſometimes during our giddy youth, mingled in the dance; our indulgent, but injudicious parents, having ſent us both to the dancing ſchool, while very young. To me this proved a dangerous ſnare. At firſt I went with reluctance, but ſoon became enamoured of the fooliſh exerciſe, and it was afterwards one of the ſins which did "moſt eaſily beſet me." Meeting, however, with Miſs Johnſon, when we were both entirely changed in our views of theſe matters, a mutual and ſtrong attachment was ſoon formed; and every obſtacle being removed, and our guardians and friends on both ſides being quite agreeable, in due time we were happily married. Our union took place on the 29th of September, 1795, which was my birth-day, when I entered on the 25th year of my age.—Owing to our proſpects in life, and the liberal offers of the wealthy relative already alluded to, many propheſied that I ſhould now ceaſe travelling, and that we would ſettle in our native place. But they neither knew *me*, nor the *excellent partner* with which God had bleſſed me. We were both fully perſuaded that we were in the way of duty; and no worldly conſideration could induce us to relinquiſh a ſituation, which, though it be attended with many inconveniences, ſeemed to us our providential ſphere.—Before we left Whitehaven, I buried my father, who died in a good old age; he obſerved to me a few hours before his departure, "I believe if I die in the faith I now poſſeſs, I ſhall be happy." He had long been a regular hearer at our Chapel, and I have the conſolation to think he is now with God! At any other time his death would have been an inſupportable trial to me, for perhaps never a ſon was more ſincerely attached to a kind father, than I had been to mine. But being now bleſt with a moſt affectionate and ſuitable help-mate, and the firſt pledge of our mutual love having by this time hailed the light, I ſeemed to carry my little world along with me, and therefore having paid a proper reſpect to the memory of my revered father, I ceaſed any longer to ſhed the unavailing tear.

For fifteen years I enjoyed the agreeable ſociety of my beloved wife. In all that time I always found her ready to every good work. She had a truly benevolent mind, and a moſt feeling heart, which not only appeared in her great ſolicitude for my comfort, and in her kind and unremitting attentions to our dear children, but in her readineſs on all occaſions to relieve objects of real diſtreſs.

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She was from principle, firmly attached to the doctrines and discipline of the Methodists, and never from her first setting out in the ways of God, expressed the least desire to turn back to the world. She hated hypocrisy, though arrayed in silks; but loved and revered genuine piety, though clothed in rags. She possessed a sound judgment, a strong understanding, and a great share of penetration. She was not easily imposed upon, but could form a correct opinion of a person's real character from a slight acquaintance. I have seen occasion in many instances to pay great difference to her opinion. When it has happened that she has heard a preacher before me, and she has expressed her judgment of his ministerial qualifications with becoming modesty to me in private, (and she was very far from being a captious hearer) I have generally found, on hearing the same preacher myself, that I have perfectly coincided with her in opinion.

Her health had been visibly on the decline for a considerable time. At other times a journey into Cumberland, and her native air, used to restore her. But our visit to our native place last summer produced no salutary effect, which gave me much uneasiness, and excited a degree of alarm. She had borne eight children, who are still living, and suckled them all herself, except the first, who was nursed by another, part of the time. She had her children very fast, being almost always in a state of pregnancy, or giving suck; which circumstance, together with her constant and unceasing attention to the concerns of her numerous family, weakened her constitution, which was none of the strongest at any time, and thereby accelerated her departure out of this troublesome world! We had it in contemplation, on account of my dear wife's delicate state of health, to have removed to Bath or Bristol, had there been a fair opening for us; but being solicited by our kind friends in Chester, to come to this city, and the appointment of Conference confirming their solicitations, we came the more readily, believing that it was the will of God concerning us. We flattered ourselves that the salubrity of the Chester air, and the best medical advice, would have produced a favourable change in the state of her health. But, alas! we were too soon disappointed, and she gradually sunk under the pressure of increasing weakness and affliction! To those who were best acquainted with her, it manifestly appeared that she was for some months ripening fast for a glorious immortality. The last time that she met in band in the vestry of our chapel with two respectable females, was, I have since heard them say, a most memorable season, and truly a "time of refreshing from the presence of the Lord."

She always loved to converse on religious subjects, and to her everlasting honour I now mention it, she would often signify her wish to me that we might ourselves when at home, more frequently

and unequivocally converſe on experimental religion, and particularly on the ſtate of our own minds. She would never attempt to hinder, but would always endeavour to ſtimulate and encourage me in the faithful diſcharge of my duty. And if at any time ſhe only ſuſpected that I was remiſs either in public or private, ſhe would in a loving manner, gently admoniſh me. She would ſometimes converſe with the dear children on religious ſubjects till they wept, when ſhe laboured to impreſs their young minds with a conviction, of the vaſt importance of eternal things, and to ſhew them the neceſſity of their being born again. On all theſe accounts I feel that in loſing her, I have ſuſtained an irreparable loſs! Several weeks before her lamented death, ſhe went with me around the circuit, and generally prayed with great fervour and ſolemnity in the country congregations, after I had done preaching. It was very remarkable, and ſhe herſelf made the obſervation, that though in common converſation ſhe could hardly ſpeak for want of breath, yet when ſhe prayed in public her voice was clear and ſtrong, and ſhe felt no difficulty whatever in breathing, as at other times. This ſhe juſtly conſidered as the Lord's doing, and as a token of the divine approbation. Indeed ſhe has often been very uſeful in this way, and many in various places have been much affected under her fervent prayers. At Sunderland ſhe was inſtrumental in raiſing up two large claſſes, one of married, and the other of ſingle women, who profited much under her inſtructions, and to whom I doubt not her memory will be ever dear. I know ſhe came to Cheſter fully reſolved to lay herſelf out to be uſeful, thinking ſhe had not ſufficiently improved her talents in former years. And yet to all but herſelf, her numerous family, and its concomitant cares and exerciſes, might afford a ſufficient apology for her not being more actively engaged in the Church of Chriſt.

I have no doubt but this her pious and benevolent intention was well pleaſing in the ſight of her heavenly Father, as was David's wiſh to have built the temple. But it pleaſed the all-wiſe diſpoſer of every event, to take her to himſelf much ſooner than was apprehended.

She was always remarkably neat in her perſon and dreſs, eſpecially before ſhe was reduced by affliction. In her was exemplified Horace's "ſimplex munditiis," elegance and neatneſs combined. This amiable quality ſhe carried into her family, and it pervaded all her domeſtic arrangements. But it was at times a ſource of uneaſineſs;

"For even her failings lean'd to virtues ſide."

We frequently had ſervants who could not, or would not, come up to her ideas of propriety in theſe matters, (and perhaps ſhe might ſometimes attach too much importance to them) and hence little miſunder-

ſtandings aroſe, and we had other ſervants to ſeek more frequently than was deſirable. This was her only failing, (if indeed it was a failing) but it was loſt in the number of thoſe excellent and uſeful qualifications which ſhone ſo conſpicuously in her, eſpecially in the relations of a *Wife* and a *Mother*. She was equally eminent for her *filial Piety*. How often have I known her with tears, beſeech God to ſave her aged *Mother!* Her father died when ſhe was very young. In converſation alſo, and by letter, ſhe has laboured to do good to her only ſurviving parent. And yet ſhe often reflected upon herſelf for not being more faithful in this particular.

About ſix weeks before ſhe left this vale of tears, ſhe went with me to a place, called Kinnerton. On the Sunday afternoon I preached from theſe words of our Lord, "In my Father's houſe are many manſions," &c. John xiv. 2, 3. When we were returning home next day, ſhe turned to me and ſaid, "I was much bleſt, and felt very happy yeſterday afternoon, while you were deſcribing thoſe many manſions which are in our Father's houſe, and could believe that one was prepared for *me!*" She then added with much affection, "If it were not on *your account*, my love, and for the ſake of our *dear children*, I could be content to go now, and take poſſeſſion of my heavenly manſion." She continued, "If it be the will of God, I ſhould for *your ſakes* like to recover." This naturally brought on a converſation at once ſeaſonable, inſtructive, and particularly impreſſive. A few days before ſhe took her flight to Abraham's boſom, even theſe ſtrong and endearing ties to this world, ſeemed to be diſſolved and broken, and ſhe ſaid to me with much emphaſis, "I have choſen the Lord for my portion, and can freely give up all, to go and be for ever with him!"

She read much in the book of Job, and ſeemed to have imbibed much of the ſpirit of that illuſtrious ſufferer. One day, when a female friend, Mrs. Shone, of Kinnerton, called to ſee her, and expreſſed her ſorrow, at ſeeing her ſo much reduced and broken by affliction, ſhe quickly made anſwer, and ſaid, "O what are all my ſufferings, when compared with thoſe of Job, of whom I have juſt been reading!" The Bible was then lying before her, and open in the book of Job. She alſo frequently read the 14th and following chapters of St. John's Goſpel. She bore her long affliction with uncommon fortitude, and humble reſignation. She uſually ſat up every day, and even the day before ſhe died, ſhe was up from ten in the morning, till nine at night. The laſt night was a very troubleſome one to her, her breath being exceedingly ſhort and difficult, but ſhe never murmured in the leaſt. The account of Mrs. Benſon, in the Magazine, was made a bleſſing to her, and indeed to me and the children. I read it in the room, where my deareſt partner then ſat up, the elder children being preſent. The reſemblance between the two ſufferers, reſpecting the nature of their

complaints, families, &c. was ſtriking, and drew tears from all our eyes. I went to prayer, and we were all much refreſhed. This was a week or two before my dear wife's death. The Sunday before ſhe died, ſhe was ſeized with a bleeding at the noſe, and again that night, and the following day. The ſymptoms were alarming, and yet till the troubleſome night alluded to above, we had no ſuſpicion that ſhe was ſo near her latter end. But the next morning, which was Wedneſday the 2d of January, I perceived ſhe was much altered, and when at prayer by the ſide of her bed, I could not refrain from weeping. She gently chid me for it, and deſired me not to diſtreſs myſelf, as ſhe had not been worſe than common till that morning. A little after, ſhe ſaid, "This is my birth-day!" I replied, "I know it is, my love;" and added with a full heart, and a faultering voice, "Perhaps you may ſpend your next birth-day in heaven!" She immediately anſwered, "Yes, if it be in another world, I believe it will be in a better." She then added, "O how happy ſhould I be to ſee all my family come after me to heaven!" Then turning to our two eldeſt daughters, Eliza and Maria, who ſtood weeping by, the one thirteen, the other fourteen years of age, ſhe ſaid to them, with great ſerioufneſs, and all the affection of a loving mother, "It is full time for you to ſeek the Lord, and to ſet out in the way to the kingdom!"—This was a word in ſeaſon to my dear children, and I hope they will never forget the laſt ſolemn charge of their dying mother. Not long after ſhe obſerved to me, "I don't know how it is, but ever ſince this bleeding at the noſe came on, my head ſeems quite confuſed, and I cannot ſtay my mind on Jeſus as I could wiſh to do." I replied, "My love, that is the effect of bodily weakneſs, and your heavenly Father will not impute that to you as a crime, which is entirely owing to bodily infirmity." She ſaid, "I hope he will not;" and ſeemed more ſatisfied. After a ſhort pauſe, I ſaid, "I hope Chriſt is precious;" ſhe inſtantly replied, "Yes, but I am looking for a fuller manifeſtation." She then broke out in prayer, in the moſt fervent and importunate manner. My colleague, Mr. Muff, and I knelt down by the ſide of her bed; Mr. Muff prayed, and we commended her ſoul, which was then evidently departing, to God who gave it. She continued in prayer herſelf while ſhe had any recollection, and until "the weary wheels of life ſtood ſtill," which was quickly after. She was favoured with an eaſy paſſage through the vale of death, and her happy ſpirit was gently diſmiſſed from its clay tenement. She gradually ceaſed to breathe, with ſcarcely a ſtuggle or a groan! When we were convinced that the ſpirit was fled, we again knelt round her bed, being joined by ſeveral other chriſtian friends, and I prayed as well as I was able, endeavouring to ſay, though with a bleeding heart, a faultering voice, and a flood of tears, "The Lord gave, and

the Lord hath taken away, and bleſſed be the name of the Lord!"

She was lovely even in death, and her countenance retained a placid ſmile, as if indicative of the peace in which ſhe died.

I have loſt the *beſt* of *Wives*, and my eight ſmall children the *tendereſt* of *Mothers*. But why ſhould we weep? Our loſt is her gain! It is remarkable that my deareſt Mary was born into the *heavenly* world, the ſame day on which ſhe entered *this*. She was 39 years of age, the morning on which ſhe died! It is equally remarkable that her aged mother, who was 140 miles off at that time, was utterly inconſolable, being firmly perſuaded, that her beloved daughter was then either dying or dead.

A very large congregation, to whom I recited a few particulars reſpecting her, bedewed her memory with their tears, and kindly mingled their ſorrows with mine! My good friend Mr. Ogilvie, who wrote me a truly chriſtian letter, after the above melancholy event alluded to above, obſerves: "Our acquaintance with our dear friend, has been of 17 years ſtanding, and the attachment we firſt conceived for her, has never been altered. We are quite ſatisfied, that thoſe who knew her *beſt* and *longeſt* would love her the moſt." This obſervation, though dictated by friendſhip, is I am ſure perfectly correct.

I conſider myſelf as having now one leſs powerful tie to this world, and an additional inducement, "to deſire to depart and to be with Chriſt," and "the ſpirits of the juſt, mad eperfect," in heaven, "which is far better!"

JOHN BRAITHWAITE.

DIVINITY.

Adherence to ſound Doctrine and ſound Language recommended.

A Charge to the Preachers, who were admitted into full Connexion, at the late Methodiſt Conference; delivered in the Chapel, City-Road, London, Auguſt 8, 1810. By THOMAS ROBERTS.

Published at the Requeſt of the Conference.

2 TIMOTHY I. 13.

Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

MY BRETHREN,

We ſee a ſimilarity of proceſs in all the works and ways of God. He ordinarily employs means for the accompliſhment of his deſigns. A chain of certain cauſes and effects is to be ſeen, in which every link is indiſpenſable, and all mutually dependant on one another.—In *Nature* we behold this connection. Mankind are ſupported by the

the productions of the ground—those productions depend for their nourishment on the contribution of matter, variously modified, and supplied by the earth—while the earth is supplied by the heavens, with solar influences and fertilizing showers; and God himself, the first grand cause, makes his sun to shine, and gives rain and fruitful seasons. "I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel."—In *Grace* we behold a similar series of cause and effect. The ultimate object of the œconomy of grace, in regard to God, like the final result of all his acts, is the illustration of his own glory; but in reference to mankind, it is the salvation of their souls, to be obtained by humble application to the Redeemer. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Such is the connexion of means in that gracious œconomy, by which the salvation of souls is brought about; and the distinguished link, we see, is the preaching of the word. How important then is the christian ministry! How necessary to maintain its purity! Of this, a conviction was powerfully felt, by those to whom the ministry of reconciliation was first committed. We hear them anxiously and solemnly charging their junior associates, who were to be their future successors, to maintain the truth as it is in Jesus, with undeviating fidelity and unwearied zeal. This was particularly the case with St. Paul, as we learn both by his verbal advices (Acts xx), and by his written communications, to the presbyters and overseers of the churches. In the text, he thus charges Timothy, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." The like solicitude will ever be felt by those ministers who partake of the true apostolic spirit. We beg, therefore, on the present appropriate occasion, that you, brethren, will deal faithfully with yourselves, while we enquire into the purport of this authoritative injunction, which we consider to be obligatory on you. Let us examine,

First, The Subject of the injunction. "*The form of sound words.*"

Secondly, The Terms in which it is enforced, "*Hold fast* the form of sound words." And,

Thirdly, The Manner in which you should comply with it, "*In faith and love which is in Christ Jesus.*"

FIRST, THE SUBJECT OF THE INJUNCTION is, "*The form of sound words*, which (says the Apostle) thou hast heard of me."—This cannot refer to that formula, commonly called the Apostles' Creed, which was not compiled when this epistle was written.

Neither

Neither does it allude to the Scriptures in general, for St. Paul's language evidently designates something, which, in a special way, he had committed to Timothy, or at least that this evangelist had learned of him. We believe it to be the plan of salvation, the scheme of christianity, the mystery of the gospel, as it had been revealed by the Lord Jesus to this apostle, to which there are frequent allusions in his epistles. It is not unlikely, that St. Paul had furnished his beloved Timothy with a * form, a delineation, a compendium of the gospel system.—He certainly had exhibited a model or pattern in his excellent *writings*. The productions of this inspired penman are to the present time, and ever will be, the genuine standard of christian verity. Like a brilliant inscription on a lofty undecaying pillar, they present to the admiring beholders of every age, an illustrious evidence of his "knowledge in the mystery of Christ;" and at the same time, they are a perfect model for christian writers to imitate.—He likewise presented, in his public *preaching*, a fair delineation of the gospel, and was himself an eminent pattern for the imitation of preachers. He knew the gospel to be the demonstration of the supreme wisdom, and the manifestation of the almighty power of God, in the deliverance of mankind from the bondage of sin and death; and his manner of treating this profound subject, was befitting the solemn dignity with which it is invested. Enticing words of man's wisdom, the "sounding brass and tinkling cymbal," he left to the schools of rhetoric. He used no empty, sophistical declamations, no trifling conceits; being sensible, that the end of preaching, is neither the stunning nor tickling of ears, but winning souls; that it can be obtained only by the preaching of the cross, attended with the influence of the Holy Spirit; and a blessed measure of this influence every where succeeded and crowned his faithful ministry. In preaching, this admirable man was the perfect example of what he so fervently inculcated on other preachers; he was "himself the great sublime he drew." Next to the beholding our Saviour in the flesh, Augustine might well have wished to see St. Paul in the pulpit.—He presented also, in his private *walk*, a perfect model of gospel truth and purity, being "an example of the believers in conversation." He could appeal to God, and to those who witnessed his familiar discourse, that it "was not of deceit, nor of uncleanness, nor in guile." If it had been disgraced with any of these improprieties, it would have stamped him with a character very different from what he exhibited before the world; and, as in some modern instances, would have been the dire occasion of more serious injury to souls, than the brightest display of talent could have counterbalanced. While his preaching said, *Yea*, his conversation did not say, *Nay*.—Behold in this form, presented to christian ministers, "the analogy or proportion of

* ὑποτύπωσιν

faith,"

faith," according to which pattern they are required to regulate their public discourses. Behold in this form, presented to christian professors, "the * mould into which the saints are delivered" or cast, where they receive, by christian experience, the corresponding impression of knowledge, sanctity, and truth.

It is "a form of *sound words*." By this is to be understood, either *doctrines*, or *phraseology*. We shall apply the term to both, for we should be found in each; "speaking the things which become sound doctrine, with sound speech that cannot be condemned."

This form of sound *doctrine*, stands in opposition to those doctrines that are false and erroneous, deceiving and imposing upon the understanding; such were the dazzling, but empty theories of the philosophers:—to those that are feeble and inefficient, not producing effectual influence to turn the moral bent of the will; such were the jejune and despicable traditions of the Jewish rabbies:—to those that defile and corrupt the passions, which eat as doth a gangrene; such were the poisonous heresies brought into the christian church by false teachers. The counterpart of this antichristianity is to be met with in all ages, in the pride of philosophy, the weakness of superstition, and the licentiousness of error. Contrary to all these, this is a form of *healing* words; efficacious, in restoring the intellectual and moral health of the mind; nutricious, in administring spiritual support, and immortal life. Not only in a contrasted point of view, is this a sound form; it is in itself absolutely and inherently sound, because it is the immediate production of heaven, because it sprung forth complete from the All-perfect Mind. To speak in general terms only, for with you it is not necessary to enter into particulars, What a system of consummate perfection is revealed in the glorious gospel! First, look at the fall of man, a fact always assumed by the christian covenant; then look at his recovery, through the stupendous work of redemption. What a scene is at once unfolded! How grand in itself! How unspeakably interesting to all intelligent beings! We, of the human race, we, instantaneously perceive it to be the great blessing, the sovereign antidote we needed, but of which we could not previously have formed an idea in any degree adequate or just. We feel its correspondence with our present and future state of being, our wants, our woes, our wishes. And we perceive it, with adoring wonder, to be not less perfectly correspondent with the immaculate nature, the glorious attributes, the just government, the supreme dignity, and the everlasting honour of Jehovah, Father, Son, and Holy Spirit.

We meet with this sound form in the works of this pre-eminent apostle, where it is explicitly laid down, splendidly illustrated,

* τυπον.

and

and powerfully recommended to the practical adoption of the whole world. This form contains all the essential doctrines of revelation: The fall of man;—the proper godhead and atonement of Christ;—the personality, and influence, of the Holy Spirit;—the doctrines of repentance towards God;—justification by faith;—sanctification of body, soul, and spirit;—good works, to be performed by believers, on evangelical principles, according to the rule of the moral law;—the doctrines of the resurrection of the dead;—the final judgment of angels and men;—and the eternity of future rewards and punishments. It is not necessary to quote St. Paul's writings; but all these doctrines, comprehended in the gospel system, are maintained by him, in a forcible, eloquent, unequivocal, and irrefragable, manner.* Blessed man! thou mightest justly say, "I have kept the faith. I am pure from the blood of all men; for I have not shunned to declare all the counsel of God."

Sound *Phraseology* should be employed in expounding the doctrines. This is a point of mighty moment. "The teachers in modern times," observes a commentator† on this place, "who in explaining the articles of the christian faith, use phrases different from the Scripture phraseology, would do well to attend to this apostolical injunction." The acute author‡ of the Legation of Moses, observes, that "names are sometimes of use, to call back deviating or depraved institutions to their original rectitude." A sagacious foreigner,§ in his Treatise on the Spirit of Laws, maintains, very shrewdly, that "Words are things." And a living divine‖ very forcibly expresses the danger to be apprehended from modern changes. "New terms," he says, "will imperceptibly introduce new doctrines; nor has any subtilty of Satan or his servants better succeeded, in privily bringing in damnable heresies, than that of modernizing the language of divinity." If the objection meet me, "That theological terms should be avoided, because some hearers may get familiar with them, who, it may be feared, are unacquainted with their signification;" to this I would not, without apologizing to you, my brethren, even stoop to offer a reply. For surely, if this has been the case in some instances, it will not prove that all specific terms should be abandoned, because not explicitly, or not comprehensively understood by every one. Besides, it is not here meant, that phrases ought never to be explained, or that the explanation of terms should not frequently make the principal part of a discourse delivered from the pulpit. A form of sound words, then, in divinity, may be said to be agreeable, first, to *sound sense*. For this there can be no substitute. Let the Romish devotee admire the maternal charms of Ignorance, the mother of *his* devotion; or let the wild

* Rom. v. 12. Col. i. 17, 20. Gal. iv. 6. Acts xx. 21. Rom. v. 1. 1 Thess. v. 23 Titus iii. 8. Acts xxiv. 15. and xvii. 31. 1 Cor. vi. 3. 2 Thess. i. 9, 10.
† Macknight. ‡ Warburton. § Montesquieu. ‖ Scott, Sermons, page 116.

fanatic

fanatic boaſt the dominion of paſſion over the inferior dictates of *his* reaſon; religion cannot require, nor will ever admit of a ſubſtitute for ſound ſenſe.—A form of ſound words is agreeable, ſecondly, to *ſound grammar*, that is, the regular claſſification of words, that they may expreſs our thoughts juſtly and perſpicuouſly, according to the practice of the beſt writers of our mother tongue. Therefore, that public ſpeaker is inexcuſable, who has not learned to rank the acquiſition of grammatical knowledge with the firſt requiſites for his profeſſion.—A form of ſound words is agreeable, thirdly, to *ſound ſcripture*. Let no man ſpeak of the things of God, if he ſpeak not "as the oracles of God;" and frequently in the very words of the Holy Ghoſt. A chriſtian miniſter ſhould ſay of the ſword of the Spirit, as David in regard to the ſword of Goliath, "There is none like that; give it me." The Scripture has a peculiar excellence; it never dies. "For the word of God is living and powerful, a diſcerner of the thoughts and intents of the heart." Thus it poſſeſſes, in ſome ſort, the perfections of the great Being who uſes it; immortality, omnipotence, omniſcience. You might as ſoon think of making a repreſentative of the Deity, by clothing an impotent idol with infinite attributes, as to give ſcripture qualities to any human compoſition.—A form of ſound words is agreeable, finally and generally, to *ſound divinity*. Every ſcience has its technical terms. The ſcience of divinity has its own proper phraſes. A man who ſpeaks of grammar or logic, of geography or aſtronomy, of botany or chemiſtry, of muſic, poetry or painting, muſt employ the terms belonging to thoſe arts and ſciences; elſe, how can he define and illuſtrate them? Nor let any preacher think, however eloquent his manner, that he preaches divinely, if his words do not appertain to the ſacred ſcience of divinity.—Hence, in regard both to doctrine and phraſeology, the importance of retaining the form of ſound words, muſt be evident to every one. So it was in the view of the great apoſtle, and therefore he adopts the energetic language, which we are now to notice in examining,

SECONDLY, THE TERMS ON WHICH THIS INJUNCTION IS ENFORCED.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

THE QUARTERLY REVIEW, No. 8.

"On the Evangelical Sects."

IN a tedious article under the title which w have juſt mentioned, we find in the Quarterly Review, *much* groſs miſrepreſentation.

ſentation of the Methodiſts, in a ſtyle of the moſt ſervile imitation of the Edinburgh Review. Theſe two Reviews pretend to be at open war with each other, on ſeveral ſubjects; but we ſee them in cloſe alliance, fighting ſide by ſide, and exhibiting

——————— Acts of proweſs eminent,
And great exploits,

againſt the advertiſements on the covers of the Methodiſt and Evangelical Magazines. The Quarterly Reviewers publiſh to the world, that they have ſeen an advertiſement of a lodging-houſe with a bath in it, next door to the chapel at Harrogate! For this notice, or repetition of the advertiſement, honeſt David Stoner, the owner of the lodging-houſe, is much obliged to them, as it may ſave him the trouble of advertiſing again on the cover of the Methodiſt Magazine.

But the battles of theſe Reviewers with one another, or with the advertiſements on the covers of Magazines, are of as little conſequence to the public, as the battles of a certain knight-errant with wind-mills, and are not worth the attention of men of ſenſe. They remind us of Homer's battle of the frogs and mice, in which Minerva refuſed to take part with either ſide. So wiſdom or piety will have little to do with the ſquabbles or bluſterings of irreligious, hireling reviewers, who ſhew that they are ignorant of the Scriptures, and of the influence of Chriſtianity on the hearts and lives of men. We wiſh, however, that the Quarterly Reviewer, who has taken the liberty to abuſe the Methodiſts, had liſtened to the advice of the king of the frogs to a certain mouſe in Homer's fabled battle.

παντα δ' αληθευσον μη ψευδομενον σε νοησω.

"With ſtricteſt truth let all thy words agree,
Nor let me find a faithleſs mouſe in thee."*

But we do not wiſh our readers to conſider the Quarterly Reviewers as mice, or their works as no better than thoſe of the "nibbling race," as there are certainly ſome marks of ability in their publication, and ſome hope that they are not entirely ignorant of all the doctrines and motives which influence thoſe who are acquainted with the religion of Chriſt; although it is very difficult to diſcover whether theſe Reviewers have any fixed religious principles of their own.

In an article in this ſame number of the Quarterly Review, it is ſaid of Mr. Robert Southey, that a gradual but important change appears to have taken place in ſome of his opinions; and

* Mr. Cowper translates the words,

"Beware thou trespass not against the truth;
Lye not!"

we

we believe that Mr. Southey might with truth have said this of himself, if he had been the author of his own praise in the review of his own *History of the Brazil.* " His maturer age, and melancholy experience" may have taught him wisdom; but if so, he would have been taught humility also, and we think that he would not have said of himself that " Mr. Southey will leave behind him a name, which few of his contemporaries will have equalled;" nor would he have said of his own writings, that " few better manuals can be found than the works of Robert Southey."* We formerly saw some performance of his addressed to the late celebrated Mary Wollstoncraft, or Mary Godwin; but not long ago we met with his life of that excellent young man, Henry Kirke White, so that it seems Mr. Southey is getting into better company; and we can easily conceive that he may have learned as much of the doctrines of the Gospel as might enable him, in a review of " evangelical Sects," to give the most flat contradiction to the malevolent falsehoods of the Barrister.

The publication entitled, " *Hints to the Public and the Legislature, on the nature and effects of evangelical preaching, by a Barrister,*" the Quarterly Reviewers inform us they have perused with astonishment and indignation at its ignorance, its calumnious misrepresentations, and its impudent call on the legislature.

" The first object of this rank libeller is to show that the public depravity, (of which he produces a frightful numerical account from Mr. Colquhoun's Treatise,) is, in great measure, owing to the doctrines of the evangelical preachers.

' They tell the people,' he says, ' that they may multiply their offences to what degree they please: that the seducer, the gambler, the drunkard, the prostitute, the sharper, the robber, may all proceed in their career of infamy; that their lives cannot be too impure, or their offences too aggravated: for that when once the weapon of sin shall fall from their hands, (and this it must, when thus worn out in the service of sin, they are too weak to hold it,) they will not be precluded by this their long catalogue of crimes from the offered reward of the gospel, for that the gospel does not suspend its favour on the performance of any moral duties whatever.'—Part I. p. 28.

' The word of proclamation, delivered weekly from the pulpits, and dispersed daily in cheap tracts to all degrees of society, is,—to the SEDUCER—you have betrayed many that once were innocent, and have brought down many a father's grey hairs with sorrow to the

* Some of our readers may not be acquainted with the tricks of reviewing, especially among authors who live by their wits, and are allowed to review their own works. A friend of ours lately wrote a book on a particular subject, and soon afterwards he received a letter from the publishers of a Review offering him *ten guineas* if he would write a sheet, or sixteen pages of criticism for the Review; and it was gently hinted, that he would have an opportunity of saying a word in favour of his own book, &c. But our friend did not like the bait, and he would not be a reviewer.

grave: but add one more victim, *for your life cannot be too impure*, and then—*take refuge in a Redeemer*. To the ROBBER—You have corrupted many an honeſt mind by your example, and ruined many an honeſt man by your villainy: but YOUR CRIMES CANNOT BE TOO MANY OR TOO AGGRAVATED: commit one more fraud on the public, and then—lay hold on the croſs. To the MURDERER—YOUR SINS CANNOT BE TOO GREAT—dip your hands once more in the blood of your fellow creatures, and then—WASH THEM WHITE IN THE BLOOD OF THE LAMB. Such is the plain, diſtinct, intelligible language of evangelical teaching—ſuch are the principles propagated by means of the preſs throughout the whole extent of the kingdom—ſuch are the leſſons which are taught to the profligate of every claſs, and ſent into the world at a price that may bring the purchaſe within the reach of that deſcription of perſons to whoſe reception it is fitted—ſuch is the new goſpel faith inſtilled into the ears of the ignorant in the numerous and annually increaſing meeting houſes of its profeſſors—ſuch is the evangelical doctrine which is daily multiplying its converts and its congregations.' Part I. p. 33.

"If it be proverbially tedious to hear a twice told tale, how much more weariſome is it to confute calumnies which have been a thouſand times confuted! Under the general name of Evangelicals, or Methodiſts, two great bodies are compriſed, the one profeſſing Arminian, the other Calviniſtic, doctrines: whatever may be the minor ſects, they all claſs themſelves under one or other of theſe diviſions. Weſley and Whitefield ſeparated as Luther and Calvin did before them, and the ſchiſm has been perpetuated in both caſes. It is therefore either groſs miſrepreſentation, or groſs ignorance of the Barriſter, to impute to both parties the doctrine of predeſtination, which is the point of difference between them. It is equally abſurd and falſe to accuſe either party of Antinomianiſm, which has been explicitly diſavowed and reprobated by both, whenever any half-frantic fanatic has ſet it afloat. This, however, is not the only flaw in the Barriſter's bill of indictment. One radical miſ-ſtatement pervades the whole of his invective—a wilful and malicious miſ-ſtatement of the point in diſpute. He uniformly repreſents the Methodiſts as teaching the compatibility of a vicious life with a ſaving faith; whereas, what they aſſert is that good works are the conſequence, and not the price of ſalvation. 'Repentance, whereby men forſake ſin; juſtification, or the pardon of ſin by faith in the atonement of Chriſt; and ſanctification, or ſalvation from ſin, by the grace and ſpirit of Chriſt.' Theſe are the tenets which they hold and avow; this is their authenticated confeſſion of faith, and nothing more than an appeal to this is needful to put ſuch a calumniator to ſhame.

"From belying the tenets, this Barriſter proceeds to libel the individuals of the ſect.

'The very name of Methodiſt,' he ſays, 'carries with it an impreſſion of meanneſs and hypocriſy. Scarce an individual that has had any dealings with thoſe belonging to the ſect, but has had good

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cauſe to remember it, from ſome circumſtance of low deception, or of ſhuffling fraud. Its very members truſt each other with caution and reluctance.' Part IV. p. 13.

"Now, if this charge were as true as it is certainly and infamouſly falſe, it is impoſſible the Barriſter ſhould know it to be true. But we may ſpare ourſelves the taſk of expoſing his falſehood: the value of his teſtimony againſt the Methodiſts may be eſtimated by the accuracy with which he repreſents the opinions of the fathers of the Engliſh church, of the exiſting clergy, and of Chriſt himſelf.

'The Reformers,' he ſays, (Part III. page 106,) 'by whom our articles were framed, were educated in the church of Rome, and oppoſed themſelves rather to the perverſion of its power, than the errors of its doctrines!' Can this man have read we will not ſay the writings of the Engliſh reformers, but even their lives in the commoneſt biography? Of Chriſt himſelf he ſays, that 'he appealed to the underſtanding in all he ſaid and in all he taught; and that 'he never required *faith* in his diſciples without firſt furniſhing ſufficient *evidence* to juſtify it.' (Part IV. page 56.) Can this man have read the New Teſtament, that he makes this aſſertion in direct contradiction of ſo many plain texts, and of the whole ſpirit of the whole Goſpels? Oh! but he tells us, our clergy are convinced of this; they have been brought at laſt to eſteem thoſe as moſt orthodox who are moſt virtuous, and to acknowledge that there is no true faith but in practical goodneſs.

'Such, he ſays, is the conviction of the moſt enlightened of our clergy; the conviction, I truſt, of the far greater part. They do not, therefore, feel it neceſſary to revive the exploded controverſies which agitated, without purifying, the paſſions of the divines of paſt days. They hold it more important to reform the vicious, and, after the example of their Divine Teacher, to exhort men to do juſtice, to love mercy, and to walk humbly with their God. They deem it better to inculcate the MORAL DUTIES of Chriſtianity in the pure ſimplicity and clearneſs with which they are revealed, than to go aſide in ſearch of DOCTRINAL MYSTERIES. For as myſteries cannot be made manifeſt, they, of courſe, cannot be underſtood—and that which cannot be underſtood cannot be believed, and can, conſequently, make no part of any ſyſtem of FAITH; ſince no one, till he underſtands a doctrine, can tell whether it be true or falſe; till then, therefore, he can have no faith in it, for no one can rationally affirm that he believes that to be true which he does not know to be ſo; and he cannot know it to be true if he does not underſtand it.—In the religion of a true Chriſtian, therefore, there can be nothing unintelligible; and if the Preachers of that religion do not make any MYSTERIES, they will never find any.' Par III. pp. 108 to 110.

"What! the biſhops? the dignified clergy? have they then exploded all doctrinal myſteries? have they ceaſed to hold the doctrines of the Trinity, the corruption of the human will, and redemption

by

by the croſs of Chriſt? Do our clergy ſolemnly pray to their Maker, weekly before God and man, in the words of a liturgy which they know *cannot be believed?* Either this is true, or the Barriſter is a libeller, a rank and convicted libeller. And he ſtands ſelf-convicted by the following paſſage, the laſt which we ſhall extract from this farrago of folly and falſehood.

'Illuſtrious as Great Britain has rendered herſelf in every quarter of the globe, by her unexampled exertions, intellectual and commercial, and by her ambitious ſpirit of improvement, in all thoſe ſciences which tend to elevate and dignify the intercourſe of active life; yet, amidſt all this progreſs of knowledge, amidſt all this ſpirit of reſearch, we find nothing,—comparatively nothing,—of advancement in that ſcience, of all others the moſt important in its influence, the higheſt in its nature, and the moſt intereſting in its conſequences. RELIGION,—except from the emancipating energy of a few ſuperior minds which have dared to ſnap aſunder the cords which bound them to the rock of error,—except what it owes to the maſculine courage of ſome minds of this caſt,—Religion has been ſuffered to remain, in its principles and in its doctrines, juſt what it was when the craft of Catholic ſuperſtition firſt corrupted its ſimplicity. This creed, liſped by nurſes in the ear of infancy, and moulded with all the feelings and prejudices of after life, has at length prevailed over that goſpel to which it ſtands oppoſed, and Calviniſm has more followers than Chriſtianity.' Part IV. pp. 14 to 16.

"In theſe laſt extracts the Barriſter drops his cloak, and the cloven foot is viſible. He then, it ſeems, is one of thoſe maſculine minds who, to uſe a truer metaphor than his own, cutting the knots which they cannot untie, believe juſt what they like of Chriſtianity, and nothing more. Let us not be miſtaken. It is not this writer's Socinianiſm that rouſes our indignation, but it is that being a Socinian he dares call upon government to interfere with the Methodiſts; that while he himſelf enjoys a liberty of opinion beyond the law, he would yet perſuade the law to take cognizance of opinion; that being himſelf a ſtatute heretic, he has the audacity as well as the folly to offer his 'Hints to the Legiſlature,' and adviſe proceedings againſt men who profeſs to build their belief upon the articles of the Eſtabliſhed Church, and who only meet apart from it, becauſe according to their feelings, they do not hear its doctrines ſufficiently enforced within its walls. But he will deny that he has called upon the legiſlature to interfere with opinions. 'No magiſtrate upon earth,' he ſays, 'has a right to enter the ſacred retirement of conſcience, and ſay what religious doctrines a man ſhall either admit into or ſtrike out of his creed.' 'He truſts he knows the value of freedom,' and he truſts alſo that he has diſcovered an ingenious expedient for reconciling toleration and non-toleration. If a man holds a certain ſyſtem of doctrines, the ſtate is bound to tolerate him; but if he ſets about teaching thoſe doctrines, the ſtate is not bound to tolerate him then. He has no *right* to inculcate his own perſuaſion on the multitude, and adviſe them to reject the ſyſtem in

which

which they have been bred up, in favour of his own. So the Barriſter's advice is, that government ſhould no longer grant licences to the preachers. Precious reaſoner! It would be oppreſſion in the ſtate to do, what it cannot do if it would, prevent a man's thoughts: but if he ſpeaks them aloud, then it is no oppreſſion to throw him into a dungeon! But the Barriſter would only withhold a licenſe!—And what if the Methodiſt ſhould preach or publiſh without one, as moſt undoubtedly he would? Would the legiſlature impriſon him then or not? If it did, would not this be intolerance with a vengeance, right Catholic intolerance?—If it did not, what uſe is there either in the granting or withholding the licence? This too from a Socinian, who by this very pamphlet has made himſelf obnoxious to the penal laws, and againſt men whoſe opinions are authoriſed by the moſt ſolemn acts of parliament, and recorded in a book of which there *muſt be* one by law in every pariſh, and of which there *is* one in almoſt every houſe and hovel throughout England!

"Let it not be ſuppoſed that when we ſay this writer is obnoxious to the penal laws we alſo are giving hints to the legiſlature; our love of religious freedom is more conſiſtent than his. Nor, whatever be our judgment of the Socinian tenets, would we be thought to ſpeak contemptuouſly or with aſperity of thoſe who hold them. Socinianiſm muſt ever from its nature be the moſt harmleſs of all hereſies, the leaſt contagious of all the varieties of human opinion.

"Blind to the good which the Methodiſts are doing, and miſunderſtanding as well as exaggerating the evil, the Barriſter's writings may confirm thoſe perſons in their opinions, who already hate or deſpiſe this formidable body: but it is impoſſible that they can convince one Methodiſt of the errors of his ſyſtem, either in its principle or its practice. As little effect can be produced by the buffoonery of another writer, who affirms that 'a little laughter will do the Methodiſts more harm than all the arguments in the world.' 'They are vermin,' he ſays, 'who muſt all be caught, cracked, and killed in the manner, and by the inſtruments which are found moſt efficacious to their deſtruction.' It would, perhaps, mortify this Mr. Merryman, if he knew that the ſturdy polemics of the Methodiſts (for ſuch they have among them) regard him exactly as one of the inſects to which he alludes; and that if they have not, according to his own metaphor, already caught and cracked him, it is becauſe he eludes the finger and thumb of logic by the flea-ſkips of his flippant and deſultory ſtyle!"

In this extract of the anſwer of the Quarterly Reviewers to the *Barriſter*, there is certainly much plain truth, and we are ſorry that we cannot ſay *ſic omnia* with regard to the remainder of the critique. In a future Magazine we ſhall notice more particularly the obſervations of theſe reviewers on the character and conduct of the Methodiſts.

THE

THE WORD OF GOD ILLUSTRATED, AND THE PROVIDENCE OF GOD ASSERTED.

An Extract from Dr. Delany's Life of David, concerning Saul's conſulting the Witch of Endor.

WHEN Saul ſaw their numbers (thoſe of his enemies,) their order, and their appointments, he judged himſelf greatly overpowered, and fell into great terror upon the proſpect. What ſhould he do? Samuel was dead, and Abiathar was with David. He had for ſome years paſt ſhewn no regard, or, to ſpeak more juſtly, ſhewn all imaginable diſregard to religion. His pride had lifted him up above his duty; he had ſaid in his heart, "There is no God:" but now his fears got the better of his infidelity. He then, too late, had recourſe to God for aid. He had maſſacred the prieſts of God at Nob, all but one; and that one was gone away to David with the ephod. He applied himſelf to ſome other prieſt. And ſince he conſulted God by Urim, it is evident that he had alſo gotten another ephod made, not conſidering the peculiar ſanctity of the firſt, or that God would confine his manifeſtations to that which was of his own appointment. At leaſt Saul had no reaſon to hope, that God ſhould exhibit himſelf in any extraordinary manner in his favour. Samuel was dead, and Gad was with David; and we hear of no other on whom the Spirit of God reſted in thoſe days. However, he applied himſelf to ſome of the prophetic colleges, probably to ſome of the moſt eminent of thoſe ſons of the prophets he had ſeen at Ramah; but to no purpoſe: God refuſed to anſwer him either by Urim, by prophets, or by dreams.

What ſhould he do? The heart of man is fond of prying into futurity, and more eſpecially upon the edge of great events. In great dangers men are deſirous even to know the worſt; it is ſome conſolation, to be prepared for it. He had long ſince renounced every thing that was ſerious in religion. However he had been threatened as from God; and in all probability, the time was now come, when the ſentence, ſo long ſince pronounced upon him, was to be executed: could he but ſee Samuel he ſhould know all. It was ſaid, there were men who had power over ſpirits. Who knows how far that power might extend! God had forſaken him; he could be no worſe on that ſide; he might be better on ſome other; he reſolved to try.

Infidelity is nearly allied to ſuperſtition. The moſt infidel man I ever converſed with, was, by the accounts of thoſe who beſt knew him, the moſt ſuperſtitious.

Saul had prayed to God to no purpoſe; he now reſolved to apply himſelf to Samuel: and I think it evident from the text, that he actually prayed to him; but had yet no anſwer. What will not fear and folly drive us to? But a few hours before he, who was too haughty to profeſs himſelf a ſervant of the living God, is now the ſlave of his own fears and follies!

Saul

Saul had, in the days of his devotion, partly cut off, and partly frighted away, thoſe wizards and ſorcerers, thoſe execrable wretches, the peſts of ſociety, and enemies of true religion, whom God commanded to be extirpated. However, ſome of them might have remained, or returned: he enquired, and was informed of a Pythoneſs, that dwelt not far off, at Endor. His anxiety would let him think of nothing elſe; he could neither eat nor drink until it was done. To Endor he hies that very night, ſtript of his regal apparel, and diſguiſed as well as he could, and attended only by two companions. When he arrived, he prayed the woman to divine to him by her familiar ſpirit, and to bring him up whom he ſhould name to her. She anſwered, That he knew very well, Saul had cut off all thoſe of that profeſſion, and why ſhould he go about to lay ſuch a ſnare for her, to have her deſtroyed? He replied, That no evil ſhould happen to her upon that account. She then demanded whom he would have raiſed? He anſwered, Samuel. And the inſtant he pronounced his name, the woman ſaw Samuel, and ſhrieked out aloud, in terror and ſurpriſe; and ſoon after aſked the king, why he had deceived her, for he was Saul? She ſaw an apparition ſhe did not expect; ſhe knew the prophet; ſhe knew the veneration Saul had for him; ſhe knew that the prophets were only ſent to kings; and ſhe knew the poor deluded mortals ſhe had to do with, had no notion of having any commerce with perſons of ſacred character; and ſhe knew her art, whatever that was, had never exhibited a perſon of that figure to her.

When the king heard her cry out in ſuch terror, he bade her not be afraid, and aſked her what ſhe ſaw? She ſaw gods, (or, as the word may be tranſlated, lords,) aſcending out of the earth. Saul then enquired after his form and ſhe told him, it was that of an old man covered with a mantle. The text then immediately adds, that "Saul perceived it was Samuel himſelf, and ſtooped with his face to the ground, and bowed himſelf."

The narration is ſhort and uncircumſtantial: but, as I humbly apprehend, the matter was thus:—

Saul, to prevent all deluſion, would not tell the Pythoneſs whom he would have raiſed, until he brought her to the very cell, or place of her incantations; and he then told her, he would have Samuel called up to him. And the inſtant he ſaid this, ſhe, looking into her cell, ſaw Samuel, and ſeeing him ſo unexpectedly, and without the aid of her art, ſhe was affrighted, and cried out; and the king, upon enquiry, hearing that it was an old man with a mantle, believed it was Samuel ſhe ſaw; and ſtraightway going to the cell, and perceiving the prophet, did him obeiſance. Immediately Samuel aſked him why he had diſquieted him to bring him up? (will not this ground a preſumption, that the Pythoneſs had not diſturbed him by her incantations? for if ſhe had, the queſtion had been more naturally directed to her.) To which Saul anſwered, that he was ſore diſtreſſed; for the Philiſtines warred againſt him, and God had forſaken him, and

would neither anſwer him by dreams nor prophets: "Therefore, (ſays he,) I have called unto thee, that thou mayeſt make known unto me what I ſhall do."

Then ſaid Samuel, "Wherefore then doſt thou aſk of me, ſeeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done for himſelf, as he ſpake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even unto David: becauſe thou obeyedſt not the voice of the Lord, nor executedſt his fierce wrath upon Amalek: therefore hath the Lord done this thing unto thee this day."

In this we ſee the prophet foretels that Saul ſhould that day be ſtript of the kingdom; and that the kingdom ſhould be divided, and given to David. Then follows what nothing but infinite and unerring preſcience could predict; an exact, minute, preciſe account of all the circumſtances of the then depending event: "Moreover, the Lord will alſo deliver Iſrael, with thee, unto the Philiſtines; and to-morrow ſhalt thou and thy ſons be with me; and alſo the camp of Iſrael ſhall the Lord deliver into the hands of the Philiſtines."

I own I am aſtoniſhed at the inattention, (ſhall I call it?) or impiety, or both, of thoſe critics and commentators, who could aſcribe this prediction to the ſagacity of an impoſtor, or even to the devil. I ſhall take a proper time to refute them; and, in the mean time, go on with my hiſtory.

When Saul heard this dreadful ſentence pronounced upon himſelf, his family, and his people, the terror of it ſtruck him to the heart; and he haſted to get away from that fatal place: but as he went, his fears operating upon a mind weakened with guilt, and upon a body exhauſted with fatigue and faſting, he loſt all power of motion, and fell at his full length upon the floor. The woman ſeeing this, ran up to him, and, finding the diſtreſſed and weak condition he was in, endeavoured to perſuade him as well as ſhe could, to take ſome ſuſtenance, which he abſolutely refuſed. Then calling his ſervants to her aid, they all, in a manner, compelled him to conſent: "So he aroſe from the earth, and ſat upon the bed. And the woman had a fat calf in the houſe; and ſhe haſted and killed it; and took flour and kneaded it, and did bake unleavened bread thereof; and ſhe brought it before Saul, and before his ſervants, and they did eat. Then they roſe up and went away that night."

What remorſe, what deſpair, what deſolation of mind, what horrors of guilt, what terrors and anticipations of divine vengeance, haunted him by the way, may no reader of this hiſtory ever learn from his own experience!

(To be concluded in our next.)

THE

THE GRACE OF GOD MANIFESTED, IN A MEMOIR OF MR. THOMAS TRIPP.

(Concluded from page 150.)

AT length Providence begun to ſmile on Mr. Tripp in his temporal circumſtances. After much deliberation, he married the widow of Mr. Ibrook, grocer and fiſh-merchant, in Loweſtoft. The deceaſed was a man of ſome little property, and Mr. Tripp had been very ſerviceable to him in his buſineſs. Mrs. Ibrook was a woman who truly feared God, and experienced his favour. She had the honour of receiving and entertaining the firſt Methodiſt Preachers, and ſharing in their perſecutions: but being left with two children, and an extenſive buſineſs, ſhe was unable to manage it herſelf.* Mr. Tripp was exactly calculated to aſſiſt her, both in temporal and ſpiritual things. But their union was not an union of intereſts only, but alſo an union of hearts; and it afforded him an opportunity of greatly improving her property, adopting her children; and to them and their deſcendants, he left many-fold more than he received.

But temporal proſperity did not check his zeal for the Lord. His houſe, his heart, and purſe, were open for the travellers towards Zion; and, indeed, for all who were in real diſtreſs. Many of our preachers, coming to his houſe like weather-beaten pilgrims from their journeys, can teſtify of the hearty welcome, comfortable accommodations, and happy hours which they have enjoyed beneath his hoſpitable roof. He regarded the wealth of this world only for its uſe, his principal treaſure was in heaven, and his heart was there alſo; and he felt it his chief pleaſure, to engage men to ſet their affections on things above. And as the word of God was precious in thoſe days, the preachers having a long way to travel, and being but ſeldom able to attend at one place, Mr. Tripp endeavoured to ſupply their lack of ſervice at Loweſtoft. He choſe ſuch of Mr. Weſley's ſermons, and others, as he thought beſt adapted to the ſtate of the people, and after pouring out his ſoul in prayer, he read them with ſuch earneſtneſs, that at the concluſion of the meeting, he was almoſt bathed in perſpiration. If his power of utterance had been equal to his knowledge and zeal, he would have been well qualified for the office of an exhorter in the Church of God. For he was firmly grounded in all the doctrines which we preach; particularly the fall of man, the divinity of Jeſus Chriſt, the atonement for ſin made by his ſufferings and death, repentance towards God, faith in the Lord Jeſus as the only condition of a ſinner's juſtification, the new-birth, the fruits of faith, the abſolute neceſſity of good works as evidences of genuine faith, and their rewardableneſs in the world to come. Theſe truths he would inſiſt on, as occaſion offered; but he delighted moſt in relating, in a ſimple and artleſs manner, what God had done for his ſoul.

* For a farther account of this excellent woman, ſee the Magazine for 1799, page 224, and alſo her funeral ſermon, preached and publiſhed by Mr. J. Anderſon, A ſermon worthy of being more extenſively circulated.

From his own experience, he endeavoured to fix the wavering, encourage the fearful, console the mourner, and to build up the believer on his most holy faith. The uniformity of his character, and his solid piety, gave weight to his instructions, so that he was generally acceptable, and many can still testify of the happy moments which they have enjoyed under his exhortations.

The seed of the divine Word thus sown by the itinerant preachers, and also by this servant of God, took deep root, and gradually sprang up, and promised a plentiful harvest. The preachers rejoiced in the prosperity of their little Zion, and a chapel was erected in Lowestoft in the year 1776. The opening of this place of worship was honoured with the presence of the Rev. Messrs. Wesley and Fletcher. Accordingly we find it in his Journal for the above year, (Vol. V. p. 205.) "Tuesday, Nov. 19, I opened the new preaching-house at Lowestoft, a new and lightsome building. It was thoroughly filled with deeply attentive hearers; surely some of them will bear fruit unto perfection." "Wednesday 20, Mr. Fletcher preached in the morning, and I at two in the afternoon." There can be no doubt, but the powerful and impressive sermons of these eminent ministers of the gospel, greatly contributed to the prosperity of the society. From this time, we find Mr. Wesley regularly visiting this place, and he uniformly speaks well of the society, as a steady, quiet, and loving people; and I am happy to say, they retain this character to the present day. As the congregation and society continued to increase, the chapel was greatly enlarged, and a commodious dwelling-house was built, for the accommodation of the resident preacher, and his family. I find, on examining the accounts, that Mr. Tripp contributed one hundred pounds towards the enlarging of the chapel, and also another hundred towards the erection of the dwelling-house. I mention this liberality, that others, whom God has blessed with this world's goods, may imitate his example; and that we, while we enjoy the pleasure of speaking in large chapels, and dwelling in comfortable houses, may not forget to whom, under God, we are in a great measure indebted for them.

Mr. Tripp sustained the offices of Class-leader, and Society and circuit-Steward for many years, with the consent and approbation of his brethren. And though he was not well versed in the general method of book-keeping, yet such was the confidence which even men of the world had in his integrity and uprightness, that many, when dying, cheerfully resigned their property, their widows, and orphans, to his care. And he was often chosen as arbiter in disputes, and to assist in settling differences amongst friends. And what is still more, he generally gave satisfaction to the parties concerned. While he was thus actively employed in doing good, and in attending to the great concerns of the soul, life, like a placid stream, glided imperceptibly away. There can be no doubt, but his piety was deep and genuine. God had the supreme place in his affections, and the world was under his feet. It might truly be said, for upwards of forty years, like Enoch, he "walked with God;" and, why may I not

add,

add, "He had this teſtimony, that he pleaſed him:" for he loved God with all his heart, and to ſerve him was the delight of his ſoul. This love took full poſſeſſion of his heart, was burning and fervent; and, like the ſacred fire on the altar, entered into all his ſacrifices, and made them acceptable to God.

As his piety was genuine, ſo was his benevolence. His bounty was not confined to the narrow channel of his own ſociety; but was extended to all that were in diſtreſs, and he was ready to forward every benevolent deſign. It is well known, that ſcarcely a caſe of diſtreſs occurred for many years in Loweſtoft and its vicinity, but he was one of the firſt to ſtep forward and relieve. The aged and infirm, the poor and needy, the widow and orphan, and the riſing generation, have all been partakers of his bounty. And it appears, from little memorandums found ſince his death, that in the courſe of the laſt twenty years of his life, he gave away ſeventeen hundred pounds in c arity. He conſidered himſelf only as a ſteward of the bounty of heaven; and, after any particular heavy loſs in buſineſs, inſtead of pinching the poor to make up his loſs, he would cry out, "I muſt now begin to give more liberally, or I ſhall loſe all."

Nor was he reluctant to afford the timely aſſiſtance to any man of riſing merit, or in caſes of peculiar difficulty. He poſſeſſed none of that envy, which pines to ſee a neighbour live; but on the contrary, many were indebted to him for their proſperity. He even helped them in his own buſineſs, ſeemingly againſt his own intereſt; by lending them large ſums of money, or by recommending them to his merchant in London; and he declared, he had borrowed thouſands of pounds for others, and had become ſecurity for payment. It is true, he did not always meet with the moſt grateful returns for his kindneſs, and his generous and unſuſpecting temper laid him open to the impoſitions of the deſigning. If this be a fault, we find it in the beſt of men, for

> "Though wiſdom wake, ſuſpicion ſleeps
> At wiſdom's gate, and to ſimplicity
> Reſigns her charge. While goodneſs thinks no ill
> Where no ill ſeems."

And ſurely this turn of mind renders a man far more comfortable, than that ſuſpicious temper, which cauſes a man to view as an enemy, almoſt every perſon he meets, and as an impoſtor or ſpendthrift, every one who applies for help. Yet, if he were ſometimes deceived, reſpecting the real character of the perſons who applied to him, his intentions were pure; and it muſt be obſerved, that many who profited by his help, ſtill feel lively emotions of gratitude for his aſſiſtance. He did not mention the above circumſtance of aſſiſting his friends, as claiming any merit on that account, for he expreſsly guarded it by ſaying, "I do not believe that our works will merit or procure ſalvation; for my views are, that we are ſaved through faith in Chriſt only; yet I believe God takes knowledge of our works, and will moſt aſſuredly reward them in another world." And

this

this is consistent with the apostle's words, "God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name."

His constant endeavour to do good, at length procured him the approbation of all; and he became a living witness of the truth of those words, "When a man's ways please God, he will make his enemies to be at peace with him." God also prospered him abundantly in temporal affairs, so that it might be said, "Doth Job serve God for nought? Hast thou not set a hedge about him, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." He knew, by happy experience, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." He certainly believed, his attachment to the cause of God, was one grand reason of his temporal prosperity. His love to the cause was his ruling passion; and it may truly be said, "He found his ruling passion strong in death." For in his last sickness he declared, "Where I have given ten shillings (perhaps he meant ten pounds,) to the cause of God, I have had a hundred pounds for it." He then broke out in prayer, and said, "May the blessed work be still supported in this place, that many, very many may have abundant cause to praise God, that ever the Methodists came to preach here." At another time he said, "Lord, have mercy upon me: Christ, have mercy upon me. If thou art pleased to spare me a little longer, may my life be spent to thy glory; and may that house which is erected for thy solemn worship, be continued for the same purpose, for thy gospel to be preached in it, in its purity, by such faithful ministers as have hitherto preached in it! And may thy work prosper: may souls daily be converted to God: may those who have already set their hands to the gospel plough, never turn back again!" He had served the society with fidelity in various offices, for many years; and when he could labour no more, we find him thus pouring out his soul to God for its welfare. Surely his prayers will be answered.

But there must be a balance to all our earthly blessings, lest we should forget, "this world is not our home;" and, like the Reubenites and Gadites, be content with our portion on this side Jordan, and feel no desire to pass over into the promised land. Hence it pleased God, to bring this servant of his through great bodily affliction, in the latter part of his life. For many years he was afflicted with a mortal disease; during which, he manifested the greatest self-denial, fortitude, and patience. His regimen was so strict, that his physician observed, "the life of the poorest peasant was a life of luxury, when compared with his." Yet, such was his perseverance, tho' in a situation in which he could have procured every luxury, he continued it until a few days before his death. He was very corpulent, tho' of an active disposition; and, six or seven months before his death, he fell down and broke his arm: I saw him soon after it was set, and he appeared composed and cheerful. He observed, the following verse of the hymn struck his mind immediately after he fell;

"Dangers

"Dangers ſtand thick thro' all the ground,
To puſh us to the tomb;
And fierce diſeaſes wait around,
To hurry mortals home."

And indeed ſo it proved; for although the bone united, and the arm did tolerably well, yet his confinement either brought on, or increaſed a complication of diſorders which were lurking in his frame, and his friends ſoon perceived he was haſtening to the grave. I viſited him very frequently during his confinement, and always found his ſtate of mind that of a real Chriſtian. Many were the gracious words which proceeded from his lips, the exhortations which he gave to perſeverance in religion, and the prayers which he offered up for our welfare: and we often commended his ſoul to God. He knew he had not followed a cunningly deviſed fable, for "He that commanded the light to ſhine out of darkneſs, ſhined into his heart, and gave him the light of the knowledge of the glory of God in the face of Jeſus Chriſt." And the Spirit of God bore witneſs with his ſpirit, that he was a child of God. He could

"Talk with threatening death, and not turn pale;"

and ſay, with the apoſtle, "O death, where is thy ſting? O grave, where is thy victory? Thanks be to God who giveth me the victory, through Jeſus Chriſt my Lord." He could look forward into eternity with pleaſure, and had a well-grounded hope of ſoon being with God, the Judge of all, and with Jeſus, the Mediator of the new covenant, and with an innumerable company of angels, and with the ſpirits of juſt men made perfect; and his ſoul exulted in the proſpect of ſpending a bleſſed eternity with them. But I muſt haſten to a concluſion of this memoir, by giving a few of his laſt ſayings. To one friend he ſaid, "There is a material difference between doing the will of God, and ſuffering it. For many years I have been doing the will of God, and now he has ſeen fit to call me to ſuffer it. Afflictions are not joyous, but grievous to the fleſh; but nevertheleſs, they yield the peaceable fruits of righteouſneſs to them who are exerciſed thereby. I do not wiſh to have a murmuring thought concerning them." When I aſked, "Is Jeſus precious?" He ſaid, "He is precious. I am reſigned to his will. I have been enabled to walk by faith, to live by faith, and to act by faith." And as he generally offered up a ſhort ejaculation at parting, he ſaid, "The Lord be with you, and ſhine upon you and your's." As he found nature ſinking faſt, he made ſome alterations in his will, gave up the ſociety accounts, diſengaged himſelf from the world, and ſtood like a ſervant, waiting for the call of his Lord. "I have done with the world, (ſaid he to Miſs Newſon,) I am going to heaven. Bleſſed be God, I feel a perfect reſignation to his divine will. O Lord, grant me my rational faculties in my laſt moments, that I may declare with my lateſt breath, what thou haſt done for me theſe forty-ſeven years. The firſt Methodiſt ſermon I heard, was from Mr. John Pawſon, who is my ſpiritual father. Soon I ſhall be with him, and with all thoſe who came out of much tribulation, and have waſhed their robes, and made

made them white in the blood of the Lamb. My peace has flowed as a river thefe forty-feven years, and my righteoufnefs as the waves of the fea. Now I muft praife God: I cannot fleep. I will triumph in affliction. Lord, thou haft promifed to be with me, when I pafs through the valley, (of the fhadow of death,) even then thou wilt fupport me. Farewell, my dear Matilda; the Lord blefs you; and may he be your portion for ever. May he keep and guide you in every ftep through life. Live near to God, and you fhall lack no good thing. A little longer, and we fhall meet again. Be faithful, and heaven will be your eternal inheritance." Chrift was his delightful theme through life, and his laft words to Mr. Mallitt, when he could fcarcely articulate, were, "Chrift is my wifdom, my righteoufnefs, my fanctification, and my redemption. Farewell." After which his tongue was filent in death, and he entered into the joy of his Lord, March 29, 1809.

If we confider his deep and genuine piety, his fervent zeal for the caufe of God, his benevolence, his felf-denial, and patience under afflictions, his perfeverance, and triumphant death, we may hold him forth as an example worthy of our imitation, in order to follow him as he followed Chrift. At his death, the community loft a valuable member, the Methodift fociety one of its chief pillars, the poor and diftreffed a fympathizing father, and his relations a bright example of every virtue. As he had no children, he left property to a very large amount to his own and his wife's relations. He alfo left 240*l.* towards liquidating the debt on the chapel, of which he was a truftee, and 50*l.* to the Preachers' Fund, and 25*l.* to Kingfwood School. He had long been a fubfcriber to the fupport of thefe inftitutions, and he thus provided that they fhould not fuffer by his death. May his example be imitated by many of our wealthy friends. "To do good, and to communicate, forget not, for with fuch facrifices God is well pleafed."

The eftimation in which he was held by the Public, will be feen from the following paragraph, inferted in the Bury news-paper, and written by fome one not connected with us.

"Lately died, aged 65, Mr. Thomas Tripp. The eftimation in which he was juftly held, was fhewn by the manner in which his funeral was attended. Youth and age, wealth and poverty, each fhewed their refpect for departed worth. About three fourths of the population of Loweftoft followed him to his grave. It was not idle curiofity that influenced the multitude. The integrity, the piety, the benevolence of the deceafed, were recollected by all; and the widow's tear, the orphan's cry, the indigent deprived of their benefactor, the pious feparated from their affociate, gave an intereft which will be long remembered. In the evening a funeral fermon was preached to his memory in the Methodift chapel, being the founder of that fect in Loweftoft."

P. S. "Of Mr. Tripp's genuine, deep, and active piety, I have long had the fulleft conviction," fays Dr. Adam Clarke. "In the year 1783,

1783, I had first the pleasure of his acquaintance; and to his affectionate tenderness, I still feel considerable obligation. I lodged in his house, and while I had the indulgence of a child, I was honoured with his confidence as a friend. He told me the whole of his religious experience, and the most delicate workings of his mind; things of deep and serious importance, which I can never forget but in the wreck of memory itself. Had I received no other spiritual good than what I received through the means of Mr. Tripp, and Mr. Mallitt, of the same town, I should still have ample reason to thank God, that my lot was cast that year in the Norwich circuit, with which Lowestoft was then united. I was very young and inexperienced, and those two men were eyes to the blind, and feet to the lame. One is gone to his reward, and my heart follows him with the most thankful remembrance: the other is on his way thither, and may the choicest benedictions of God be poured out upon him! From Mr. Tripp I was favoured with many anecdotes, relative to the travail of his soul. They are precious to me, from the manner in which they were confided to me; and had they been known to my good friend Mr. Brownell, the writer of the preceding account, they would have been detailed to considerable advantage. I shall relate a short one, because I think it may be of use. Some zealous Baptists, who placed full as much dependance on *immersion* as their creed required, were continually teazing him with a profusion of such arguments as are generally used in favour of being *dipped*. At last the subject formed itself into a powerful temptation, with which the peace of his mind was, for a time, considerably troubled. Though he was satisfied that he had both the shadow and the substance, the outward and visible sign, and the inward and spiritual grace; yet he thought the best way to get rid of the temptation, and silence certain scrupulous clamours which had been excited in his mind, was to *get dipped;* as he conceived that in this there could be no harm, and that afterwards there could be no pretence for the continuance of those scruples, which should be thus met and silenced on their own ground. As his religious experience was well known, and he had at that time been of considerable standing in the church of God, he was afraid that if this were known, it might be the means of stumbling others, and turning them out of the way. He could not expect a Baptist minister to do this *privately* for him, as this was inconsistent with the *end* which they profess to have in view by ministering baptism. He at last thought of a method of dissolving the difficulty. Having made earnest prayer and supplication to God in his chamber, he walked down to the beach, which was very near his own dwelling, and having stripped himself, as if intending to bathe, he waded into the water to a considerable depth, and then said, "Thomas, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" and having so said, he dipped himself thrice over head, returned to the shore, and thus *finally* terminated the temptation, and the ceremony to which it gave birth. I feel no scruple to

recommend the same measure to any person in the same circumstances; and advise them never to put themselves in the hands of those, who wish them to adopt their plan of baptism, that they may *exhibit* them *publicly*, and thus glory in their *flesh*.

A short time before Mr. Tripp died, I was favoured with a letter from his own hand, which breathed the same affectionate, friendly, and pious spirit, by which he had been so long and so invariably distinguished; and I am glad of this opportunity of adding my testimony to his moral worth, and to the efficacy of the grace of God which was in him. May all who knew him, and all who hear of him, endeavour like him to walk with God, and not only live innocent, but holy, and *useful* lives!

London,
Jan. 1, 1810. A. CLARKE.

OBITUARY.

To the Editor.

IF the following short account of an upright man, serjeant in the Royal Marines, and a steady member of the Methodist Society at this place, be judged worthy of a place in your truly useful Miscellany, I doubt not but it will prove a blessing to many souls.

I am, &c.
Woolwich,
March, 1810. WILLIAM RUDD,
Serjeant, Royal Artillery.

WILLIAM WEBB was convinced of sin at a very early period: when a child, his grandfather took him to hear Messrs. Wesley and Whitefield, and he informed me, that the impressions he then received, were never entirely removed. As he grew up, however, he gave way to some prevailing vices of the world, such as drunkenness, swearing, and sabbath-breaking. On speaking of this part of his life, he has frequently expressed his astonishment at the infinite mercy and long-suffering of God, that he was not then called into eternity.

He inlisted into the army with a view of giving a full scope to his evil passions, but even in that line of life the good Spirit of the Lord strove with him, convincing him of the consequences of sin, and the misery that would ultimately follow, if he continued in the practice of it. And he was frequently alarmed, especially when at sea, lest God should call him away in his sins; and therefore determined, if he should be spared to return to his native country, to amend his life. On his return to Portsmouth, being invited, he went to hear the Methodists, when the word came with power to his heart, convincing him of the dangerous state in which his soul was. The cry of his soul now was, "Lord, save or I perish;" and that God that heareth prayer, heard his cry, and soon enabled him to believe on him that justifieth the ungodly. As Mr. George Gellard was preaching from Rev. iii. 20, "Behold, I stand at the door," &c. the Lord was graciously pleased to give deliverance to his captive soul, by enabling him to rejoice in Christ Jesus as *his* Saviour: and, as he informed me, from that time, he continued to enjoy a consciousness of the favour of God.

He joined the Society at Woolwich about seven years ago, and during a great part of that time, suffered much affliction and persecution. But in his trials he manifested much of the spirit of his Master, patiently enduring all things, and rejoicing that he was counted worthy to suffer in his cause. He attended his class-meeting very regularly, until prevented by extreme weakness: and manifested his attachment to all the means of grace, by his constant attendance thereon.

Visiting him, October 13, 1809, I found him very weak in body, but resigned and comfortable in his mind. He said, "I am very low, but I have constant union with God; Jesus is precious to my soul. I am apprehensive this illness will terminate in death, which has led me to exa-

mine the ground of my hope; and, glory be to God, I find that there is now no condemnation to me; the fear of death is removed; thanks be unto God who hath given me the victory. I have little sleep, but have the enjoyment of my God; and that abundantly compenſates for the loſs of my reſt." He then exhorted his partner to prepare to meet her God. October 16, he ſaid, "I find that Satan is deſirous to have me, that he may ſift me as wheat, but God is on my ſide; I rely on him as my Father; I believe he will never leave me. I deſire to lie in his hands, as clay in the hands of the potter. O that God would ſanctify me throughout, body, ſoul, and ſpirit; for without holineſs no man can ſee the Lord." On my declaring unto him the willingneſs of God to ſave him to the uttermoſt, he ſaid, "I believe he is willing. His blood and righteouſneſs I make my only plea; Chriſt is my only hope." October 18, He ſaid, "My body is growing weaker, but, glory be to God, I enjoy that peace, to which the world is a ſtranger, and which they can neither give nor take away. I ſhall ſoon be at home. O the unſearchable riches of Chriſt! I know that my Redeemer liveth." October 21, His words were, "I experience this day a nearneſs of acceſs unto God; what ſhould I do now, if I were deſtitute of the favour and peace of God?" While I was at prayer, he appeared to be much drawn out for all the mind that was in Chriſt. The cry of his ſoul was, "Lord, make me holy."

October 26, On my aſking him whether he had any fear reſpecting his expected diſſolution, he replied, "No, the ſting is withdrawn; I feel a deſire to depart, and to be with Chriſt. I feel great peace." When ſpeaking to him reſpecting the love of God to poor ſinners, his ſoul was melted into tears of love and gratitude; he ſaid, "I will praiſe him while he lends me breath." After this he was ſomewhat recovered for a ſhort time.

February 8, 1810, I viſited him, and found him in that ſtate, in which I pray I myſelf may be found on a death-bed. I perceived he was drawing very near eternity, and on my inquiring into the ſtate of his ſoul, he replied, "It will ſoon be over: I ſhall ſoon be at home. I have no doubt but that I ſhall enjoy my God and Saviour for ever. I have no deſire to ſtay here. I long to be with my Jeſus. Glory be unto God, who hath given me the victory." He exhorted me to live cloſely to God, and ſaid, "We ſhall ſoon meet where parting will be no more." On my ſaying I thought it would not be long before he would put on immortality, he replied, "Before the next ſabbath, I ſhall join thoſe of my brethren who are gone before." On the evening previous to his departure, which was the laſt time of my viſiting him, he was exceedingly low. He ſaid, "My dear brother, this is a ſevere conflict; but that God who hath been with me thro' all my trials, is with me now. O pray that my faith may not fail. Surely I am a brand plucked from the burning." A few hours afterwards, his happy ſpirit took its flight to the realms of eternal day. May I follow him, as he followed Chriſt; and may my latter end be like his!

RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. Mr. William M'Kennedy, to the Reverend Dr. Coke.

Charleſton, December 6, 1810.

Rev. and dear Sir,

IN conformity to the requeſt of Biſhop Aſbury, I tranſmit you the incloſed letter. Meantime I avail myſelf of this privilege of communicating to you ſome information that may be ſatisfactory, as it relates partly to the work of God in the places where you have laboured a little. The two laſt years I have been ſtationed in this city, and have had abundant cauſe for thankfulneſs, for the proſperity of our Zion. Upwards of eighty Whites have been added to the ſociety here the preſent year, and nearly four hundred people of Colour. Many of theſe poor outcaſts of men receive the goſpel with gladneſs; and God has raiſed up among them a goodly number, who have a conſiderable talent for exhortation. Some of them have bought their time, others hire it of their owners; and they go out to the Rice Plantations thirty or forty miles diſtant, and labour among their poor fellow-ſervants, at the riſk of being beaten by ſome of the ill-natured ſlave-holders, or their overſeers; and, in many inſtances, have been actually abuſed. But this does not diminiſh their zeal, and the Lord does wonderfully bleſs their labours. It is cauſe of thankfulneſs, that in ſome places the owners have ſeen ſuch a change for the better among their ſervants, that they have encouraged them in the purſuit of religion. I think one of the moſt comfortable

nights that I have ſpent, was at a meeting about thirty miles from this town, on a plantation where no white perſon lives. In a large old barn I met a crowded congregation of poor ſlaves; and it was delightful to ſee with what eagerneſs they drank in the word of life. After preaching I baptized upwards of one hundred perſons. I viſited the ſame place laſt week, and baptized upwards of one hundred more. Surely our God is no reſpecter of perſons!

There are a few remaining in this place of the followers of Mr. W. Hammet, who are like ſheep without a ſhepherd. They have ſolicited us to preach to them; and for ſome months, we have given them one ſermon on each Lord's-day. Moſt of them, I believe, wiſh to be united fully with us, but fear the ſtrictneſs of our diſcipline.

The preſiding elder for this diſtrict, gives us a favourable account of the work of God in the different parts of it. And it appears, that about two thouſand have been added to the ſocieties therein this year. The ſociety in George Town has been quite proſperous for the two years laſt paſt. In Camden there is a large and reſpectable ſociety; and Columbia, where our Conference is to meet the 22d inſtant, has been ſingularly bleſſed for three years. Methodiſm has flouriſhed aſtoniſhingly in the State of Georgia, within a few years, particularly in the upper part. A letter from one of our preachers on the frontiers of that State, (a part that has only been ceded by the Indians, a very few years ago,) gave me an account of three meetings, held there, during the months of Auguſt and September laſt paſt, at which about one hundred and ſeventy-five perſons profeſſed to receive juſtifying faith.—Many of our preachers appear to poſſeſs a ſpirit of zeal and enterprize, enlarging the circuits from two to four weeks, and from four to ſix. Conſequently more labourers are wanted. And we are thankful that we can ſay, the Lord of the harveſt is raiſing up, and ſending out many promiſing young men, to ſupply the lack of ſervice: and I truſt that nothing will be able to impede their progreſs, until ſcriptural holineſs ſhall overſpread theſe lands, which have been but too long the ſeat of Satan. Our local brethren have waked up to greater diligence, and contribute not a little to the aid of the travelling preachers in the great work of our divine Maſter. I do not know any one thing that we have more need to watch againſt, under our favourable circumſtances, than a conformity to the world. May God ever give us correct views of ourſelves and him, that we may always know wherein our ſtrength lies!

We rejoice to hear of the ſucceſs of the Redeemer's kingdom in Europe. Lord, let it come, until the knowledge of God ſhall fill the earth. I am, dear Father, with due deference and reſpect,

Your's, in Goſpel bonds,

WILLIAM M'KENNEDY.

The Letter referred to above, is from the Rev. William Caſe, to the Rev. Francis Aſbury, and is as follows:

Chatham, State of New York,
May 16, 1810.

Rev. and dear Sir,

AS I may not have an opportunity (through your want of time, and the multiplicity of your buſineſs) perſonally to converſe with you, and as I am in duty bound to give you information of the progreſs of the goſpel by my miniſtry, I here ſend you an account of the ſucceſs of my miſſion to the Detroit country, the year paſt.

According to your appointment, I ſet out from Anncaſter for Detroit, the 22d of June, but not without many fears, and a heavy burden of ſoul. For I greatly feared I had neither gifts nor grace for ſo important a charge. So that I waded through "deep waters," as well as deep mire, moſt of my journey, till I came to the Engliſh ſettlement on the River Thames, more than two hundred miles from Niagara, and near one hundred yet from Detroit, and proceeded to preach in different places as I paſſed along.

Many were my fears, and great was my diſtreſs, not knowing what would be the event of my miſſion; for though I dreaded moſt of all the frowns of God, yet I ſomewhat feared the diſpleaſure of my brethren; who, perhaps think of an unſucceſsful miſſionary, too much as men are wont to think of a defeated general: he returns in diſgrace.

But the Lord greatly bleſſed my ſoul, and ſhewed me in a dream, by an orchard in the bloom, that he would bleſs his goſpel, and that this "wilderneſs ſhould bloſſom as the roſe." From this I took courage. Many of the people received me very kindly, and after ſpending near a week on the river, and ſeeing ſome ſtout-hearted ſinners weep under the word, I proceeded on through the French ſettlements, to Malden, where I again preached to a large and liſtening congregation.

gation. From thence, to what is called the New Settlement, fifty miles below Detroit, on the north shore, and near the head of Lake Erie.

This settlement is composed principally of people from the States; who, during the two last revolutionary and Indian wars, were employed with, or taken by the Indians; and some of whom are strangely cut and scarred with tomahawks and knives.

This country, perhaps, is the most wicked and dissipated of any part of America. They have no preaching save the Roman Catholics, and some of the Church of England; whose priests, I understand, have frequently, after service, joined their congregations in dancing and playing at cards, which render them very popular, especially in the higher circle. Their amusements are horse-racing, dancing, gambling, which, together with the destructive practice of excessive drinking, have prevented the prosperity of this country. The holy Sabbath has no preference to any other day, except that they make choice of it as a day of wicked amusements, visiting in parties, often dancing, hunting, fishing, &c. For drunkenness and fornication I suppose no place is more noted; and that with the savages, which being very common on the Indian lines, has made a strange and motley mixture here among their offspring. Many of the people know little of the Bible, having never learned to read. And some of those who can read, have had no bible in their families. Nor did they think they needed any, for some have openly blasphemed the name of the Lord Jesus, and spoken of the Virgin Mary in language too shocking to repeat.

When you consider, that I came alone into this almost savage land, two hundred miles from my brethren, and among a people, not one of whom I had ever seen before, and had not a friend, save one, with whom I could converse freely on the subject of experimental religion, you may guess what were my feelings. It was soon told me, that there were some who would not hesitate in taking my life, if they could do it without being detected. Some of the magistrates forbade the people to suffer meetings to be held in their houses, on pain of a very heavy fine; and one rough fellow came to our meeting with a rope, declaring he would hang me, if I did not preach to suit him. All this tended to humble me as a little child; and I fled with all my soul to my heavenly Father for protection, and for his blessing on his word. You may suppose, if I had any zeal for the cause of Christ, at this time it would be roused into action. And so it was; for I felt my soul all in a flame, and the power of my great commission to rest upon me. And though I loved the souls of all men, and could weep over them, yet, in the discharge of my duty, I neither feared men nor devils. I can truly say, that every opposition I met with, whether from Satan or from men, tended only to inflame my zeal for the glory of God, and the salvation of souls; and I could freely have gone to prison for the name of the Lord Jesus. And as the most alarming subjects were impressed on my own mind, I endeavoured to enforce them on the minds of my hearers, with all my might, in the name and authority of Jesus Christ; not only exhorting them, but even commanding them, in his great name, to awake, to repent, and turn to God.

I would not be understood that all the people were of the above description, for there was here and there a serious mind, especially in the lower settlement, who received me with a truly christian affection. These had been "waiting for the consolation of Israel" for many years: they began to awake and trim their lamps, when, five years ago, brother Bangs sounded an alarm among them; and would, no doubt, have been shining lights, had the mission been continued; but being left without help, they were soon discouraged, and have since stood rather as "dark lanthorns," than as "shining lights." The first sermon I preached in this place was attended with almost a general weeping: the second produced among some of the wildest of them, a visible alteration. They began to hang around, as if loath to leave the place; and, accounting me no longer their enemy, appeared to wish for an opportunity to speak with me, which I embraced, and spake to them one by one. After the meeting, they were seen at a little distance leaning against the fences, and silently pondering on the things they had heard; while flowing tears discovered the disquietude of their souls, and they bore in their countenances apprehensions of their danger of eternal death.

While they mourned, I rejoiced, and pursued them by exhortation and prayer, with redoubled courage and zeal; and the Lord Jesus in his mighty Spirit's power was present at every meeting, so that a general inquiry, "What shall I

do

do to be faved?" was heard almoft throughout the fettlement for about fixteen miles. "Glory to God in the higheft."

I had now formed my plan of attending this fettlement, and that on the River Thames, once in two weeks; but becaufe the work appeared the moft general and powerful in the New Settlement, I gave them the more of my time and labour: and as the concern increafed, I went to their own houfes, and in their fields, converfed and prayed with them. I appointed alfo prayer-meetings and preaching frequently. And now, houfes formerly devoted to carnal fports, became places for the worfhip of God in prayer and praife.

Dear Sir, you would have been truly delighted to fee this people, without being previoufly inftructed, or having ever been in any revival, fall into the very fame fpirit and manner of the revivals in the States and elfewhere, crying amain for mercy, even as they went along their road home; while fome did the fame in the barns, and others in the woods, till the groves rang again with the cries of penitents, and foon with the joyful notes of glory and praife to Jefus Chrift, for his redeeming love.

As foon as the revival began, I thought it beft to form them into focieties; and that the people might be inftructed in every part of our economy, I publickly read and explained to them our form of difcipline. And as we have fuffered in many places, by being too remifs in our attention to the rules refpecting claffmeetings and love-feafts; and as fome have been offended when they have been debarred thefe privileges, I informed them in particular, what privileges they were to expect as a public congregation. Then, what particularly belonged to the fociety, which the others muft not expect to enjoy. I then joined thirteen in fociety, which in about nine weeks, increafed to more than thirty, about half of whom profeffed to have found the God of pardoning love.

By this time, by reafon of the almoft univerfal attention of the people to meetings, and the vifible alteration of fome of the moft profligate characters in the country, our public enemies ceafed their oppofition.

(To be concluded in our next.)

LAW PROCEEDINGS.

IT is known to feveral of our readers, that our preachers have lately met with conſiderable oppoſition in different parts of the country, in their attempts to promote the knowledge of divine truth, and that we have been under the neceſſity of having recourſe to legal proceedings to obtain peace, and to ſhew that the law protects our perſons and property in the exerciſe of our religion. At Wye, in Kent, Mr. Robarts met with ſuch determined oppoſition and ill treatment, that there was no alternative between giving up the place, and ſeeking the redreſs which the law affords. Therefore, an indictment was preferred at the Canterbury Seſſions, and removed into the Court of King's Bench, which came on for trial at the laſt aſſizes for the county of Kent, at Maidſtone. It will not be unintereſting to our readers to ſtate, in ſubſtance, what occurred on that occaſion.

LENT ASSIZES, MAIDSTONE, KENT, *March* 22, 1811.

THE KING V. BURTON AND OTHERS.

This was an indictment charging the defendants with having, in conjunction with others, on the 23d of December laſt, in the town of Wye, in Kent, diſturbed a congregation of the people called Methodiſts, in the connection of the late Rev. Mr. Weſley, by aſſailing them in a moſt violent and riotous manner with ſtones, bricks, &c. thereby putting them in fear, and endangering their lives

Mr. Garrow roſe to addreſs the Jury, (on the part of the proſecution) but was prevented by the Lord Chief Baron, who obſerved, that it was truly aſtoniſhing how any man who read the New Teſtament, ſhould ever conceive, that Chriſtianity could be propagated by perſecution, and that it was not ſo propagated in ancient times—That it was diſgraceful in any country, for people to be perſecuted for difference of opinion in religious matters, but more particularly ſo in this happy country, where every man is allowed to think and chooſe for himſelf. He dreaded the bringing of ſuch inſtances as this into diſcuſſion in a public court, as they often reflected on the conduct of the Magiſtrates, in not duly repreſſing the ſpirit of intolerance, which occaſions ſuch diſorders. He repeatedly ſaid, that nothing had a more direct tendency to pull down the Eſtabliſhed Church, than an attempt to ſupport it by perſecution. As we could not all think alike, it became our duty mutually to bear and forbear with each other. We all conceive our different ſentiments to be founded in the New Teſtament, and if we be in error, perſecution is not the way to correct it. In reference to the preſent caſe, his Lordſhip

Lordſhip expreſſed a ſtrong deſire that it might be ſettled without going to the Jury, and hoped, that if the defendants (who were preſent) aſked pardon for their offence, and engaged to behave well in future, the matter would be terminated without further trouble.

Mr. Garrow replied, that it was always a pleaſure for him to coincide with his Lordſhip's opinion, but eſpecially in this caſe, as he was ſure he had alſo the concurrence of his clients. Puniſhment was not the object ſought by the proſecutors —they only wanted to worſhip God in peace. For his part, if he lived in Wye, he ſhould certainly attend the Eſtabliſhed Church, in which he had been educated, and the doctrines of which were moſt congenial to his own ideas—but what then? he would not go and knock out the brains of the Methodiſts becauſe they attended their own meeting; as he ſhould not like for the Methodiſts or Roman Catholics, or any body elſe, to knock his brains out becauſe he went to church. He could not expect them to ſquare their conſciences according to his views, any more than they could expect he ſhould ſquare his conſcience according to theirs. However, as his clients only wanted peace, he had already, on their behalf, engaged, that if the defendants pleaded guilty, they ſhould not be brought to the King's Bench to receive judgment, but he was willing to ſettle the matter in any other way that his Lordſhip ſhould ſuggeſt. Mr. Garrow then addreſſed the priſoners, and obſerved, that they muſt not think this a triumph, as though they were acquitted. It muſt go out and be known, that this people can worſhip God undiſturbed. The defendants were to know, that the proſecutor, Mr. Roberts, would again go to Wye, and the very next Sunday he would be there to officiate in his own place, which he muſt do without interruption.

In this his Lordſhip fully agreed, and addreſſing himſelf to the defendants, aſſured them they had no cauſe for triumph, and that they ought to conſider themſelves as treated with great lenity, that they were not capitally indicted for felony.

Their counſel (Mr. Serjeant Beſt and Mr. Marryatt) perfectly acquieſced in his Lordſhip's and Mr. Garrow's obſervations, and explicitly ſaid, the defendants were extremely ſorry for what they had done, and that it would never happen again; and that the lenity of the proſecutor ſhould be conſidered as an indulgence granted to them. Mr. Serjeant Beſt alſo ſaid, he was anxious for a moſt reſpectable magiſtrate, to ſay, that this affair, which he had been very deſirous to prevent, had given him great concern.

His Lordſhip then, with much humane feeling, expreſſed his ſatisfaction, and directed that the defendants ſhould enter into recognizances of 50*l.* each, for their good behaviour for five years, which was accordingly done.

It may not be without its uſe to obſerve, that this was not a proceeding under the Toleration-Act, for coming into and diſturbing a place of worſhip; but an indictment for a riot, &c. Indeed our opponents have become ſo wary, that they do not come *into* our places of worſhip, but generally create a diſturbance and riot, on the outſide of our houſes or chapels, and proceed ſo far, ſometimes as to break the windows, doors, and otherwiſe damage the buildings; vainly imagining that in ſuch caſes, we have no remedy. But it is proper that it ſhould be known, (altho' we are afraid that our work does not fall into the hands of many of our enemies, whom we are very deſirous to inſtruct in theſe matters, as well as in others, which relate to their eternal happineſs) that the puniſhment for a riot, and diſturbance on the outſide of a place of worſhip, is as certain as if committed within; and that injuring an houſe, uſed for the purpoſe of divine worſhip, may amount to a capital felony. It is important, that the law, relative to the latter point ſhould be known. We ſhall therefore make an extract from the act of parliament, which relates to it.

By ſtatute 1. George I. chap. 5. ſect. 4. it is enacted, that "if any perſons unlawfully, riotouſly, and tumultuouſly aſſembled together, to the diſturbance of the public peace, ſhall unlawfully, and with force demoliſh or pull down, or *begin* to demoliſh or pull down any church or chapel, *or any building* for religious worſhip, certified and regiſtered according to the ſtatute made in the firſt year of the reign of the late king William and Queen Mary, entitled, An Act for exempting their Majeſty's proteſtant ſubjects, diſſenting from the church of England, from the penalties of certain laws; or any dwelling-houſe, barn, ſtable, or other outhouſe; that then, every demoliſhing or pulling down, or *beginning to demoliſh* or pull down, ſhall be adjudged Felony without benefit of clergy, and the offenders therein ſhall be adjudged felons, and ſhall ſuffer death, as in caſe of felony without benefit of clergy."

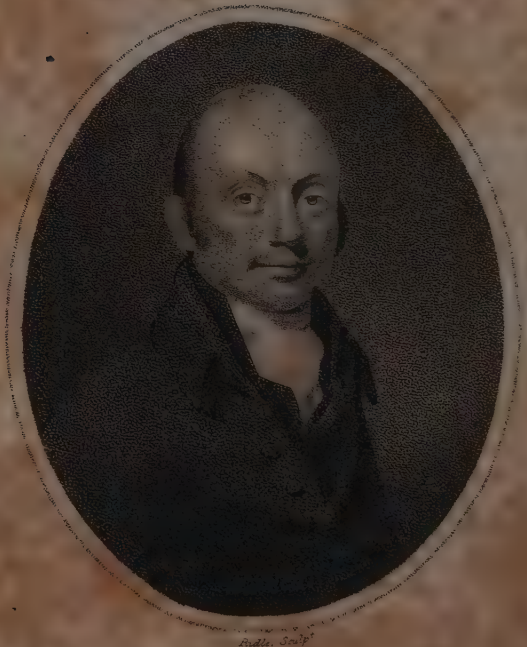
We would alſo, for the information of thoſe who are too often the ſecret inſtigators of riots, and whoſe ſituation in life, makes them contributors to the rates and taxes of a pariſh, ſtate that the hundred, or city, or town, in which the houſe is ſituate, that ſhall happen to be thus damaged, may (by action againſt two of its inhabitants) be compelled to make good the damage done to the premiſes.

While we are very deſirous, that on the one hand, our antagoniſts ſhould know the penalties they incur, by the breach of the law, and on the other, we ourſelves ſhould be ſenſible of the protection which our excellent laws afford, and the extent of the privileges we enjoy, we are far from recommending that upon every occaſion, our full rights ſhould be exacted. Our moderation ſhould be obvious to all in our forbearance with the prejudices, the ignorances, nay, we had almoſt ſaid, the hatred of mankind.—Our duty is with meekneſs and patience to inſtruct thoſe, who oppoſe themſelves, if God, peradventure will give them repentance to the acknowledgment of the truth, 2 Tim. ii. 25; and to ſuffer long, and be kind, 1 Cor. xiii. 4; and never to have recourſe to the law, till every other expedient has been tried in vain. We feel it particularly neceſſary to caution our friends on this point, becauſe we know it is a point in which ſome religious perſons are apt to err. Nothing is more ſpecious than zeal for the cauſe of God; but it ſhould be remembered that all zeal is erroneous which is not governed by prudence, and chriſtian charity. And even with reference to legal proceedings, which have not our immediate intereſt in view, we may ſay in the language of an excellent writer, "He who bears a ſlight affront, conſults his honour and intereſt, much better than he who reſiſts or reſents it; becauſe he ſhews a greatneſs of mind, worthy of a man, and uſes the beſt means of avoiding quarrels, which often times are attended with the moſt fatal conſequences. In like manner, he who yields a little of his right, rather than he will go to law, is much wiſer than the man who has recourſe to public juſtice; becauſe in the progreſs of a law-ſuit, ſuch animoſities may ariſe as are inconſiſtent with charity." This ſenſible paſſage, which affords a fine illuſtration of part of our Lord's ſermon on the mount, Matt. v. 39—41. (altho' adapted to the individual and private concerns of men,) is equally applicable to our proceedings, when they have for their object the public good.

LINES, *Inſcribed to the Memory of* Mrs. MARY BRAITHWAITE. By E. B.

Th' eternal Governor of earth and ſky,
Inhabiting the holy place and high,
Looks thro'collected worlds, and pitying ſees
Maria's bark toſs'd on life's ſtormy ſeas
A helpleſs wreck! affliction's driving gale
Had ſplit each maſt, and rent each quiv'ring ſail.
To keep it ſteady, baffled all her art,
For now the waves ruſh'd in at ev'ry part.
Compaſſion touch'd kind mercy's gentle breaſt,
Compaſſion for Maria ſo diſtreſt.
And, lo! obedient to th' imperial nod,
Death haſten'd to convey her home to God.
Swift flew the angel, pity wing'd his flight,
His radiant pinions ſwept away the night.
Surpriz'd, Maria ſtood!—the viſion gaz'd,
And ſoftly ſmiling the wreck'd veſſel ſeiz'd.
With gentle hand, the trembling bark he ſteers,
'Till the bleſt ſhore expands, and calms the ſufferer's fears.
Fair to the view appear the heavenly fields,
Whoſe fertile ſoil immortal verdure yields.
Beneath the influence of whoſe haleyon ſkies,
Bright flow'rets bloom, and clouds of incenſe riſe!
Harmonious ſtreamlets ſoothe the liſt'ning vales,
And whispering zephyrs breathe responsive gales,
O'er the glad ſcenes delighted ſpirits rove,
Declare their *own*, and ſing their *Saviour's love*.
Charm'd with the proſpect of the goodly land,
Maria bleſt her pilot's guiding hand.
And now, whilſt ent'ring the calm port of reſt,
Full tides of transport heave her ſwelling breaſt.
No painful feelings croſs her placid mind,
No fears for darling infants left behind.
Not the lov'd partner of her mortal life,
Forſaken of his mate in the ſad ſtrife,
(Though angel-pity mourns his ſilent woe)
Can raiſe one wiſh to ſtay with him below!
The myſteries of providence unfold:—
Her wond'ring eyes are open'd to behold.
'Twas goodneſs bade the child,—the huſband mourn
O'er his kind friend's--his lov'd Maria's urn.
'Twas love that will'd, and mercy gave the blow,
Which laid his hopes, his earthly comforts low.
No dimning veil now ſhades th'eternal ſcene;
The complex action of the grand machine,
On whoſe revolvings all events depend,
And taught by love, ſtill to ſalvation tend,
Lies all expos'd, and open to her view,
While nice inſpection finds each movement true,
Each record plain, and *this* among the reſt,
That *now* to part, for *huſband, wife, and child is beſt!*

Conference-Office, 14, *City-Road*; THOMAS CORDEUX, *Agent*.



Ridley, Sculp.

Mr. Jas. Gill,
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR JUNE, 1811.

BIOGRAPHY.

ACCOUNT OF THE REV. JOSEPH ALLIENE.

To the Editor of the Methodist Magazine.

SIR,

I HAVE taken the liberty to send you the following short account of one of the holiest, and best of men—the Rev. Joseph Alliene. His early and deep piety, his exemplary holiness, his extraordinary zeal in the work of the ministry, and his patience under the most painful sufferings, I think, render his name worthy of a place in your excellent Miscellany. Should your views on the subject coincide with mine, by inserting it the first opportunity you will oblige, Your's, &c. JANSON.

Preston, Lancashire, Nov. 16, 1810.

THE Rev. JOSEPH ALLIENE was born at the Devizes, in Wiltshire, in the year 1633. During his childhood he manifested a singular sweetness of disposition, and was remarkably diligent in every employment. When only eleven years of age, there appeared in him many signs of a serious and gracious spirit, which gave his parents some pleasing anticipations of his future piety, and usefulness in the church. At this period, notwithstanding his youth, he paid a strict attention to secret prayer; and when employed in this important exercise, his heart was so engaged with God, that he was not disturbed by any person who happened accidentally to come into his place of retirement. From this time forward, his life was an uniform course of true religion, which was rendered uncommonly amiable, by his pleasing deportment towards all the people with whom he conversed.

Soon after he had thus openly begun to run his christian race, his brother, Mr. Edward Alliene, departed this life; on this he

earneſtly deſired to be educated for the miniſtry himſelf, that he might ſucceed his brother in that ſacred work. The pious Father liſtened with peculiar pleaſure to the ſolicitations of his ſon; and in compliance with his requeſt, immediately ſent him to ſchool, where his diligence was ſuch, that the time allowed for recreation was employed by him in hard ſtudy, ſo that in about four years he acquired ſuch a knowledge of the Latin and Greek languages, that his teacher pronounced him fit for the Univerſity. He continued, however, ſome time with his father in the country, where a miniſter of the place inſtructed him in Logic, and when he was about ſixteen years of age he was placed in Lincoln College, Oxford. Here his application to ſtudy was intenſe; and by his indefatigable induſtry, he demonſtrated how much he abhorred the idea of being a drone in ſuch a hive. Through the bleſſing of God upon his diligence, Mr. A. ſoon appeared to be a remarkable proficient in learning. He was a good linguiſt, a ſmart diſputant, and an excellent philoſopher. He was very civil to all his acquaintance; but if they happened to viſit him during the appointed hours of ſtudy, he was ſo intent upon his work, that he had no time to converſe with them; and if they murmured, and went away offended with him, he cared not, ſaying, "It is better that they ſhould wonder at my apparent rudeneſs, than that I ſhould loſe my time."

Mr. Alliene had not been long at the Univerſity before he was compelled to become a tutor. It was his object not only to improve his pupils in literature; but likewiſe to lead them to the experience and practice of vital chriſtianity. For this end he conſtantly prayed with them twice every day. A Clergyman who was at the Univerſity at the ſame time, and who uſed frequently to attend on theſe occaſions, ſays, "In prayer Mr. A.'s ſpirit was ſerious, his geſture reverent, his words few, but well choſen, pithy, ſolid, and expreſſive of humble and earneſt deſire. He never indulged that irreverent familiarity with God, which ſome dignify with the name of 'holy boldneſs;' but, over-awed by a diſcovery of the majeſty of the Divine Being, he always manifeſted in the exerciſe of prayer, the greateſt reverence, and the profoundeſt ſelf-abaſement."

While Mr. A. was at Oxford, he felt for thoſe poor outcaſts of men, the priſoners in the common gaol. He ſent them a regular allowance of bread; and preached to them once a fortnight; ſeeking by every means to lead them to the exerciſe of repentance towards God, and faith towards our Lord Jeſus Chriſt. And indeed wherever he was, his converſation was like fire, warming, refreſhing, and quickening all that were around him, and kindling in their hearts the ſame zeal for God and holineſs which he had in himſelf.

In

In the year 1655, being then 21 years of age, he left the univerſity, and went to Taunton, in Somerſetſhire, where he became aſſiſtant to the Rev. G. Newton. Here he entered upon the miniſtry; a work for which he was well prepared. His underſtanding was ſtrong, his memory tenacious, his affections lively, and his ſtock of learning uncommonly great: above all, his holineſs was eminent, and his converſation exemplary. Mr. Newton ſays of him, "He was inſatiably greedy of the converſion of ſouls;" and had conſiderable ſucceſs during the period of his miniſtry. His whole heart was engaged in preaching and prayer; and, like the Apoſtle, he was ready to impart to his hearers, not the goſpel only, but alſo his own ſoul, becauſe they were dear to him. Indeed his prayers and exhortations in the pulpit many times were ſo full of holy zeal, and attended with ſuch divine energy, that his hearers were quite overcome. The hardeſt hearts were ſoftened, penitent mourners were directed to Jeſus as their Saviour, and the eſtabliſhed chriſtian, overpowered with a ſenſe of the divine preſence, was conſtrained to ſay, *Surely God is in this place!*"

Mr. A. was not ſatisfied merely with preaching on the Lord's day; but after the example of St. Paul, went diligently from houſe to houſe, that he might ſpeak to his pariſhioners individually reſpecting their eternal intereſts. When he firſt went to Taunton, and began this courſe of going from houſe to houſe, he met with conſiderable difficulties: this was a mode of inſtruction to which the people had never been accuſtomed; he was only a young man; it looked like an affectation of ſingularity; many of the people were much oppoſed to it, &c. &c. Theſe were difficulties which he ſaw and felt; but ſuch were his views of the worth of ſouls, and ſuch the ardency of his deſire to pluck them as brands from the burning, that he took up his croſs, regardleſs of the ſneers of the wicked, or of the ſolicitations of fleſh and blood.

As he lived by rule, it was his regular practice to devote five afternoons every week to this exerciſe. He uſed to keep a catalogue of the families in each ſtreet, and ſend them information a day or two beforehand, of the time when he intended to viſit them. In theſe paſtoral viſits, he uſed to ſpeak particularly to every perſon preſent, both young and old. He explained to them the great truths of the everlaſting goſpel; he reproved the negligent, encouraged the doubtful, and endeavoured to lead all to the enjoyment and practice of univerſal holineſs. He reminded all parents and maſters of the woes denounced, in the holy Scripture, againſt the families which call not upon God's name; and exhorted them, without delay, to make their families little churches, by conſtantly reading the Scriptures, by diligently inſtructing their children and ſervants, and, above all, by a ſtrict attention to family prayer twice every day. On theſe occaſions he manifeſted ſuch humility,

and tender affection for the people with whom he converſed, that however they were oppoſed to him at firſt, it was not long before their prejudices were ſubdued, their affections gained, and they rejoiced when the time of his viſiting them returned. In ſome caſes, when the people were wicked, they ſhut the door, and refuſed him admiſſion into their houſes; on ſuch occaſions he would ſpeak to them through the windows, and if they ſtill perſiſted, he would write letters to them, in which he ſo convinced them of his earneſt deſire to promote the good of their ſouls, and of their ſin and ingratitude in deſpiſing his inſtructions, that many of them, by theſe gentle and perſevering methods, were brought to a knowledge of the truth. In viſiting the people from houſe to houſe, he uſed frequently to acknowledge that he was equally as ſucceſsful in bringing ſouls to God, as he was in his public miniſtry.

We are not to ſuppoſe that while Mr. A. ſpent ſo much of his time with the people in his private viſits, that he was negligent in his ſtudies; for he was always very careful to redeem time. He conſtantly roſe at four o'clock, both winter and ſummer. He was much troubled if he heard any mechanics at their labour, before he was engaged in his duties with God, and would frequently ſay, "O how this noiſe ſhames me! Does not my Maſter deſerve more than their's?"

"Bleſſed is he that conſidereth the poor." To this bleſſedneſs Mr. Alliene was entitled in no ſmall degree. There were few, if any, poor families in Taunton, but he knew their neceſſities, and took care to ſee their wants relieved. He was remarkably temperate and frugal himſelf, and ſaved all he poſſibly could to give to the "poor ſaints." His houſe was ſeldom free from ſuch as came to tell their complaints to him. He liſtened with ſilent attention to the "tale of woe;" and never turned a deaf ear to the plaintive moans of the diſconſolate widow, or the helpleſs orphan. In the cold and hard ſeaſons, he never ſent away the hungry and the naked, with "Be ye fed, and be ye clothed;" but laid in an ample ſtock of proviſions, which he had purchaſed at his own expenſe, and by a liberal diſtribution of theſe, accompanied with religious inſtruction, he procured the bleſſings of the poor, and cauſed the widow's heart to ſing for joy. Whenever he received any particular bleſſing at the hands of the Lord, it was his conſtant practice to devote ſome part of his property to be expended for pious and charitable purpoſes. And when by his liberality he had brought his own family into embarraſsments, he has frequently been conſtrained to own the hand of God in the unexpected ſupplies which he has received.

He ſpent a conſiderable part of his time in private converſe with God, and his own heart. He took a particular delight in performing ſecret devotions in the open air, in the full view of heaven when,

when he could find a lonely place suitable for the purpose. He used to keep whole days for the purpose of conversing with God in secret: on these occasions he would, if possible, retire to an uninhabited house in some solitary place; I suppose that he might more freely use his voice, without such restraints as prudence would have enjoined had any person been near; and that he might worship God without interruption, and give vent to the grateful feelings of his exulting soul. Hence his communion with God was close and intimate. He often read over the life of Monsieur de Renty, and after the example of that holy man, laboured in all his intercourse with God, to sink into nothing, that God might be all in all. Such was Joseph Alliene during his abode at Taunton. What a melancholy reflection, that this great light should be put under a bushel! And yet this was the case, as he was ejected in consequence of the Act of Uniformity, which took place, August 24, 1662.

Being no longer permitted to preach in the church, he determined, after spending a day in fasting and humiliation, to go on with his work of preaching in private places, and visiting from house to house. He immediately began preaching and expounding the Scriptures in his own house, and frequently went into the neighbouring villages, whose ministers had fled on account of persecution; and wherever he went, the Lord gave him success, and rendered his labours a mean of converting many souls from the error of their way. He sold all his goods, expecting to be sent either into prison or banishment; but would frequently say, "If the Lord will only be pleased to grant me three months liberty before I be imprisoned, I shall esteem it a great privilege; for, I shall go with greater cheerfulness, when I have done something more for God." In this the Lord gave him the desire of his heart; for though his enemies were much enraged, and frequently attempted to apprehend him, he eluded their searches, and continued to preach, and instruct the people, in a private way, for nine months after his ejectment, without interruption. During this time, he was remarkably diligent in preaching: thinking that his time would be short, he laid aside those studies in which he had taken such great delight, and devoted himself entirely to the great work of saving souls from death. He was not suffered however, to continue in this pious course. He was apprehended on a Saturday evening, and, having obtained leave, he supped with his family, and commended them to God in prayer; he then was taken to the house of a magistrate at some distance. Here he was exposed to the greatest insults, and was treated in the most contemptuous manner. And after being abused in a way too shocking to relate, he was sentenced to be taken to Ilchester gaol, on the following Monday. When this unrighteous sentence was passed upon

upon him, his heart was under the gracious influence of the ſpirit of love; ſo that his only reply was, "The greateſt harm I wiſh them is, that they may be thoroughly converted and ſanctified, and that their ſouls may be ſaved in the day of the Lord Jeſus."

Guarded by an officer, he returned home on the Lord's-day morning, about two o'clock. The report of his being apprehended ſpread abroad, and multitudes from all the ſurrounding villages flocked to ſee him. He would fain have preached to them, but was not permitted. He ſpent the day in converſing with the multitudes who came to viſit him, praying as often with them as the officer would permit him. He was remarkably cheerful, and rejoiced that he was accounted worthy to ſuffer ſhame for Chriſt's ſake. So fervent was the love he bore to his people, that he could not bear the thoughts of leaving them, without delivering to them his farewell diſcourſe. Hence he appointed them to meet about one o'clock in the night; and though the hour was ſo unſeaſonable, yet their affection for him was ſo great, that many hundreds, both old and young, flocked to hear him. He preached, and prayed with them about three hours; and then they parted, with tears and lamentations:—a more affecting ſcene can hardly be conceived!

The next morning, about nine o'clock, he, with two or three friends who were willing to accompany him, ſet out for Ilcheſter gaol. The ſtreets were lined on both ſides with people, who mourned the loſs of their affectionate paſtor. And many followed him on foot ſeveral miles, manifeſting ſuch tokens of diſtreſs, that he ſaid, he could not have borne it, had not God abundantly filled his heart with the conſolations of the Holy Spirit. He carried the mittimus himſelf, and had no officer with him. Finding the jailer abſent, he embraced the opportunity, and preached to the people, which was deemed a great addition to his offence. The jailer coming, Mr. Alliené was confined in a chamber over the common gaol, where were fifty Quakers, and ſixteen ejected miniſters, all confined in one room. The cloſeneſs of the confinement; the clinking of the chains, and horrid oaths and curſes of the common priſoners below, and eſpecially the want of a place of retirement, all conſpired to render his ſituation trying, and afflictive: but the grace of God enabled him to bear all with perfect reſignation. It was not long, however, before the jailer, ſeeing Mr. A---'s peaceable diſpoſition, allowed him twice a day to walk into the country, for the benefit of the air.

In priſon, Mr. Alliene was the ſame zealous, holy man he had been for many years. He no ſooner entered into the dreary dungeon, than he preached, and prayed what he called the conſecration of the place. There being ſuch a number of miniſters preſent, they uſed alternately to preach once or twice a-day. In

these exercises, Mr. A--- took his part, and often preached to the astonishment and edification of his fellow prisoners Whenever he could obtain permission, he preached to the felons below, and laboured to awaken them to a discovery of their guilt, and lead them to the Saviour and friend of sinners. As he was unavoidably in company all the day, he often, like his divine Master, spent a great part of the night in prayer and intercourse with God.

After being released, and fined, and imprisoned repeatedly, he at length obtained his final liberty, by the good providence of God. After he had obtained his freedom, he was, if possible, more earnest in his work than before; preaching four times a day as long as he was able; counting not his own life dear unto himself, if he might but finish his course with joy, and the ministry he had received of the Lord Jesus, to testify the gospel of the grace of God.

His extraordinary exertions in the pulpit; his frequent fasting, and abstinence from sleep; and above all, the hardships which he endured in prison, all conspired to injure a constitution which was naturally vigorous and strong. Hence we find Mr. Alliene, when not much more than thirty years of age, the subject of languor and disease. His sufferings were extreme. Sometimes he laid for several weeks together, in cold sweats night and day, given over by physicians, and thought frequently to be in the agonies of death. At other times, he was deprived on a sudden, of the use of all his limbs, and was unable to move so much as a finger. In these afflictive circumstances, his cheerfulness and resignation were astonishing. From the beginning to the end of his afflictions, which with some intermissions, continued for several years, he was never heard to utter one murmuring word: and when tried with strong pain, and unable to close his languid eyes for whole nights together, he seldom mentioned it to any person, unless first interrogated. When his friends admired his patience, he would frequently reply, "God has not yet tried me in any thing, except in laying me aside from the work of the ministry, and keeping me out of heaven."

In these circumstances, when deprived of the use of all his limbs, many of his friends coming from Taunton to visit him, he was much revived; and being set up in his bed, he ordered the curtains to be undrawn, and his friends to be placed around him; and then with all the fervency, and tender affection of a dying minister, he thus addressed them: "O how it rejoices my heart to see your faces, though I cannot speak to you as I was accustomed to do. Methinks I am now like old Jacob, with all his sons about him. You see my weak estate; thus have I been for many weeks since I left Taunton, but God has been with me, and I hope he has been with you. Your prayers for me have been heard and

answered

anſwered many ways; may the Lord return them into your own boſoms! My dear friends! I feel in my own heart the power of thoſe doctrines, which I have ſo often preached to you. O! that you would *live* them over, now that I cannot preach them to you! Let your whole converſation be as becomes the goſpel of Chriſt! Now I cannot preach, let my waſted ſtrength, and uſeleſs limbs be a ſermon to you. Behold me; I cannot move a finger; all this is come upon me for your ſakes and the goſpel. It is for Chriſt and you, that I have thus ſpent myſelf. I am afraid of you, leſt ſome of you ſhould be loſt in the world. There are many profeſſors who can pray and talk well, who will be found at the left hand of Chriſt another day. You have your eſtates, your trades, and your relations; be not taken up with theſe, but with God: O! live on him! For the Lord's ſake take heed of the world; worldly cares, worldly comforts, and worldly friends and connexions!" Having addreſſed them in this moving language, with true patriarchal dignity, he pronounced upon them the following benediction, "The Lord bleſs you, and keep you; the Lord cauſe his face to ſhine upon you, and give you peace! And the God of peace, which brought again from the dead our Lord Jeſus, through the blood of the everlaſting covenant, make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, to whom be glory for ever and ever!"

In this way did this holy man conduct himſelf, both in ſickneſs and in health; breathing nothing but a ſpirit of the moſt exalted piety to God, and of benevolence towards all men. Being a little recovered, he was taken to Bath, to try what effect the mineral waters would have upon him. But the decree was gone forth, and all the means which were adopted for the recovery of his health were unavailing. As long, however, as the ſpark of life exiſted, he was the ſame devoted chriſtian he had been for many years; and as a proof of it, when he was at Bath, and altogether unable to walk, he was carried every day in a chair to viſit alternately all the ſchools, alms-houſes, and pious widows in the city, that he might give them books, pray with them, and, according to his ability, relieve their wants.

As Mr. Alliene had, for a long ſeries of years, enjoyed the moſt lively aſſurance of his perſonal intereſt in the great atoning Sacrifice, death was ſtripped of all its horrors, and appeared nothing more than the gate of paradiſe, and the door of his admiſſion into the joy of his Lord. A little before he died, perceiving that his end was near, he addreſſed his wife in the following language: "My dear heart, my companion in all my tribulations and afflictions; I thank thee for all thy pains and labours for me at home and abroad; in priſon and at liberty; in health and ſickneſs." He afterwards

afterwards, with faltering lips, enumerated the trying scenes through which the Lord had brought them; and then, in the most affectionate manner, commended her to the care of him, who has promised to be a "husband to the widow." Looking upon his poor, emaciated body, and seeing his useless limbs, he lifted up his languid eyes, and said with the utmost cheerfulness, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord. This vile body shall be made like Christ's glorious body. O! what a glorious day will the day of the resurrection be! Methinks I see it by faith; how will the saints lift up their heads, and rejoice! O! let us make haste, our Lord will come shortly; let us prepare! O! this vain, foolish world; I wonder how reasonable creatures can so doat upon it! I care not to be in it any longer, than while my master hath either doing, or suffering work for me; and were that done, then farewell to earth." With such language as this in his mouth, and under the influence of these principles, he died in Nov. 1668, in the 35th year of his age.

As to the works which Mr. Alliene left behind him, little need be said. Few books in the English language, have had a more extensive circulation, or have been a mean of converting more souls to God, than his "Alarm to Unconverted Sinners." I gladly embrace this opportunity to recommend that little body of experimental, and practical divinity, his "Christian Letters." I think it impossible for a person, who has any taste for true religion, to read these excellent Epistles, without being edified, and quickened in his soul.*

DIVINITY.

SERMON, BY MR. ROBERTS, ON 2 TIM. i. 13.

(Continued from page 177.)

We come now to consider, SECONDLY, THE TERMS IN WHICH THIS INJUNCTION IS ENFORCED.—"*Hold fast* the form of found words"—is an emphatic expression, and used repeatedly by the exalted Head of the Church himself. Addressing his ministers from the throne of glory, he thus solemnly charges one, "Remember how thou hast received and heard; and *hold fast*, and repent;" and he particularly cautions another minister, "Behold I come quickly; *hold fast* that which thou hast, that no man take thy crown."---The text wears an imperative aspect. Fathers and Brethren! it looks towards all of us. In its farther discussion,

* They may be had at all the Methodist Chapels, price only eighteen pence.

were it applied to all, whatever are the perſonal feelings of the preacher, the hallowed place he occupies might preclude the neceſſity of apologizing. But his duty at preſent is to addreſs *you*, who have been lately ſet apart to the work of the miniſtry. My dear young friends! permit me to inſtitute a plain enquiry. When a perſon importunately requeſts you to hold faſt any thing, what does ſuch language imply? Aſſuredly, that you have that thing in your poſſeſſion---that ſome perſons will probably attempt to deprive you of it, by ſubtle artifice or open violence,---that you may let it drop through heedleſſneſs, or caſt it away through diſregard, or ſuppoſe you can exchange it for a better. On theſe points, I pray you, ſuffer the word of exhortation.

(1.) Hold faſt the form of ſound words, *which you have in your poſſeſſion.* You do poſſeſs pure *doctrines*, committed to you in a ſenſible, grammatical, ſcriptural *phraſeology*. This ſacred depoſit has been put into your hands; and let me remind you, that it is an important truſt. Peculiarly and eſpecially have been confided to you, the fundamental *doctrines* of the goſpel, ſuch as the practical doctrine of repentance, with its ſcriptural fruits; the doctrine of juſtification by faith, with its gracious concomitants; the doctrine of ſanctification, or the being purified from all the defilement of ſin; the doctrine of the divine teſtimony, by the Spirit of God bearing witneſs with the ſpirit of the believer, to his adoption and heirſhip, &c.—And the *phraſeology*, in which theſe important doctrines have been uſually held forth, is likewiſe a ſacred and venerable depoſit. Remember, the caſket is confided to your care, as well as the precious jewels it contains. You have it in your poſſeſſion, and you never need be aſhamed to avow yourſelves its confidential owners.

(2.) Hold faſt the form of ſound words, of *which ſome perſons will probably attempt to deprive you, by ſubtle artifice, or open violence.* Be vigilant, for your enemies are many, and all on the alert. You need "the armour of righteouſneſs on the right hand and on the left.' But your moſt imminent danger, whatever ſome may imagine, ariſes not from the war of infidels, who take up arms againſt all the truths of divine revelation: Neither can the overthrow of thoſe truths be effected by the foul encounter of vice and profaneneſs. You are to be particularly guarded againſt thoſe enemies of the croſs, who fight under a ſcrap of the chriſtian banner. The worſt adverſaries are thoſe who, profeſſing to believe chriſtianity, are inimical to ſome of its great eſſentials; and not a few will ſet themſelves againſt you, by way of "defending the goſpel," that is, *their* goſpel. Some of them will encounter your *doctrines*, and ſome your *phraſeology*. What augments the evil is this circumſtance, that not every ſingle foe will aim at the deſtruction of the ſame truths and terms; then, by oppoſing your ſhield in one parti-

cular

cular direction, you might, by one effort, successfully protect them from the fiercest assault of your enemies. But while one adversary assails one doctrine, for instance, original sin, another attacks the Godhead of Christ, another his atonement, another the doctrine of divine influence; others divide their onsets on the practical doctrines of repentance, and justification by faith, and assurance, and purity of heart, and the witness of the Spirit, to obtain, if they may, a successful triumph over each. The Turks, it is said, (if I may be indulged in an allusion to the well-known tale of our moral bard), piously contrive to eat the whole interdicted animal, still calling themselves the faithful followers of their prophet. Ill-fated hog! the prey of partial attachments. More ill-fated Christianity! thy professed votaries, with virulent antipathy, some against one part of thee, and some against another, contrive, as far as they can, to cut thee up, and annihilate thee entirely. Sanguinary means! more certain to annihilate thy very being, than, with all its blasphemous malignity, was the meditated crush of infidel philosophists.—Thus too, brethren, the enemy makes war on your *phraseology*. One denies this term, another cavils at that expression. You must not say, *Souls are awakened—Sinners are convinced of sin—Penitent believers obtain pardon---are born again---are converted---have experience of divine things*, &c. But will you pusilanimously relinquish the truths and terms, which the blessed apostles would not concede to captious Jews, and of which they would not permit scoffing Greeks to spoil, that is, to rob them, through false philosophy and vain deceit? Resist, with the impenetrable shield of truth, the open violence of your adversaries; guard against their subtle artifice with due wisdom and prudence; despise their contemptible obloquy. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

(3.) Hold fast the form of sound words, *that you drop it not through heedlessness, nor cast it away through disregard, nor suppose you can exchange it for a better*. Beware of *inattention* to doctrines and phraseology. Let the stream of sacred truth always flow in the channel of legitimate expression. If you should ever unhappily become remiss in attention to them, you will, alas! be tempted, ere long, to *cast them away through disregard*. If you begin by thinking them of little importance, you will proceed to speak of them as being of no importance, and finish by treating them accordingly; you will lay the form aside silently, or cast it off in disgust; first perhaps the phrases, and then the doctrines; first the casket, and then the jewels. But probably there is more to be apprehended from your being *tempted to fancy you can exchange this form for a better*. On this point, it might be sufficient to say of doctrines, When you can devise a system superior in wisdom and

utility to that which the omniſcient God has given, then his revelation may be ſuperſeded by your reverie. It was the infamous boaſt of a late vulgar blaſphemer, that he himſelf could write a better book than the bible. He made the attempt, and obtruded his ſpecimen of an Anti-bible. But who thinks "The Age of Reaſon" worthy to fill the honoured ſituation which the Book of God occupies in the Chriſtian world? or who, living and dying, would make even the more refined ſyſtem of a Bolingbroke, all their ſouls' ſalvation, and all their hearts' deſire? The airy viſion of the ſublime infidel is not better than the baſeleſs fabric of the menial mimic. Equally untenable, equally "the refuges of lies," who would not turn away from them, to flee "for refuge to the hope of the goſpel?" Who would not rather ſeek the protection of that ſalvation which God himſelf "hath appointed for walls and bulwarks," impregnable as his throne, and permanent as his empire! No; let not any man imagine, that an ethical ſyſtem of mere human invention, however ſpecious and impoſing, can rival the glorious doctrines revealed by the Father of lights.

And as to *phraſeology*, do not fancy, brethren, you can change it for a better. What, for inſtance, can be ſubſtituted for the term *awakened?* How juſtly does it import the previous condition of the ſinner! He was aſleep, inſenſible of his deplorable ſtate; abſorbed in dreams of fancied happineſs, even while the ſword of divine vengeance, ſuſpended as it were by a ſingle hair, was ready to transfix his guilty ſoul; dreaming of perpetual ſecurity, when liable, every moment, to roll off the precipice, into the flaming gulf beneath. But the Spirit of God thundered in his ears, "Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light!" He awoke, he beheld his danger, he cried, "What ſhall I do to be ſaved?" Again, What can be ſubſtituted for the term, *convinced of ſin?* Here, too, mark what it imports. The man was a ſinner; guilty, thereby expoſed to the curſe of the violated law; polluted, thereby unfit for heaven; helpleſs, thereby incapable of extricating himſelf from the melancholy condition in which he was, and would be for ever, if there were not a deliverer found for him. Yet he knew not his guilt, ſaw not his pollution, felt not his helpleſſneſs. "He was alive without the law. But the ſin-convincing commandment came home to his conſcience, ſin revived, and he died." What ſhall ſuperſede the terms *juſtification* and *forgiveneſs*; when we mean to convey the judicial notion of the non-imputation of tranſgreſſion, the full and complete diſcharge of a penitent believer from the condemnation of the law? What can be adopted inſtead of the term *regeneration*, when, according to the Scripture, we ſpeak of a man being "born again," "renewed in the ſpirit of his mind," "created anew in Chriſt Jeſus," who is "a new creature,

ture, in whom old things are paſſed away, and all things become new?" What ſhall be ſaid inſtead of the term *converſion*, when it is meant to convey the idea of a complete turning of the whole heart and conduct from Satan unto God? And by what words ſhall the phraſe *religious experience* be ſuperſeded? that is, knowledge obtained by ſenſible trial, which is not only admitted, but required of a profeſſed adept in the ſciences. Indeed, I will grant, if we mean to renounce theſe matters; if the things deſcribed by theſe terms be not worth contending for, then we may, with no impropriety, abandon all theſe phraſes. But if *the things* are not to be diſcarded, then are the terms important; they are poſitive, they are definitive; nor can their place be ſupplied by partial deſcriptions and circuitous verbiage.

Not to intimate, my brethren, that you would intentionally injure the purity of the goſpel, it is however poſſible, that you may be led to think a polite phraſeology may be beneficially contrived, to render evangelical truths more agreeable to people of refinement; you may be diſpoſed to deem this a practicable method of removing obſtacles out of their flowery path. But you might as well imagine, that your bleſſed Maſter was no longer the butt of contempt, when the ſoldiers ſtripped him of the ſeamleſs garment, decorated him with the gorgeous robe, and preſented him in mock majeſty to the inſulting populace. A writer, whoſe talents I reſpect, has invited the attention of preachers to this elegant method of ſaving ſouls from death; and, with remarkable aſſociation, has followed up the project of a new theological nomenclature, with an eſſay on The Romantic! We do not wiſh to be romantic. No! We judge, that "no man having drunk old wine, ſtraightway deſireth new; for he ſaith, The old is better." Therefore, brethren, hold faſt the form of ſound words, which you have in your poſſeſſion—permit none to deprive you of it, by artifice or violence—let it not drop through heedleſsneſs---caſt it not away through diſregard---never fancy you can exchange it for a better.

1. Hold faſt the form of ſound words, in your *memory*. That ſtorehouſe of the mind cannot be filled with more valuable materials. Beware of mixing lumber with them. Let your ſtudies be homogeneous. Read the moſt evangelical authors. Read our own doctrinal and practical works, I do not ſay frequently, but conſtantly, for nothing is more true than that ancient maxim, "Such as we read, ſuch we are." Depoſit this form in your memory, as a form ſhould be preſerved, in regular order, not confuſedly, that you may immediately recur to its various parts, as ſtudy or diſcuſſion may require. You cannot with impunity permit it to ſlip out of your memory. To Chriſt and the Church, where the honour of the head and the edification of the body are concerned, miniſters are amenable for the employment of their memory,

mory, as well as of their underſtanding, and the other faculties of their minds.

[2.] Hold faſt the form of ſound words in *public profeſſion*. Leave to the brood of the old ſerpent that involving wiſdom, which, like their winding body, coils round and round their head. When you have occaſion to ſpeak of "thoſe things which are moſt ſurely believed amongſt us, even as they delivered them unto us, who from the beginning were miniſters of the word," always deliver your thoughts freely, fairly, fully. Avoid ambiguity; diſdain affectation. When our tongue is made the index of our mind, it is truly the glory of our rational nature. We have heard it ſaid of ſome men, by way of eulogy, that they are moderate in their notions, and ſeldom allude to them in their ſpeeches. That may be the beſt panegyric for people of their creed; but never may it be deemed a teſtimony of our excellence, for any of us to be thus moderate. For ſhall we hoodwink our doctrines? Need they be veiled? And never, when we ſpeak of them, ſhould we be incited, by fear or ſhame, to uſe other words than thoſe committed to us.

[3.] Hold faſt the form of ſound words in *preaching*. Like your diſtinguiſhed founder and his faithful coadjutors, maintain the doctrines, and employ the terms, in a plain, direct manner. You will be tempted to try other methods; but they ſhew a more excellent way. This is proved by matter of fact. A cloud of witneſſes, many now in paradiſe, others on earth, bear undeniable teſtimony to the beneficial effect of their method. If they frequently preached on the principal doctrines of the goſpel, it is at leaſt a proof that they dwelt on them ſufficiently; better, ſurely, than to incur the cenſure of not giving them a due ſhare in our public diſcourſes. Whenever you adopt a contrary opinion, it will become your bounden duty to quit your office, and abandon our pulpits, when you no longer give the "certain ſound." If you diſcard the goſpel, retain common juſtice. But, brethren, "we believe better things of you, though we thus ſpeak." You will not be "as many who corrupt the word." You will make it your unremitting endeavour fully to preach the goſpel, perſpicuouſly to hold forth the full radiance of the word of life, "as a lamp that burneth."

[4.] Hold faſt the form of ſound words, *in truſt, for the benefit of poſterity*. By your perſonal miniſtry, you can ſerve only your own generation. But thoſe who commit this form to you, conſider themſelves, in a certain ſenſe, as the repreſentatives of the generations yet unborn. In the ſame manner as they themſelves received, ſo they commit to your cuſtody the whole truth, perfect and entire. Let me therefore ſolemnly charge you, to hand it down, without deterioration, to your future ſucceſſors. "The ſame commit to faithful

faithful men, who shall be able to teach others also." By these means, it may be hoped, you will secure and perpetuate the truth to the end of time. You have been subjected to a strict and impartial scrutiny in private; and you have "professed a good profession before many witnesses" in public. You have been questioned closely and minutely, as to your personal experience of the power and privileges of religion. Your moral character has undergone a keen inspection. Your natural endowments, acquired knowledge, and spiritual gifts, have all been investigated, by men of talents, learning, and grace. To you they have given the right-hand of fellowship; for "they saw the grace of God that is in you, and were glad." Young as you are, your seniors reverence you, for they know you will be workers together with God, when they are mouldered into useless dust; you will be aiding the universal triumph of the cross, when they "have no more a portion in any thing that is done under the sun." O, let me conjure you, when it shall be your office, in the order of providence, to send forth your successors into the ministry, then to recollect, how pure, how strict, not to say severe, has been the ordeal through which you yourselves have passed. "Lay hands suddenly on no man, neither be partakers of other men's sins: keep yourselves pure;" and keep the form of sound words inviolate.

Saint Paul adds these words to the injunction, *Which thou hast heard of me.* They assume the appearance of a reason, and carry the force of a motive; they intimate why Timothy should hold fast the form, and impel him to a steady maintenance of his duty. In like manner, the apostle says in another place, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." St. Paul was a master. In the ancient schools, both of the prophets and philosophers, the scholars tenaciously adhered to the terms taught them by the master. Hence the phrase, *"Himself (that is, The master) said it," became a term of general usage.

Have not we, brethren, received the form of sound words from one most eminently raised up to be "a master of Israel?" and have we not solemnly engaged to abide by his *doctrines?* Nor can we do better, I presume, than to express ourselves in his *phraseology.* As to style in general, every man who thinks for himself, will naturally speak and write as himself. It is contemptible servilely to imitate any one; but it is culpable not to profit by the best. Mr. Wesley loved "the weighty bullion" of the English language; and used no words but in their strict grammatical sense. No writer was ever more free from the use of words without ideas, or with vague ideas only. His diction was beautifully chaste, it was neat and perspicuous, forcible and manly, possessing body and

* Ipse dixit.

soul,

ſoul, ſpirit and life. But the *doctrines* he held, and the *terms* in which he expreſſed them, are what we have immediately in view; and allow me to enforce the injunction of the text, upon the principle of deference to his authority, under God.

Hold faſt the form of ſound words, which thou haſt heard of *him*. He himſelf held it faſt—many years—till taken from us. From the beginning to the end, he did not abandon either doctrines or terms. Firſt and laſt, he repelled the pride of phariſaiſm, by inſiſting on ſalvation by grace; and ſtemmed the licentiouſneſs of antinomianiſm, by requiring univerſal holineſs of heart and life. Has he not a thouſand times proclaimed the one conſiſtent thing,—in every part of the united kingdom—in this houſe---in this pulpit? And his writings ſtill hold forth the ſame thing in the ſame language. O my brethren! if, with angelic principalities and powers, the departed ſaints are permitted by the laws of the inviſible world, to mingle in our aſſemblies, "that to them may be made known by the church the manifold wiſdom of God;" if there be this communion of ſaints in heaven and earth—and why ſhould it be doubted?—if they can repaſs death's interpoſing veil, what may I not preſume to add? Shall I appeal to his hovering ſpirit? There is no need. "The ſpirit of Elijah doth reſt upon Eliſha." Tell me, ye his ſons in the goſpel, does not that ſpirit inculcate in your boſoms the ſelf-ſame thing? does it not thus charge each of you, "Hold faſt the form of ſound words, which thou haſt heard of *me!*" If you deem this to be no inconſiderable motive for the enforcement of the injunction, ſhall it not excite you to willing and prompt performance?—Therefore, hold faſt the form of ſound words, in your memory—in your profeſſion—in your preaching—in truſt for the uſe of poſterity; eſpecially having received ſuch an excellent form from ſuch a diſtinguiſhed character. He will be had "in everlaſting remembrance." May his form of ſound words be honoured with a coæval exiſtence!

[*To be concluded in our next.*]

THE TRUTH OF GOD DEFENDED.

THE QUARTERLY REVIEW, No. 8.—"*On the Evangelical Sects.*"

[*Continued from page* 183.]

AS we have not the vanity to imagine of any performance of ours, that it will pleaſe although ten times repeated, *decies repetita placebit*, it is neceſſary, in continuing our remarks on the Quarterly Review, to apologize to our friends, for the repetition of arguments

arguments which they have often heard, and which we have often published to the world, in answer to the reiterated attacks upon us, of men of corrupt minds, who know not God.

The Quarterly Reviewers tell us, that the majority of the English, as of every other people, follow the religion of the State, because they have been bred up in it; but that this religion produces little effect on their lives; and their moral conduct depends upon the circumstances in which they are placed, and the temper of the times, and not upon any principles, moral or religious. There is certainly a considerable mixture of truth in these assertions, and we have no hesitation in saying, that it is the want of moral and religious principles which the Methodists constantly labour to supply, by arousing to serious thoughtfulness, those who merely profess the religion of the State, or, who neither profess nor possess any religion whatever, and have no fear of God before their eyes. And in doing this, it is a striking and notorious fact, that the Methodists have the religion of the State, or the religion of the Church of England on their side, as the doctrines which the Methodists preach, are the doctrines of the Homilies and Articles of the Church of England.

Nor will many of our readers differ very materially with the sentiments of the Reviewers in the following paragraph:

"Excellent as the Church establishment of England is, the influence of the clergy over the people is materially less than it was in former days. There was a time when the disposition of youth, and their moral and intellectual character were considered, before they were destined to the church. In many instances this is still the case; it is to be hoped in most: but that in many instances it is otherwise, must be notorious to any person who looks back upon his own contemporaries at the university, and recollects those among them who were destined to the altar. It must be admitted therefore, that the reason why the influence of the clergy has diminished, is thus, to a certain degree, explained. Let it not be supposed, that in thus saying, we are depreciating the Church of England, at a time when it boasts the learning and piety of so many of its members—when Barrington, at Durham, vies in the munificence of his charitable foundations, with the most splendid of his predecessors; and when Burgess, at St. David's, performs all the duties of his apostolic function, with a zeal worthy of the best ages of Christianity.

In describing the advantages which the Methodist Preachers have over the clergy of the Establishment, these Reviewers include "the manner in which they address themselves to the conscience, and the imagination, and all the main-springs of the human mind;" and then, as to the matter or doctrines which they preach, it is said, that the powerful themes upon which they harangue, are "the corruption of the will, the necessity of re-

demption, and the all-ſufficiency of grace." But we would aſk, Do not the clergy addreſs themſelves to the conſcience, and to every power of the human mind, when they preach the doctrines of the Scriptures, and of the Church of England, and endeavour to convince their congregations of original and actual ſin, and that ſalvation is of grace, through the redemption that is in Chriſt Jeſus? We know that a ſmall number of the clergy thus addreſs themſelves to their hearers, and we pray God that all of them may do it. If ever the Methodiſt Preachers ceaſe to do it, they will become a burden to themſelves, and to thoſe who hear them, and their preaching will ſoon be at an end.

In giving an account of the doctrines and preaching of the Methodiſts, theſe men do not ſhew ſuch groſs ignorance of all that the Methodiſts have ſaid and written, as ſome other Reviewers. It is true that the Methodiſts do not often preach whole ſermons againſt atheiſm, or ſermons to prove that man has a ſoul. They can employ the hour of preaching in a more uſeful manner. They believe the Bible, and they take for granted that their hearers believe it alſo; and they have no doubt about the being of a God, or the exiſtence of the ſoul of man, and they uſe no metaphyſical jargon to prove the exiſtence of either. They are ſatisfied with revealed truths, and deprecate the ſceptical arrogance which queſtions them. Nor do they ſpend their time in proving, in general terms, the truth of Chriſtianity, as the truth of Chriſtianity has been proved ten thouſand times before they were born, and few people in England are ſuch infidels as to doubt it. The Methodiſts labour to convince men of ſin, and of the abſolute neceſſity of forſaking it. They preach repentance towards God, and faith in our Lord Jeſus Chriſt. They believe, that every preacher of the goſpel is ſent to turn men from darkneſs to light, and from the power of Satan to God. This is the work which he has to do, and woe be to him if he do it not. A man may preach that atheiſm is folly, that men have ſouls, and that Chriſtianity is a true religion: he may aſſert that the beſt form of Chriſtianity is in the Church of England; and therefore, that all men ought to be members of the Church of England: and he will not meet with much contradiction. His hearers may ſay, It is all true; and certainly we will not ſay the contrary. But we will aſk, Is this the ſort of preaching that will awaken the conſcience? Does it produce repentance, or a change of mind and conduct in the careleſs, ungodly ſinner, who is following his own heart's luſts, and is ſeeking death in the error of his way? The Methodiſt Preachers are not ſatisfied, unleſs thoſe to whom they preach are converted, or turned from the ſervice of the devil to the ſervice of God, and are brought to walk in newneſs of life. They think very little of the Chriſtianity of any man who lives in wickedneſs,

neſs, whether he attend the Church or the Meeting-houſe. He may have a form of religion, which he may put on with his Sunday-clothes, but he is ignorant of the power of religion, and he is deceiving himſelf, and is in danger of ſinking into everlaſting miſery.

We muſt now a little change our tone in ſpeaking of theſe Reviewers, and obſerve, that when they ſay, that the doctrine which the Methodiſts preach, "is that of a perpetual revelation vouchſafed to thoſe who ſeek it," they ſpeak falſely. The Methodiſts have never believed or aſſerted that there has been any new revelation ſince the Scriptures were given to the world, much leſs that there is *a perpetual revelation* given to all who ſeek it. The Old and the New Teſtament contain all the revelation which the Methodiſts have ever believed; and they no more believe in any other, than they believe that theſe Reviewers ſpeak by revelation, unleſs it be from Satan, when they thus falſely accuſe the Methodiſts. In ſpeaking of "inward light," (and we ſincerely wiſh that they were poſſeſſed both of more inward and outward light,) they charge the Methodiſts with aſſerting that it breaks in upon the ſoul "with not leſs *irreſiſtible* conviction, than flaſhed upon Paul from heaven." The truth on this ſubject is, that the Methodiſts believe, that while men are living in ſin and ignorance, they are, as the Scriptures repreſent them, in a ſtate of darkneſs, and are the ſubjects of the prince of darkneſs; that is, the devil: and when they are convinced of their ſin and ignorance, and made wiſe unto ſalvation, their minds are enlightened, and they are made children of light. "Ye were ſometimes darkneſs, but now are ye light in the Lord." This is the enlightening which is given to all who ſeek it, and which theſe Reviewers have much need of. The Methodiſts never talk of "*irreſiſtible*, inward light or conviction," and the whole is entire invention and miſrepreſentation of their enemies.

It is true that the Methodiſts "appeal to the heart and conſcience, to bear teſtimony to the truth of what they preach;" but when ſinners are brought to repentance, it is not true that it is by a heated and terrified imagination, and "that bodily feelings" are confounded with "the impulſes of the Spirit." That theſe Reviewers are heated in their imagination againſt the Methodiſts, is very probable, nay, certain; (vide the work of their imagination, p. 502.) and, therefore, they have forgotten to point out any part of the writings of the Methodiſts, in which the impulſes of the Spirit are even mentioned. Theſe men, like many others who write againſt the Methodiſts, ſet up in their own heated imagination mere phantoms or fictions, as the doctrines of the Methodiſts; and then greatly exult in the ſucceſsful impulſes of their own folly, in ſuppoſing that they have written them down, and exclaim

againſt the Methodiſts, *Pitiable deluſion!* when the deluſion is all on their own ſide.

The Quarterly Reviewers, however, differ from ſome of their contemporaries with regard to the effects or conſequences of Methodiſm. They do not ſay, that the moment a man becomes a Methodiſt, he will be plundered of every ſhilling which he poſſeſſes, and his family muſt ſtarve; but admit that the lower claſſes of people feel immediate temporal advantages on entering into the ſociety of the Methodiſts; and this they ſay "muſt be numbered among the moſt efficient cauſes of its rapid and continual increaſe." Here theſe men again manifeſt their total ignorance of the ſubject on which they write. They know not God, and they know nothing of the efficient cauſes of the increaſe of real religion. They know not that it is God who giveth the increaſe, whoever planteth or whoever watereth. They tell us that "all idle and pernicious habits, all ferocious and cruel ſports, all uſeleſs expences are proſcribed." But is this an efficient cauſe of the rapid increaſe of the Methodiſt ſociety? Do people ſo very eaſily and commonly give up theſe ſins? The fact is, that tens of thouſands of perſons will not come near the Methodiſt ſociety, becauſe they know that they can have no connexion with it until they repent and forſake their evil ways. They can have no concord with the Methodiſts while they ſerve ſin and the devil; and they deſpiſe and perſecute them becauſe they warn them to flee from the wrath which is coming upon the ungodly. "The convert finds a ſtimulus at the meeting not leſs powerful than what he formerly ſought at the ale-houſe, but it brings with it no morning head ache, and no after-reckoning." Very true. If the convert be a real convert to God by the operation of the grace and Spirit of God, he has certainly found a ſtimulus much more powerful than he ever found at the ale-houſe, and he will ever avoid the ale-houſe as the place where Satan holds his ſeat. "The habits of regularity, induſtry, and frugality, which are forced upon him, (the convert) bring with them ſo certainly their own reward, that worldly prudence ſoon comes in aid of his better reſolutions." It ſeems then that the Methodiſts do ſome good to theſe poor loſt ſinners who have been living without God in the world. Indeed, in proof that the Quarterly Reviewers admit this, we will give our readers the following extract from the review itſelf.

"It is aſſerted by one of their opponents, that the Methodiſts do not tell their people not to be idle, and not to indulge their bad paſſions, or that they do it very ſeldom. This aſſertion is directly the reverſe of the fact. No man ever preached more forcibly againſt idleneſs, nor more effectually confirmed his doctrine by his example than Weſley:—even Franklin himſelf, whoſe whole philoſophy was founded upon profit and loſs, did not lecture ſo earneſtly upon the duty of early riſing, induſtry, and frugal habits. Equally unfounded is his aſſertion,

assertion, that it is 'the mysterious parts of religion which they bring forward, and not the doctrines which lead to practice.' A metaphysical discourse upon immortality, or free-will, or that precious system which makes the difference between right and wrong a matter of calculation, might indeed be called mysterious to the people, and uselessly mysterious; but the most direct and important practical consequences are deduced from the doctrinal points upon which the Methodists insist. If they dwell upon the corruption of the human will, it is to shew the necessity and efficacy of prayer and repentance; the end and aim of all their preaching is, that, however fallen our nature, however guilty the sinner, it is still in his power to break the bands which bind him down to sin and death; the grace of God is all-sufficient; let him but make the effort, and the strength which he wants will be imparted to him. And unquestionably they produce the effect at which they aim. Go into the collieries, or to the manufactories of Birmingham and Sheffield, and enquire what are the practical consequences of Methodism wherever it has spread among the poor;---industry and sobriety, quiet and orderly habits, and the comfort which results from them, will be found its fruits.

"It is not indeed possible for an unprejudiced, or even an honest observer, to doubt that the Methodists produce great and certain good among the lower classes. They instruct the grosly ignorant in their duties, and they frequently reclaim the idle, the profligate, the drunken, and even those whose habits of ferocious brutality seem to be inveterate, and would certainly be incorrigible by any other means. Thus by the prevention of crimes, the increase of benefit-societies, which follows from the increased industry and information of the poor, and the effect which these again produce upon the poor rates, direct and immediate benefit arises to the state."

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

ON SAUL's CONSULTING THE WITCH OF ENDOR.

(Concluded from page 186.*)*

BUT it is urged, that an impostor might easily know what passed between Samuel and Saul in relation to Amalek; an impostor might know, that the Philistines were much stronger, and therefore would conquer; and that Saul and his sons would rather die than flee or yield.

Suppose this—suppose such wretched creatures as these; suppose the wisest of the fallen angels exactly acquainted with the conversation, with the very style and phraseology, which passed between Samuel and Saul in relation to Amalek; and passed, for ought appears, betwixt those two only; suppose them to know, (what hath no foundation in the text,) that the Philistines were now much stronger, more numerous, as well as in much better heart, than the Israelites.

Iſraelites; did it follow that the Philiſtines muſt conquer and kill all before them? Have greater and ſtronger armies always conquered from the foundation of the world? Or, hath the matter of fact, generally ſpeaking, been quite otherwiſe? Were not the Philiſtines yet ſtronger and more numerous, ſome years before? and the Iſraelites, beyond all compariſon, leſs numerous, and more affrighted, hiding themſelves in woods, and rocks, and caves; and reduced, at laſt, to ſix hundred men, without one ſpear or ſword among them all? And did the Philiſtines conquer for theſe reaſons? Quite otherwiſe.—See 1 Sam. xiii. 14.

I will go one ſtep farther:—Suppoſe the ſubtileſt ſpirit in hell to know that God had forſaken Saul; and, ſuppoſe him to know, from the experience of ages, that they are doomed to ſure deſtruction, whom God hath forſaken: could he foreſee, for that reaſon, the time of his deſtruction? No.—The times and the ſeaſons are ſolely in the hand of God.

In the time of the battle, juſt now mentioned, Saul had greatly offended God: Samuel had juſt then denounced the divine vengeance and depoſition upon him for it. And yet Saul, not contented to profane the altar with impious and unhallowed hands, had the hardineſs, knowing himſelf under the divine diſpleaſure, to call for the ephod, to conſult God; and, after all this, ruſhed into battle, without waiting for an anſwer. Then ſurely, if ever, might human or ſatanick wiſdom have pronounced his fate, as far as impiety, as far as provoking, and being deſerted by God, deſerved it; and that ſignal inferiority of his forces foretold it. And yet had Satan ſo pronounced, the event had ſhewn him to be as ſtrangely deceived. What he could not pronounce then, could he, and would he dare to pronounce now? And if he could not, could any thing inferior? Could a poor, groveling impoſtor pronounce it, upon the foot of much leſs probability? infinitely leſs knowledge, and greater hazard?

But an evil ſpirit, or even an impoſtor, might know, that Saul and his ſons were determined either to die or to conquer in the battle.

Let this alſo be allowed, without any foundation in the text: Hath not many a man been determined to die, and yet been prevented? But the truth is otherwiſe: neither Saul nor his ſons were determined to die; they all fled from the enemy as faſt and as far as they could. The enemy firſt overtook the ſons of Saul, and ſlew them: and when Saul could flee no farther, rather than fall into the enemies' hands, who were at his heels, he killed himſelf.

Beſides all this, ſhall we ſo far outrage our reaſon and our religion, as to believe any being but God capable of ſeeing into futurity, and pronouncing upon it? If there be any that think ſo, let me call upon them, with Iſaiah, "to bring forth their ſtrong reaſons. Let them bring forth and ſhew us what ſhall happen: let them ſhew the former things what they be, that we may conſider, (or ſet our hearts upon) them; or declare us things for to come." In one word:

word: the assertions and reasonings on the other side seem to be grounded upon great mistakes, and fruitful of grievous absurdities. I cannot assent to them; I envy no man that can.

The consequence from all this is clear: If that person, who now denounced the divine vengeance upon Saul, under the semblance of *Samuel,* was neither an impostor, nor an evil spirit; he must be, what the Scriptures constantly call him throughout this narration, *Samuel.*

That spirits of another world may carry about them such vehicles as may admit them to a sensible commerce with us, in like manner as our spirits bear about these bodies of ours, the best philosophy will admit. And that they have done so, the most authentic histories in the world will attest. If then God Almighty thought fit either to appoint or permit Samuel to appear to Saul on this occasion; I see no more difficulty in it, than in his appearing to him on any other occasion, whilst he was in this world, and in full health and strength. For Saul no more saw his spirit then, than he did now; and his spirit was as well able to bear a body about with it now, as it was then.

The only question then is, Why God should appoint, or permit Samuel to appear on this occasion? And this is a question which no man living hath a right to ask, and be informed in. Such questions as these are the very source and fountain-head of all infidelity:—"I don't know why things should be done so and so; and therefore I will not believe they were done."—And what is this, but saying in other words that you are as wise as God; and as good a judge of fit and just, at least with regard to things of this world, as He can be? And therefore it is ridiculous to suppose, that He transacted any thing in the affairs of this world, which you cannot discover to be wise, and fit, and just. Can any thing in nature be more extravagant than such surmises as these?

THE WORKS OF GOD DISPLAYED.

ON THE COTTON PLANT.

To the Editor of the Methodist Magazine.

VERY DEAR SIR,

THE respect you have paid to the pieces I have heretofore sent you, by giving them so early an insertion in your Miscellany, induces me to send you some more articles. I assure you, it is no small pleasure to me to find, that those you have already inserted, have been generally received with approbation.

Plymouth, With great respect,
Feb. 8, 1811. Your friend and brother,
S. WOOLMER.

THE COTTON PLANT is a genus of the Polyandria order, belonging to the Monodelphia class of plants, and the most celebrated Botanists inform us, there are four species, all natives of warm climates.

mates. The ſpecies I refer to here, is, the Goſſypium Barbadenſe, or Barbadoes Shrubby Cotton. This plant was firſt cultivated in Barbadoes, in 1625; and has been more or leſs one of the principal commodities of the iſland of Barbadoes, ever ſince. When I reſided there, in the years 1786 and 1787, there was ſo great a demand for cotton, that in an eſtate belonging to Lord Harewood, with which I was concerned, each year near a hundred acres were planted. This plant, if permitted to grow, would riſe to twelve or fourteen feet in height, but this would be detrimental both to its produce, and the gathering of it; ſo that it is requiſite to prune it two or three times in the courſe of the year, that it may not riſe above three or four feet in height, ſpreading about the ſame in width. The leaves on the tree are rather thick, three lobed, ſmooth, glandulous underneath, bearing a yellow flower, ſucceeded by oval pods, much like, and about the ſize of a green walnut, containing ſeeds and cotton; and when full ripe, they become brown, the capſula burſts open, and the cotton gradually deſcends, and hangs ſuſpended to the capſula about the ſize of a hare's tail, till gathered in, or blown off by high winds. Large fields together preſent a beautiful ſcene to the eye. You behold, at one view, acres covered as white as ſnow, without feeling the ſeverity of the Frigid Zone. Care is neceſſary in the cultivation of this plant. Shallow ſoils are preferable to thoſe that are deep, but the land muſt be kept free from weeds, or they will be very prejudicial to its growth. Holes are made about eight or nine feet diſtant from each other, and eight or ten ſeeds thrown into each hole. It is generally planted and gathered annually, though ſometimes, the old tree is cut down, and young ſhoots ſpring up for the enſuing year; but they ſeldom produce equal to thoſe that are planted from ſeed. It is very ſubject to be eaten by the caterpillar, an inſect much like the one that deſtroys cabbages in this country. I have ſeen ſcores of acres, that one day has preſented to the eye the richeſt verdure of the moſt luxuriant ſpring, and the very next day, a ſcene ſhaded with the deepeſt hue of a ruſſet autumn: the trees completely ſtripped by theſe deſtructive reptiles. Sometimes near a pint-full of them may be ſhaken from one tree. It is a plant very impoveriſhing to the ground; when ſugar-canes are re-planted in the pieces of land where the cotton has previouſly grown, it requires an abundance of manure to produce a crop; and in many fields, the firſt crop of ſugar fails, from the exhauſted ſtate of the land, produced by the cotton. It is a plant that the poor negroes exclaim much againſt, and are often heard to ſay, "Maſſa, me no ſauvee cotton, cotton no ſweet." Though the ſugar requires more labour, yet the advantage of ſucking the cane-juice more than compenſates for the additional toil, and the negroes very much prefer the culture of ſugar to cotton.

The cotton is generally gathered in the months of March and April. The method of ſeparating the ſeed for the down, is by ſmall machines, compoſed of two rods of hard wood, about two feet and a half long, and an inch and a half diameter, fluted, and confined at both ends, ſo as to leave no more diſtance between them, than is

neceſſary for the ſeed to ſlip through. To each of theſe rods is fixed a wooden wheel, about three feet diameter, which is kept in motion by the conſtant working of the foot upon it; and is ſo conſtructed, as to turn the rods contrary ways. This draws the cotton through, and throws back the ſeeds contained in it: this is the moſt laborious part of the cotton work, and the agility of young negro lads is extraordinary. They greatly emulate each other in this employment, each endeavouring to outdo his fellow, in ſeparating moſt pounds of down from the ſeeds. And they enliven their work, and encourage each other, by a remarkable talent they have for whiſtling, producing a very muſical ſound, with great harmony. And as they are generally acquainted with a variety of light airs, they often convert their labour into diverſion; and as Dryden obſerves, "They whiſtle as they go, for want of thought." After the cotton is ſeparated from its ſeeds, it is packed in bags of coarſe cloth, about eight or nine feet long, and about an ell wide. The bag is well ſoaked in water, and afterwards fixed in an aperture cut in an upper room, with a hoop put round the mouth of the bag, to prevent it from going through the hole. Then a negro gets into the bag; the cotton is given him, and he preſſes it in with his feet, now and then beating the outſide, to make it ſit cloſe. The bags when packed, ſometimes weigh about 400 pounds.

The great importance of the cotton plant is evident, from the enormous quantity uſed in 1787; 22,600,000 pounds; the ſuppoſed value when manufactured, was 7,500,000*l.* In that year, the ſpindles capable of being worked, were eſtimated 1,951,100. In fact, it may be ſaid, two millions. In the branches applicable to muſlin and calico, it was calculated, that employment was given to 100,000 men and women, and at leaſt 60,000 children; many of the latter having been taken from different pariſhes and hoſpitals in Great Britain. It has been aſſerted, that above half a million pieces of muſlin of different kinds, including ſhawls and handkerchiefs, have been made in Great Britain in one year.

THE PROVIDENCE OF GOD ASSERTED.

A Gentleman, nearly related to a great family in the pariſh of Salt Preſton, in Scotland, was a violent hater of piety, and on that account he beat a poor honeſt man who lived there, without the leaſt ſhadow of provocation; and amongſt other ſevere blows, gave him one upon his back, ſaying, "*There, take that for Mr. Davinſon's ſake!*"* After which, the poor man was for a time forced to keep his bed, and complained moſt of that ſtroke which he received on his back, as that which he felt more than all the reſt. On the following Sunday, Mr. Davinſon ſpeaking in the cloſe of his ſermon of the oppreſſion of the godly, and the enmity which wicked men felt and ſhewed to ſuch, very particularly noticed that late inſtance, ſaying,

* Mr. Davinſon was a pious miniſter in that place.

it was a ſad time, when a profane man dared thus openly to vent his rage againſt thoſe who loved and ſerved God; and, with great authority ſaid, "He who hath done this, were he the Laird, or the Laird's brother, ere a few days paſs, God ſhall give him ſuch a ſtroke, that all the monarchs of the earth dare not challenge." It was then publickly known, that, in the cloſe of that very week, ſtanding before his own door, he was ſtruck dead by a thunder-bolt, and all his bones were cruſhed.

Fleming on the fulfilling of Scripture, 6 Edit. p. 362.

DEATH OF A FREE-THINKER.

To the Editor of the Methodiſt Magazine.

DEAR SIR, *London, Feb. 6, 1811.*

BEING forcibly ſtruck by reading the following awful account of the death of a *Free-Thinker*, which recently appeared in a reſpectable periodical publication;* but which, perhaps, comparatively few of your numerous readers may be in the habit of peruſing, I have tranſcribed it for inſertion in your widely-extended Miſcellany, that by that means, ſo awful a fact might have greater publicity; eſpecially as thoſe ſentiments which the unhappy man had imbibed, ſeem to prevail. If you judge it worthy of notice, its early appearance will greatly oblige,

Your conſtant reader,

R. L. L.

"WITHIN the laſt ſix months, I have reflected much on the miſerable condition of many Free-Thinkers in their laſt moments, with ſome of whom I was intimately acquainted. I will take the liberty of mentioning one, of whoſe death I was a witneſs.

"On entering his room, I was ſtruck with amazement by his ghaſtly and terrific countenance, which ſufficiently indicated the terrors of his guilty conſcience. On enquiring how he felt himſelf, he replied, 'Miſerable and wretched in the extreme.' I aſked him, with a view to expoſe the fallacy and futility of his creed, 'But will your rational ſcheme of religion afford you no conſolation in your preſent extremity?' He anſwered in the negative, with an emphaſis which I ſhall not ſoon forget. After pauſing a little, he ſaid, 'Surely, I was the greateſt fool in the world, to become the dupe of wicked and deſigning men. I am juſtly conſigned to that hell, the idea of which I once laughed at.' Reminding him of the compaſſion of God to penitent ſinners, he very abruptly interrupted me, exclaiming, 'Penitent ſinners! I am not penitent. I have no compunction in my callous heart: it is the fear of eternal damnation that is awakened in my guilty ſoul; and this fear is the pledge and foretaſte of the torments of the damned. Eternal fire! eternal fire! Who can dwell with everlaſting burning? I dare not die, (continued he,) and yet I muſt! O that I had another day to live! but I cannot be indulged in my wiſh; and what if I could? it would anſwer no end! I muſt periſh; I muſt endeavour to reconcile myſelf to the thought! I am dying: I am dying!'

* The Evangelical Magazine, ſee Supplement for 1810.

"After these affecting exclamations, he became a little more dispassionate, which determined me to run home, for a short account of the death of the Earl of Rochester, which I had in my possession. On my re-entering the room, one of his attendants informed me, he had been much worse in my absence than he was before. He was then, however, composed, which gave me an opportunity of reading to him.

"While I was reading, his attention seemed to be much engaged, but I had no sooner done, than he became very restless, and shrieking, cried out, 'See! see! do not you see them? They are come for me. Save me, save me! I must go to my own place. God, save me! Whither shall I go to hide myself? I am sinking! I am going! Damned, damned, for ever damned!' and while uttering the last word, died, with infernal horror strikingly portrayed in his countenance.

"Will infidels, and sinners of other descriptions, not fear and tremble, having such awful examples before their eyes? Let them reflect on the just severity of God, and not forget that he is to the finally impenitent, *a consuming fire*."

THE GRACE OF GOD MANIFESTED, IN A SHORT ACCOUNT OF THE LIFE AND DEATH OF MRS. TAYLOR, OF FRAMLINGHAM.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE outlines of the following account, (written by the daughter of our deceased friend,) having fallen into my hands for inspection, I have endeavoured so to arrange and clothe the excellent, but naked facts, that the person of whom they are related, though dead, may still speak to the profit of all those who are in the habit of reading the biographical part of your valuable Miscellany.

London. Your's, respectfully and affectionately,

T. KELK.

SOLOMON says, "The hoary head is a crown of glory, if it be found in the way of righteousness." This was the honour of Mrs. T., the subject of the present memoir. For more than fifty years she endeavoured to "walk in the law of the Lord," and to please him in all things.

By whom, or by what means she was awakened out of the sleep of sin, whether by the Holy Spirit alone, by the preaching of the gospel accompanied with the Spirit, by reading the Scriptures, by afflictions, or by the conversation of some pious friend, we are not informed; but it seems, when the eyes of her understanding were opened, sin appeared to her "exceeding sinful," and her sorrow for it was both sincere and deep. The arrows of the Almighty stuck fast within her, and she mourned greatly because she had abused so much of his mercy and love. The views which she had of her vileness were such, that, like Job, she "abhorred herself, and repented in dust and ashes."

Nor was her fear leſs than her humiliation. While ſhe ſunk aſhamed and confounded before infinite purity, on account of her pollution, the ſenſe of her guilt made her tremble at the thought of infinite juſtice: for ſin then appeared to her, not only exceeding ſinful in its nature, but alſo unſpeakably awful in its conſequences, which overwhelmed her with diſtreſs, and conſtrained her to cry for deliverance from it with all her heart.

It is in ſuch a ſituation as this, that we feel the want of a Saviour —of Jeſus, the Son of God, who is "touched with the feeling of our infirmities," who has made "reconciliation for the ſins of the people," and who "is able alſo to ſave them to the uttermoſt, who come unto God by him, ſeeing he ever liveth to make interceſſion for them." Yea, and it is only in ſuch a ſituation as this, that the Saviour is moſt welcome to us. When we ſee that "none but Jeſus can do helpleſs ſinners good," then we gladly caſt ourſelves upon his "blood and merits," and ſubmit to be ſaved by him in his own way. This was the caſe with Mrs. Taylor. "She now (ſays her daughter,) ſaw the excellency of the Redeemer, his ſuitableneſs to her caſe and condition as a ſinner, and committed herſelf unto him, to be ruled, governed, and ſaved in his own appointed way." The bleſſed conſequence of this was, that "he, who is nigh unto all them that call upon him, to all who call upon him in truth," heard her cry, brought her out of the horrible pit and miry clay, and ſaid unto her, "I am thy ſalvation."

From this time ſhe walked humbly with the Lord, regularly attending the means of grace amongſt the Diſſenters, till the year 1794, when, after our preachers had viſited and formed a ſociety in Framlingham, ſhe connected herſelf with, and continued to be a ſteady and valuable member of it to the end of her life.

The following traits in her character deſerve particular notice:

1. *Her manner of conducting buſineſs.*—Reſpecting buſineſs, there are two things againſt which we ſhould conſtantly guard: namely, ſlothfulneſs on the one hand, and anxious care on the other. The chriſtian's path ſeems to lie between theſe extremes. It would be both a ſin and a ſhame for thoſe who are dependant on buſineſs for a livelihood, to neglect it; to ſuch, diligence in their particular callings, is a duty which they owe to themſelves and families. And it would be equally wrong, if, under the pretext of providing for their families, they were to diſtreſs themſelves by anxious ſolicitude, or ſo attend to the things which are temporal, as to loſe ſight of the things which are ſpiritual and eternal. At all times, and in the midſt of all employments, the ſpirit of piety ſhould be maintained: and that this is poſſible, Mrs. T. was an evidence. "In the moſt active part of her life ſhe was attentive to the 'one thing needful,' being 'fervent in ſpirit,' while ſhe was 'diligent in buſineſs.'"

2. *Her regard for claſs-meetings.*—Theſe meetings, amongſt the Methodiſts, are as old as the exiſtence of their ſocieties: and none but apoſtates, and thoſe who are ignorant of their nature and deſign, will ever ſpeak againſt them. Can it be improper, for thoſe who

fear

fear the Lord to tell one another what he has done for their fouls? But this, with religious advice, finging and prayer, is the whole fecret of clafs-meeting. Thefe meetings are fo far from meriting reproach, that they ought to be eftablifhed amongft all the friends of fcriptural chriftianity; for thoufands, yea, tens of thoufands, have borne teftimony to their great ufefulnefs, and, on this account, have had a very high degree of refpect for them. Of this number our departed friend was one; for, till by reafon of great deafnefs fhe could not hear what was fpoken, "fhe regularly attended her clafs, and found this meeting to be truly profitable to her foul, and a bleffed mean of growth in grace."

3. *Her love for the miniflers of Chrift.*—If we ought to love all mankind, yea, even our enemies, certainly we ought to have a particular regard for thofe who are called by God to, and who do the work of the miniftry diligently, faithfully, and fuccefsfully; for it is the moft honourable, ufeful, and important work, in which a mortal can poffibly be engaged. As their labour is frequently hard, their temptations peculiar, and their difcouragements many, we fhould lift up their hands by our prayers for them, our fympathy with them, and our kindnefs to them: guarding their characters, obeying their fcriptural injunctions, following them as they follow Chrift, and doing all within our power that they may attend to their work without diftraction, and with increafing fuccefs. This, we fhall find, will always be as much our intereft, as it is our duty: for if we do not refpect our miniflers, we are not likely to profit by them. And it is the more neceffary to notice this article, becaufe it is too common (though contrary to reafon and charity,) to condemn a whole body of men for the faults of a few. Mrs. T., however, far from thinking lightly of the miniflers of Chrift, regarded them "as ambaffadors of the great King," and, agreeably to the admonition of St. Paul, "efteemed them very highly in love for their work's fake."

4. *Her honefty, punctuality, and confcientious attention to truth.*—Amongft the numerous and moft excellent precepts delivered by our Lord, when he tabernacled in our world, the following is not the leaft beneficial to fociety: "Whatfoever ye would that men fhould do to you, do ye even fo to them." But we would not that others fhould defraud us, or take any advantage of our ignorance, weaknefs, or neceffity: therefore we ought not to defraud, or take unlawful advantage of any of our fellow-creatures. It cannot be expected, however, that we fhall be able to withftand all temptations to injuftice, or that we fhall "render to all their dues," if we do not pay the ftricteft attention to truth: therefore, he who has commanded us to love our neighbour as ourfelves, has alfo faid, "Let your communication be yea, yea; nay, nay: for whatfoever is more than thefe, cometh of evil." And of both thefe precepts Mrs. T. was a conficientious and conftant obferver. "As the law of truth was ever on her lips, fo fhe was punctual in fulfilling all her engagements, juft and upright in all her dealings, and careful to provide things honeft in the fight of all men."

5. *Her*

5. *Her regular and perfevering attention to the duties of the clofet.*—It has been obferved, "If we would be much with God, we muft be diligent in fearching the Scriptures, and in prayer; for in prayer we fpeak to God, and in the Scriptures God fpeaks to us." And accordingly we find the moft deeply pious perfons have always been remarkable for their attention to thefe exercifes. They have alfo had their particular rules of holy living, and their ftated times for private devotion. It is in the clofet efpecially, that the chriftian unmafks the world, reads his own heart, and takes hold of his God; it is there he indulges all the fervour of piety, without the leaft fufpicion of hypocrify; and it is there he is ftrengthened, comforted, and changed into the lovely image of his adorable Redeemer, "from glory to glory, even as by the Spirit of the Lord."

So great was Mrs. Taylor's regard for the duties of the clofet, that, except when prevented by ficknefs, from her firft fetting out in the ways of the Lord, till fhe finifhed her earthly courfe, "fhe was never known to omit her ftated times for reading, meditation, and prayer."

6. *Her ftrict obfervance of the Lord's day.*—The moral law has never been abrogated, therefore the following commandment is ftill in force: "Remember the fabbath-day to keep it holy." On this day all fecular bufinefs fhould be laid afide, and we fhould be wholly taken up with fpiritual and eternal things. But, alas! how far is this from being a general cafe. In many places, and particularly in London, the fabbath is moft fhamefully violated, not only by the lower orders of fociety, but alfo by many of thofe, who, on account of their education, rank, and fortune, can neither plead ignorance nor neceffity as an excufe for their crime. But, waving for the prefent thofe flagrant abufes of the Lord's day, which are obvious to every one, is there not caufe to fear, that all who pretend to fome acquaintance with experimental religion, do not keep this day fo holy as they ought? Do all thefe rife as foon on this as on other days of the week? Do they neither buy nor fell any thing on this day, except in cafes of abfolute neceffity? And do they on this day avoid all unneceffary vifits, refufe to converfe about worldly bufinefs, and fpend more time than ufual in clofet, family, and public worfhip? If any profeffing chriftians be now indifferent about the obfervance of this facred day, this was not the cafe with Mrs. Taylor. On the contrary, as the fabbath was to her "a delight, the holy of the Lord, and honourable," fo "fhe welcomed its return, and kept it with remarkable ftrictnefs."

7. *Her felf-denial, and early attendance at the houfe of God.*—"If any man, (faid Jefus,) will come after me, let him deny himfelf." Without felf-denial we cannot be his genuine difciples. We muft deny ourfelves of every indulgence which is contrary to holinefs. We muft deny our wills, when they incline us to chooſe what God has forbidden, or to refufe what he has enjoined; we muft deny our affections, when they are fixing inordinately on creatures, or the things of the world; we muft deny our appetites, when they would induce us to pafs the boundary of chriftian temperance; and we muft renounce

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all our proſpects of riches, honours, and eaſe, when poverty, diſgrace, and ſufferings are in our path of duty. In this reſpect Mrs. T. was conformable to the example and precept of her Lord. It is true, we are not told of any remarkable ſacrifices which ſhe was called to make for religion; but the inſtance of her ſelf-denial which remains to be mentioned, may ſhame thoſe delicate chriſtians, who cannot riſe an hour or two before their uſual time in a cold morning, or venture through a ſhower of ſnow or rain to hear the word of God, although they know what hardſhips men will endure, what difficulties they will encounter, and what riſks they will run, in order to obtain the trifles of this world. Mrs. T., her daughter informs us, "would riſe in the coldeſt mornings to attend preaching;" and when her feeble fleſh complained, ſhe would obſerve, "My poor weak body ſays, 'Stay at home;' but the word ſays, 'Up, and be doing, and the Lord will be with thee.'" And as ſhe loved the habitation of God's houſe, ſo ſhe alſo "loved to be there early:" and in this reſpect has left an example, which it will be for the honour and advantage of all profeſſing chriſtians to copy.

8. *Her devout manner of receiving the Lord's Supper.*—That the ordinance uſually termed, "The Lord's Supper," is a divine inſtitution to be obſerved in the church unto the end of the world, may be concluded from various paſſages in the New Teſtament. And that chriſtians, in the days of Juſtin Martyr, conſidered it their duty to receive this holy ſacrament, appears from the following quotation from his apology: "The apoſtles in their commentaries, called the goſpels, have left this command upon record, 'That Jeſus took bread, and when he had given thanks, he ſaid, Do this in commemoration of me, for this is my body: and in like manner he took the cup, and when he had given thanks, he ſaid, This is my blood,' and delivered it to them only." We are alſo informed, that with "the firſt chriſtians, the chriſtian ſacrifice was a conſtant part of the Lord's day ſervice, and for ſeveral centuries they received it almoſt every day." And what opinion they had of any who turned his back upon it, we may learn from that ancient canon, "If any believer join in the prayers of the faithful, and go away without receiving the Lord's Supper, let him be excommunicated, as bringing confuſion into the church of God."

"It ſignifies nothing to ſay, that our Saviour commanded this to his apoſtles only, and, therefore it does not affect us; for (as Limborch obſerves,) the reaſon added, 'Which is ſhed for many,' &c. Matt. xxvi. 26—29, has a relation not only to the apoſtles, but to all who believe in Jeſus Chriſt. They, therefore, whoſe duty it is gratefully to commemorate the death of our Saviour, are obliged to obſerve this holy rite. Hence, St. Paul, making mention of the inſtitution of the laſt ſupper, preſcribes the obſervation of it to all men: 'I have, (ſays he,) received of the Lord that which I alſo delivered unto you,' &c. This is likewiſe very evident, from the caution which the Apoſtle gives, of a man's examining himſelf 'before he preſumes to eat of that bread, and drink of that cup;' adding

this

this denunciation, that 'if he eat and drink unworthily, he would be guilty of the body and blood of Chriſt, and would eat and drink judgment to himſelf.' Now this caution would have been ſuperfluous, if this rite were not commanded: for were it arbitrary, every one might omit it without ſin; but a man, by the unworthy uſe of it, would bring judgment upon himſelf, as not diſcerning the Lord's body: every one, therefore, for fear of falling into this judgment by unworthy receiving, would wholly abſtain from it; and ſo the Apoſtle by his caution, would have deterred all men from the ſacrament."

In a word, "God our Mediator and Governor, on whoſe will it depends whether we ſhall be perfectly happy, or perfectly miſerable from this moment to eternity, declares to us, that all who obey his commands, ſhall be eternally happy; all who do not, ſhall be eternally miſerable. Now one of theſe commands is, 'Do this in remembrance of me.'" See Reeve's Apol. Vol. I. p. 122. Limb. Vol. II. p. 748. Wes. Serm. Vol. VIII. pp. 134, 136, 188.

It was in this light Mrs. T. viewed the Euchariſt, or Sacrament of the Lord's Supper; and as "ſhe never came to the table without ſerious ſelf-examination," ſo "on her return ſhe would ſay, 'The vows of God are upon us, we muſt take care leſt we loſe the benefit by going into the cooling world again.'"

It cannot be wondered at, that a perſon who had cloſely walked with God for more than half a century, ſhould be calm and happy when paſſing through "the valley of the ſhadow of death." This was the caſe with Mrs. Taylor. Though, for two days at the beginning of her laſt illneſs, ſhe appeared to take but little notice of any thing, yet, by frequently lifting up her hands, it was ſuppoſed her ſoul was engaged with God. The day before ſhe died ſhe ſpake very ſenſibly on divine ſubjects, particularly on the goodneſs of the Lord, and his willingneſs to beſtow his bleſſings on poor and needy ſinners. She alſo mentioned a number of ſcriptures ſuited to her caſe, and, lifting up her eyes and hands, ſaid, "The God of hope fill you with all joy and peace through believing. Now unto God, even our Father, be glory for ever and ever. Amen."

When her ſon enquired how ſhe did, ſhe anſwered, "A weary pilgrim juſt gone." And when he ſaid, "You will ſoon be where the weary are at reſt," ſhe replied, "I have no doubt at all of that." After requeſting her children to pray that ſhe might "be fully qualified to join the general aſſembly and church of the firſt-born, and to ſing the praiſes of God and the Lamb for ever," ſhe repeated the following verſe in one of Dr. Watts's hymns:

"With joy we meditate the grace
Of our High-Prieſt above;
His heart is made of tenderneſs,
His bowels melt with love."

And ſoon after, having called for a book, ſhe turned down a leaf or two in it to the following remarkable paſſages: "Where is the man who

who would not be glad to find himself in poſſeſſion of ſomething that will adminiſter comfort to his heart, when all the reſourſes of nature fail, and he is juſt upon the point of launching into an unknown and eternal world?—Thus the chriſtian beholds the face of God in righteouſneſs, and awakes out of this world into the other, with the divine likeneſs. And now, what a bleſſed change is this! And in how different a ſtate does he find himſelf, to that he was in a moment or two before, when he animated a frail mortal body!"

A little before her death, ſhe ſaid, with a placid countenance, "I would not part with the comfort I have found for a thouſand worlds." And on March 26, 1807, without a ſigh, or the leaſt emotion, ſhe fell aſleep in Jeſus, in the 86th year of her age.

OBITUARY.

ON the 20th of March, 1810, died Mrs. ELIZABETH CHECKLEY, of Beſthorpe, Nottinghamſhire, a perſon highly reſpected by all that knew her. In early life ſhe became pious; and ſuch were her views of the importance of chriſtian diſcipline and church fellowſhip, that, believing the doctrine taught by the Methodiſts, to be the beſt calculated for inſtruction and edification in righteouſneſs, ſhe cordially caſt in her lot amongſt them about the thirtieth year of her age. Her attachment to chriſtian ordinances was great and univerſal. She highly valued the fellowſhip of the ſaints, and conſidered our claſs-meetings as well adapted to increaſe and perfect it, and therefore ſcarcely ſuffered any buſineſs, however preſſing, or occurrence, to prevent her from attending that mean of grace. She knew how to value and improve by great miniſterial talents; yet ſhe was at no time known to ſpeak lightly of thoſe whoſe talents were ſmall, nor did ſhe abſent herſelf from the miniſtry of ſuch at any time. As the Lord was pleaſed to call our ſiſter to the knowledge of his truth in the ſchool of domeſtic trials, ſo he was alſo pleaſed to make uſe of the diſcipline of them, to prove and refine her grace. It is true, ſhe did not know the want of any neceſſary of life; but ſhe had the painful experience of no little perſecution for righteouſneſs' ſake. Under all her trials, however, her faith remained unſhaken, her reſolution undaunted, and her hope moſt lively, with a love to God unabating.

Towards the latter part of her life, ſhe manifeſtly became more ſpiritually-minded. And, in private converſation, could reliſh no ſubject but ſuch as tended to edification. Nor did ſhe ſuffer any remarkable providence to paſs over her unimproved. During her laſt illneſs, her mind was perfectly calm, her ſoul ſtayed on God, and her hope full of immortality. To a friend who viſited her, ſhe ſignified that the evidence of her acceptance was without a cloud; and to another friend, ſaid, "I cannot talk with you now, but I am happy, I am happy." Shortly after, ſhe yielded up her ſpirit into the hands of him who gave it.

Lincoln. J. H. W.

AT Weſton, Herts, May 8, 1810, died ANN DRAPER, wife of William Draper. From her youth ſhe obtained the character of a moral chriſtian; and being enlightened under the miniſtry of the Methodiſts about ſix years ago, ſhe enjoyed the life and power of religion in her ſoul; and ſhe let her light ſhine, ſo that her neighbours were conſtrained to acknowledge, that ſhe was a woman of ſincere piety. She brought up her children in the fear of God, and taught them to remember their Creator in the days of their youth. Her love to God and his people ſhe manifeſted on all occaſions, by diligently attending his word, and reading it at every opportunity. She has left an affectionate huſband, and ſix children, (the youngeſt only eight days old,) to lament their loſs.

JUNE 20, 1810, at Leybourne, in Kent, Mrs. E. KERR, aged 34. Early in life ſhe was convinced of the neceſſity of

of religion; and about the age of nineteen began to seek *sincerely*, for the knowledge of salvation by the remission of sins, in which she persevered, fully assured of ultimate success. The Lord, ever faithful to his promise, did not disappoint the expectation of his servant; she soon obtained a clear assurance that God had forgiven her all her sins; which was accompanied with great peace and joy, power over sin, and zeal for the cause of God. Through life, she continued to adorn her profession, by her daily walk, in all the various scenes thro' which divine providence called her to pass. In the latter end of 1803, she removed to London, where the means of grace were peculiarly sweet to her, particularly the preaching of the word.

It was in the latter end of February, or beginning of March this year, (1810) that she noticed the first symptoms of the complaint which terminated her short life. From the first attack, she foresaw the approach of death, and prepared to receive this not *unwelcome* messenger with calmness and resignation; she had heretofore, perhaps like too many professors, yielded to unreasonable fears of dying; but now fear yielded to the power of prayer, and the consolation arising from a joyful assurance of being with Jesus, so that she did not manifest the least degree of unwillingness to die, but rather felt it to be desirable to depart and *be with Christ*. She endured a painful affliction without one murmuring word: medical assistance to prolong her life was procured in vain; yet this greatly lessened her sufferings. Her soul continually rose above every thing, to its centre and rest in God, and her only desire was to be filled with his love.

On the 9th of June she was attacked by a pleuritic fever; and on the 20th, about 7 o'clock in the morning, her change for death became quite visible. Turning herself round, she said with a loud voice, "Into thy hands O God, I commend my spirit! Come, Lord Jesus, come quickly!" Then looking at us, she added, "I am going, going to Jesus; I have all my senses in the most perfect manner; I can see you all, and I see Jesus." Hearing us endeavour to praise the Lord, (though with tears) for this glorious manifestation of himself, she said, "I am coming, Lord, I am coming," and then attempted to repeat that lovely verse,

"I'll raise my Maker while I've breath, &c."

She then prayed for all in the room by name, for the inhabitants around, and for the people of God; charging those present to be sure to meet her in heaven. She desired her father might be informed of her triumphant end, and that she should be one of those who would bear his spirit to glory if she were permitted. Speaking of a dear friend in Nottingham, she said, "Give my dying love to her, and tell her, I am gone victorious at last." She then attempted to repeat that passage of Scripture, "Christ is our wisdom, righteousness," &c. but could not proceed.——After desiring us to inform Mr. Benson that his preaching had always been much blest to her, and that she departed to a better life in the full triumph of faith; she said with great emphasis, "Farewell, earth! farewell, sin! I shall soon be gone, soon be with God." Continuing silent for a few minutes, one desired her, if she could not speak, to raise her hand in token of victory. She immediately waved her hand over her head, several times, and said, "Bless the Lord, O my soul, and all that is within me bless his holy name!" Her breathing being now very difficult, she cried out, "O sweet pain! it brings me to Christ. The affliction has been *only* for a *moment*; but now there is an eternal weight of glory! Sweet suffering! Glory be to God!" These were the last words that could be distinctly heard, and in less than five minutes after, she quietly fell asleep in Jesus. Thus ended the life of an humble, happy christian, to be separated only for a short season from those who knew and loved her on earth. Her removal hence, while it is submitted to, as being the will of him who cannot err; yet, is deeply lamented, as it is most keenly felt, by the writer of this account; whose only consolation is the hope, e'er long, to meet her again, where death can separate friends no more! Amen.

Leybourne, July 3, 1810. C. K.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from Serjeant Reynolds, of the 74th Regiment, in Portugal, to the Rev. Dr. Coke, dated

Tagara, Feb. 23, 1811.

Rev. Sir,

IN May last, I addressed you, from the fertile banks of the Coa, bordering on the frontiers of Spain; this will inform you, that at present, I am close to the river Tagus. So unexpectedly did we leave Pinhel, that I lost my small pocket bible,

bible, esteemed by me an invaluable treasure. During our march, we held our meetings, as often as we found it prudent and practicable. Every movement that was made, appeared to me to have originated in wisdom and premeditation. On that awful morning, the 27th of September, altho' this part of the hill is three quarters of a mile perpendicular, the enemy came up in the most undaunted manner; when they arrived about the centre of the hill, they formed columns of companies, and shortly after, commenced forming a line—but the God of armies, who has declared, the race is not to the swift, nor the battle to the strong, crowned the British arms with another indisputable victory. During the engagement, I caught myself singing, "I'll praise my Maker while I've breath." In one company, I had one serjeant, and 11 privates that were religiously disposed, and tho' engaged two days, (being our out piquet) not one of them was hurt; and I have taken notice, that the men we lost, were in general the most immoral characters in our regiment. I am ready to draw this conclusion, (notwithstanding the innate feelings of a husband and a parent) that a battle, and even the groans of an expiring world, are nothing to the man, that rests the basis of his present and future happiness upon the atonement of the Lord Jesus and enjoys a present internal testimony, of the divine approbation.

At Contosio, (head quarters of the British army) Serjeant Stevenson, 3d Guards, invites all to accept of a free, full, and present salvation. The wicked are reclaimed, the guilty pardoned, backsliders are restored, the ignorant are instructed, the wavering are established, the timid encouraged, and believers shout, "In all these things we are more than conquerors, thro' *him* that loved us."

I have been grieved, to see how the French have destroyed the churches in this country, and the priests have all fled to Lisbon. The inhabitants do not pay much respect to the Sabbath, for some of their grand markets are on that day. I have seen, in some houses, the image of the blessed Virgin, as large as life, dressed as a woman, and to her they pay their first addresses in the morning. Happy art thou, O England! who is like unto thee, a people saved by the Lord!

I remain, dear Sir, your's, &c.

EDWARD REYNOLDS.

Extract of a Letter from Mr. S. Coate, to Mr. Benson.

Montreal, Dec. 11, 1810.

Reverend and dear Sir,

I Thank my gracious benefactor that I am yet alive, and that my little family are in good health. My old cough has returned upon me, within the space of six weeks past, which I had been entirely free from till then, ever since my Southern voyage last winter. God only knows whether I shall ever recover from it or not, though I expect I never shall, unless I should take another voyage, which I do not feel a disposition to do at present. However, I am not anxious about living long; my main desire is to live well, and that I may be prepared to meet my change when it comes. I can but lament that in years past I have been too lukewarm and unprofitable. I now discover that I must be holy, and my determination is not to stop short of that desirable point. I am infinitely obligated to my God and his Christ. So that if I were to withhold from him my unreserved heart, I should be chargeable with the greatest ingratitude. Blessed be his name, that although he is high above the heavens, and his glory extends to the utmost bounds of the creation, yet he is so condescending as to notice and fix his love upon such a vile insect as me, and now since the renewal of my covenant with him, oft-times cheers up my heart, as with new wine. Since my entrance upon business in this place, I have been very much torn by conflicting passions, and tossed upon the cruel waves of perturbation; for when I gave up the travelling connexion, and consequently ceased to devote myself wholly to the ministry, I was like a river when diverted from its proper channel, spreading over a wide space, running in different courses, and settling at length into a marsh of stagnant waters. My mind has been left to float from object to object, to be sorely buffetted by my own imagination, till at last, trying to content myself in that state, and to give up all thoughts of being farther useful to mankind; when the voice of God awaked me from my dream, and shewed me (more than ever) that this is not my resting place, and that as long as I am a sojourner here, I must be trying to do something for the salvation of others, as well as of myself.

Be assured, my dear Sir, I would not have left the travelling connexion, if I had considered myself able to fill any station that might have been given me: and

there was no provision made in any other way for my family. I would earnestly advise all ministers of the word, as they value their own happiness, as well as the dispensation of the gospel, which has been committed to them, never to lay down those spiritual weapons, to immerse themselves in secular affairs; but to live in want, while they have strength to devote themselves wholly to the ministry, rather than to live in worldly affluence, and have their minds continually harrassed with perplexing cares. I admire the beautiful order that is observed in the travelling connection in England. I would fain be one among you, if I might be received, and family circumstances would admit. But, I intend, by the grace of God, faithfully to fulfil all the worldly obligations that are upon me, and to trust in God to open my way, and to make my duty plain before me.

We have occupied our chapel now for about a year past. It is a very handsome building, our prospect appears to be brightening in the society, and the congregations, especially at nights, are large, and attentive. In the course of the last winter, previous to my Southern voyage, I had occasion to visit Upper Canada, and when I went to the house of my father-in-law, I found my dear old mother just on the verge of another world, and in two or three days after my arrival, she closed this mortal scene. I think I hardly ever witnessed a more triumphant death. When I came to her first, she was overjoyed, not having seen me for a long time before. Soon after this she called for all her children to come to her bedside; and exhorted all that were present in the most affecting manner, to prepare to meet her at the right hand of God. She told them that now their mother was sure of entering into heaven, and that, if they had any desire to be with her, they must never rest till their peace was made with God. "Oh! (said she) how often I have prayed for you, when none knew of it but God and myself. How often have I shed tears on your account, &c."

She sent messages to all her absent children, as from her, their dying mother, admonishing them to prepare to meet God. Among the rest, she sent a very affecting message by me, to my companion, to stir her up to more faithfulness. After this, she cried out, "Come, Lord Jesus, come quickly, how long do thy chariot wheels delay!" She often said, when she was able to speak, "I used to think, it would be a dreadful thing to die, but now I bless God, that I see no terrors in death at all. I have no more doubt of entering into heaven, than I have of my being." At last, when death was just hurrying her out of her decayed mansion, my father-in-law went down upon his knees, to commend her soul into the hands of God. He expressed all the tenderness of a kind husband, and at the same time, all the resignation of a christian. Thus she, that was a sister of the first Methodist who ever received meetings in his house in the city of New York, or in America; and that was one of the first and most faithful of the members of our society in Upper Canada, after a long life of exemplary piety, finished her course in peace.

I shall now communicate to you an account of the happy death of a worthy brother in Christ, with whom I was particularly acquainted in Upper Canada, who was also one of the elder members in that province. His name was Peter Browse. The summer before last, he went to Quebec, and by the great fatigues, which he had to undergo, in rafting of timber, he caught a violent cold, which threw him into a quick consumption. On his way homeward, he passed through Montreal, and appeared very far gone in his complaint. However, he reached his family, and lay sick for some weeks, manifesting all the time the greatest confidence in God, till the next quarterly meeting, held in that place. As a great many used formerly to lodge at his house, upon such occasions, by his request, they held a prayer meeting in the room where he was lying. His own accounts stood so well settled with his heavenly father, that he left off caring so much for himself, but was now wholly absorbed in an anxious concern for the souls of his family, particularly of his two sons, who had just arrived at the age of manhood, and were entering upon the busy stage of life.

He prayed incessantly that they might be converted before his departure; and begged of the brethren to remember them at the throne of grace; that he might have the unspeakable happiness of seeing their change before he went hence to be no more seen. And in answer to his earnest prayers, and the vehement desires of the brethren ascending up to God together, these two young men were both brought under conviction for sin, and began to cry bitterly for mercy. At this the heart of our good friend was very much rejoiced, as he considered this as an earnest of their conversion. It was not long before one of them

them found peace with God, and in a little while afterwards, the other. They then came to his bed, and embraced their dying father, whose soul at this was raised in holy triumph. He now had reached that desirable point when the last rapturous discoveries are made to the souls of dying saints. Being swallowed up in ecstasies, he clapped his hands together, and cried out, "Now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation:" and thus while floods of tears were flowing from all around, proceeding from mingled joy and grief in the spectators, his happy soul fled from its prison of corruption, into the palace of God, to attend around his throne. It was in this worthy man's house, that my companion in tribulation, first obtained the knowledge of salvation by the remission of sins. It was at his house also, that the first great work of God, in the province of Upper Canada broke out, of which there was a long account in the second volume, of the Methodist Magazine in America. He has left such an example of piety behind him, that will not soon be forgotten, by his acquaintances.

I am, your's, affectionately,
S. COATE.

Letter from the Rev. William Case, to the Rev. Francis Asbury.

(Concluded from page 198.)

I Had thought to have visited Detroit immediately on my first coming into the country; but, by reason of the revival, my whole attention was necessary on the Canada shore; so that I did not visit that town till, I think, about the last of September.

Our Lord has instructed us, that "into whatsoever place we enter, we are to inquire, who in it is worthy;" but as I could not understand there were any serious persons in town, and as I knew of none more worthy than the rulers ought to be, I immediately went to the Governor, and having introduced myself to him as a minister of the gospel, I requested the privilege of the Council-house to hold meetings in. He appeared very friendly, and used me as a christian minister: and ordered the Council-house to be prepared for meeting, where I preached to crowded and listening congregations during the time I stayed in that country. As yet, there is no society formed in this territory, (Michigan, Detroit being the principal town,) tho' some few were brought under awakening, and three or four had found peace in believing, and expect to join in society when a minister shall again be sent among them.

In the settlement on the River Thames a gradual revival has been kindled, tho' the subjects of it are scattered throughout the whole extent of thirty miles. We have a society there of about ten, most of whom have found peace in the Lord; and there are many more throughout the settlement, who are under deep convictions. We have also a small society in the village of Malden, and two societies in the New Settlement; in all, seventy-eight members, (three of whom were formerly Roman Catholics,) and about forty praying families. Whereas, when I came into this country, there was here and there one who had once some religion, but not a praying family that I knew of, in all that part. Among the young converts, I think there are some, who are as clear in their experience, and as deep in real, meek, and humble piety for the time, as any I have seen in any place where I have ever travelled.

When I came away, the work was still spreading. Except in a few instances, the whole progress of the work is gradual, and but very little of that wild and boisterous spirit, which sometimes is seen even in some real revivals in true religion. There are some instances of persons falling down, but these are few. Some of these people had never heard a sermon before; and one young woman, in hearing the name of the Lord Jesus proclaimed, believed with all her heart, the first sermon, and now gives glory to God for his great salvation!

The plan of the circuit on the Canada shore will be pursued in an irregular route of two hundred and forty miles, and twelve regular appointments, which may be performed in two weeks. I think another preacher will be necessary on the Detroit side, who may also give some assistance to the preacher on the Canada part: and two active young men will no doubt receive their yearly allowance from the people, who, in general, are very liberal.

My expense in the mission was about thirty dollars, which I have received, together with my salary (eighty dollars) for the year; besides this, I left ten dollars on the circuit for another preacher. And have brought some assistance also to the General Conference.

Dear Sir, I must humbly and earnestly request,

requeſt, that miniſters may be ſent into that new work, who may be depended on for ſtability and faithfulneſs. There will be oppoſition no doubt: you know the antichriſtian ſpirit of the Roman Catholics, who, in dark deſign, will ſeek to deſtroy this little plant, which, as yet, is but young and tender. It will, therefore, be neceſſary for preachers in that part eſpecially, to be active, prudent, and zealous, leſt the flower in their hands ſhould wither and die.

I know, to engage in ſuch a miſſion muſt be a ſacrifice for any man: but what good, what honour, yea, what grace have we ever attained to, for which we have not made ſome ſacrifices? I know alſo, that God will more than repay us for all that we can ſuffer in his cauſe. I never felt as I did the laſt year, when I left all behind, and was a ſtranger in a ſavage land. My life was many times expoſed to, and ſurrounded with enemies, and worn down with toil. But, glory to God, I never felt ſuch ſupport before, either in body or in ſoul! Often I could have given up my life for Jeſu's ſake, and the ſalvation of precious ſouls. Sometimes, when I have rode twenty miles, and preached twice or three times, I have felt but very little wearied; and often was ſo happy in my Saviour's love, that I wanted neither to eat nor ſleep. At other ſeaſons, when far from any inhabitants, while reflecting on my condition, my ſoul has been ſo happy in proſpect of future glory, when I ſhould meet theſe new-born ſouls, together with all my faithful brethren, that I could not hold my peace, but glorified God aloud, that I was counted worthy to ſuffer, and to do ſomething in the cauſe of my heavenly Maſter.

I have thought it might be proper to ſend young brother H——, and if it be judged proper, I am willing to go another year. But this I leave to the wiſdom the Lord ſhall give, to direct you in this and all other matters for the welfare of his church. In the mean time, Farewell. I remain, your affectionate and obedient Son in the goſpel of Chriſt,

WILLIAM CASE.

Extract of a Letter from Mr. Thomas Pattiſon, Miſſionary, to the Secretary of the Miſſionary Committee.

Dominica, Nov. 9, 1810.

Dear Sir,

I Have no doubt but that it will be a ſatisfaction to you, to hear of my ſafe arrival in the Weſt-Indies, and of the ſtate of the ſociety in this iſland. We left Graveſend on the 27th of June, and had diſagreeable weather with lightning and thunder. We ſtayed at the Mother Bank ſix or ſeven days, and left it on the 7th of July, and with fine weather made Martinique on the 19th of Auguſt. I was obliged to remain there for ſeven days, at the expenſe of five dollars per day, for breakfaſt, dinner, and lodging: but was happy to find ſeveral perſons, who had come from other iſlands to ſettle there, hungering and thirſting after the Word of Life. And I was not idle, for almoſt every morning and evening I met a few people at one houſe or another, to ſing praiſes, and pray to the Lord. They deſired very much that I would preach to them, which I certainly would have done, but, expecting every day to leave them, I had not waited on the Governor; and to have attempted it without his permiſſion, might have proved a hinderance hereafter, when a miſſionary may be ſent to them. But I partly promiſed them a viſit. There are no miniſters on this iſland, but the Roman Catholic. The people are periſhing for lack of inſtruction. I baptized three children.

On the 26th, I arrived ſafe in this iſland, and had the happineſs to find my family all well and comfortable, and was kindly received by the ſociety, who, I found, had been kept together, thro' the bleſſing of God, much better than could have been expected. It being in the afternoon, I preached, and have continued to do ſo four times a week. But my health is much on the decline, and my ſight is not better than when I was in London. We had a love-feaſt the laſt quarter, and many grateful hearts were preſent. They had not had one for eighteen months before. Laſt Sunday I adminiſtered the ſacrament, which alſo they had been as long deprived of. I have not viſited, nor can viſit the country, the roads and my ſight are both ſo bad; but I have put off writing ſo long, in order that I might be able to ſay ſomething about it. I have ſeen ſome of the leaders, who report that the ſocieties are doing very well, and only want a preacher to help them. As to the real number in ſociety, I cannot ſay preciſely what it is: but this I can ſay, that the Lord has been gracious in the midſt of difficulties, and without the regular means of grace, he has kept his people in general, from falling in this iſland. To his name be the praiſe! I remain,

With much reſpect, your's, &c.

THOMAS PATTISON.

An

An Extract from the Seventh Report of the Committee of the British and Foreign Bible Society.

ADOPTING the fame courſe of arrangement which has been obſerved in former Reports, as beſt calculated to connect the tranſactions of ſucceſſive years, the Committee, under the general head of Foreign Connexions, firſt advert to the information received from the Continent of Europe. Under this head, they report the completion of the Poliſh Bible. This event is announced in a letter from the Bible Society at Berlin, dated the 14th of laſt October. The notification is accompanied with the warmeſt thanks of the Berlin Society to the Parent Inſtitution, for its very liberal contributions in aid of this ſacred work, together with nine copies of the Poliſh Scriptures, as the firſt fruits of the labours of that Society in the Poliſh vineyard. The whole expenſe of printing 8000 Poliſh Bibles, and 4000 extra copies of the New Teſtament, amounted to about 1600*l.* to which the Britiſh and Foreign Bible Society contributed 960*l.* and for this ſum, the inhabitants of Poland have received a gift of inеſtimable value, which, in the preſent ſtate of affairs, they had no proſpect of obtaining by any other means.

The Report of laſt year ſtated the recommendation of the Committee to the Bible Society at Berlin, to form a Committee at Konigſberg, for the expreſs purpoſe of printing a Bible in the Lithuanian language, and the promiſe of aſſiſting the execution of that work, by a donation of 300*l.* The recommendation was readily adopted; but the Konigſberg Committee, in deſpair of obtaining from a country impoveriſhed by war the additional funds required for printing a Lithuanian Bible, heſitated to enter on the immediate commencement of an undertaking which they ſaw no proſpect of being able to complete. Under theſe circumſtances, they addreſſed the Committee; ſtating at the ſame time, that among the Lithuanian peaſants there were numbers who earneſtly ſought the ſalvation of their ſouls. They, therefore, pathetically implored the further aſſiſtance of the Britiſh and Foreign Bible Society. An appeal of this nature could not be reſiſted. It was, therefore, determined to furniſh the Konigſburg Committee with the further ſum of 200*l.* The letter informing them of this additional grant arrived at a moſt ſeaſonable period, and determined them immediately to proceed to the printing of 3000 copies of the Lithuanian Bible. The deſire of obtaining it has been ſo great, that no leſs than 1300 copies have already been ſubſcribed for.

The ſubſcriptions opened by the German Bible Society at Baſle, for the purpoſe of a gratuitous diſtribution of Bibles and Teſtaments, not only continue, but increaſe; hence they have been enabled to diſtribute, from year to year, many hundreds of Bibles and New Teſtaments; and the French Bible, the printing of which was aſſiſted by a grant of 300*l.* from the Britiſh and Foreign Bible Society, is almoſt finiſhed.

The Committee have accommodated the German Bible Society with an additional donation of 200*l.*, for the purpoſe of printing an Italian New Teſtament. This meaſure was adopted in conſequence of a deſire expreſſed by that Society, to convert the ſum of 200*l.* originally voted for the Old Teſtament in the Romaneſe dialect, to the purpoſe of printing an Italian New Teſtament, as more immediately wanted. The Committee, anxious to ſecure the accompliſhment of the latter of theſe objects, without ſuperſeding the former, reſolved to furniſh the additional grant of 200*l.* as above deſcribed; and thus both works, it is hoped, will proceed without obſtruction or delay.

The members of the Society will recollect the intimation expreſſed in the Second and Third Annual Reports, of an intention to promote an edition of the Scriptures in the languages of Eſthonia and Livonia, part of the Ruſſian dominions. The Committee moſt ſincerely regret, that the execution of this deſign has been retarded by unavoidable impediments; as the ſtate of the poor in thoſe provinces, with reſpect to religious knowledge, and the means of acquiring it, ſeems truly deplorable. Without detailing all the information which has been received on this ſubject, it will be ſufficient to ſtate the following circumſtances, on the authority of a correſpondent and native, well acquainted with the two provinces in queſtion. The poverty of the lower claſſes is extreme; many of the peaſants are ignorant even of the exiſtence of the Bible; at all events, from its price and ſcarcity, it is unattainable by them: not one family in a hundred poſſeſſes a copy; and there are FOUR HUNDRED THOUSAND FAMILIES in Eſthonia and Livonia abſolutely without

out a Bible. It appears, also, that for the last forty years, almost every individual in Esthonia and Livonia has been taught to read; and that there are many respectable and benevolent persons, both among the clergy and laity, who are anxious for the religious improvement of their countrymen, and from whom an active co-operation may be expected.—Under all these circumstances, the Committee have earnestly recommended the formation (if practicable) of a Livonian Bible Society. And deeply feeling the pressing wants of so many thousands of poor in those parts, they have determined immediately to transmit the sum of 600*l.* for the purpose of printing 10,000 Testaments in the Lettonian and Esthonian dialects.

The liberal and well-timed assistance furnished to the Evangelical Society at Stockholm, for the purpose of enabling them to print the Swedish Scriptures on standing types, has had the most beneficial influence all over the country, as will appear from the printed Report of that Society, which has been recently received. This Report, which contains highly interesting facts and observations, will be communicated in the Appendix. Suffice it, therefore, in this place to state, that the Evangelical Society proceeds with the greatest zeal and activity; that it has already printed three editions of the Swedish Testament, to the amount of 10,600 copies; that a fourth edition of the same is in the press; that the printing of 5,000 copies of the whole Swedish Bible is considerably advanced; and that the demands for the Swedish Scriptures, from all quarters, are much greater than can be satisfied, and are daily increasing.

(To be concluded in our next.)

POETRY.

THE BOW.

David's Elegy on the death of Saul and Jonathan.

Oh lov'd! Oh honour'd! when the olive wav'd,
In halcyon days; in battle, Israel's boast:
They fall inglorious, who a kingdom sav'd!
Perish'd their weapons! and their honours lost!

Ah tell it not where Askelon uprears,
And Gath, securely now, their glitt'ring spires,
Left Palestina's daughters, freed from fears,
Insult the heroes in their victor choirs.

Hence no ethereal rains, no genial dews,
Gilboan mountains! on your heights descend;
Their future harvests may your fields refuse,
Nor e'er heav'n's altars may your fruits attend!

For there, with glory radiated no more,
The imperial shield was vilely flung away,
The sacred shield heaven's own Anointed bore,
What time old Samuel stampt his regal sway.

'Mid the throng'd phalanx, where the battle press'd,
The bow of Jonathan infuriate, burn'd;
Nor e'er, from slaughter's sanguinary feast,
The sword of Saul unsatiated return'd.

All eyes, all hearts, admired the lovely pair,
The princely parent, and the pious son:
Whom life united, not divided are
In death, whose dire catastrophe is one.

With rapid pinion thro' the aerial plain
The light'ning eagle flies, but swifter they;
Strong is the monarch of the wood's domain,
But more their might, indignant o'er the prey.

Ye weeping nymphs, attune the mourning lyre
To solemn strains of sympathetic woe;
Daughters of Israel, who the brave admire,
Bid for the brave the lay funereal flow.

'Twas Saul, returning from the battle's toil,
Triumphant chief! amidst his warriors fould,
Who crown'd your beauties with Philistia's spoils,
Who deckt your charms with diamonds and gold.

How are the mighty fall'n! Where the fierce fight
Burnt hottest on the high enfanguin'd plain,
There fell my friend! there sunk my soul's delight,
Among the vulgar undistinguish'd slain!

Deep in my bosom sinks the poignant dart!
Thee will I, Jonathan, for ever mourn!
Here lie, my brother, in this bleeding heart,
In other days who hast its sorrows borne!

Yet then, when anguish overwhelm'd my soul,
Thy gen'rous friendship did a med'cine prove;
Grief's bitter pang thy kindness could control,
With influence softer than a virgin's love!

Hush'd is the din on Gilboa's hoary head,
Nor more is heard Philistia's shout afar.
How are the mighty sunk in death's dark shade!
And perish'd all the implements of war!

T. R.

Conference-Office, 14, *City-Road*; THOMAS CORDEUX, *Agent.*

Mr. Richd. Winter.

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR JULY, 1811.

BIOGRAPHY.

MEMOIR OF MR. GEORGE LOMAS, OF STRANGEWAYS, NEAR MANCHESTER. BY HIS SON-IN-LAW, GEORGE MARSDEN.

ON Sunday, November 25, 1810, died Mr. George Lomas, of Strangeways, Manchester. He was a person so well known, and so highly respected, not only by the Methodists, with whom he was connected, but also by many of the inhabitants of Manchester, that I thought it my duty to send you a short sketch of his experience and character.

The first divine impressions which were made upon his mind, of which I have been able to gain any information, were, when he was very young, under a sermon, preached in a barn, at Chelmorton, in Derbyshire. But not having religious connexions to cherish the early impressions of grace, they were, in a great measure, obliterated, and for many years afterwards, he lived without any union with the people of God, and probably without any real piety.

In the year 1776, he went to reside in Manchester, where he entered into business. Soon after he settled there, he began to attend on the preaching of the Methodists, at the old chapel in Birchin-lane, and continued his attendance there on the Lord's-day, until the chapel in Oldham-street was erected. He took a seat by the plan of the chapel, before it was opened; and from the time it was first preached in, he and his family were regular in their attendance on the Lord's-day evenings, long before any of the family were truly converted to God.

It pleased God to give Mr. Lomas much success in business; and as he was naturally of a lively, cheerful disposition, until his spirits were borne down by long affliction, many of the gentlemen in the neighbourhood where he resided, sought for his acquaintance, and endeavoured as much as possible, to lead him into the common gaieties of life. He was frequently engaged in card-

parties, and at the bowling-green; and very frequently had large parties of his gay companions at his own table. But, notwithſtanding all his pleaſures and company on the week days, he continued on the Sunday evenings, to attend the heart-ſearching ſermons which were delivered in Oldham-ſtreet chapel.

From this inſtance, ought not the miniſters of the goſpel to be encouraged to hope, that the moſt gay, and to all appearance, the moſt worldly of their hearers who continue under the word, may in the end, be ſavingly brought to God? Mr. Lomas and his family were at chapel on the Lord's-day, and probably on the Monday or Tueſday had a party of gentlemen at their card-table. But by their regular attendance on the faithful miniſtry of the word, conſcience, under God, was prevented from falling entirely aſleep.

During the whole of that period, Mr. Lomas had a ſtrong regard for truly religious characters, and for ſome time before he ſhook off his worldly companions, he became very anxious that his riſing family might not follow the worldly pleaſures which had led him captive. Sometimes when the company wiſhed for a ſong, or for the cards, he directed that the children ſhould be in ſome diſtant part of the houſe; for though he would not deny his companions their gratifications, he knew the way was wrong, and wiſhed his family to be ſtrangers to the example. The company of the world is enſnaring; and we have here a ſtrong proof of its powerful influence, in leading him captive contrary to his judgment, and alſo to the very powerful workings of conſcience.

"He knew the right, and yet the wrong purſued."

But God was gradually preparing him for a very important change. The divine impreſſions which had been made upon his mind early in life, though frequently forgotten, were not entirely eraſed; and by his attendance on a faithful miniſtry, a ſenſe of the importance of eternal things was frequently revived.

In the year 1790, he began more deeply to feel the importance of religion, and gradually to withdraw from thoſe companions, who had long been a ſnare to him. In the following year it pleaſed God that Mrs. Lomas became fully determined to caſt in her lot with the people of God, and ſhe joined the Methodiſt Society; and ſoon after, ſhe deſired Mr. Hern and Mr. Shore to ſpeak to Mr. Lomas reſpecting meeting in claſs, which they did, and he ſoon after entered into the ſociety. For ſome years he continued to meet with Mr. Shore, but for ſeveral years before his death, he was the leader of a claſs that met at his own houſe, and which he continued to meet, until prevented by affliction; and from that time, a friend had the care of it for him, until he joined the church of the firſt-born in the kingdom of God.

For

For several years he was a Steward of the Manchester Society; and to the period in which his afflictions increased, so that he could not attend any meetings in the evenings, he took a very active part in every thing in which he could be useful to the cause of God. He was also the Treasurer of the Strangers' Friend Society for many years, and was its most active supporter. Very frequently when he was totally unable to walk, he rode through the town to collect subscriptions for that charity, and even sometimes, when through the delicate state of his health, he went at the hazard of his life. But his heart was in the good work, he felt much for the poor, and was determined, to the utmost of his power, to raise money to supply their wants.

Soon after he joined the Society, he carefully searched all his book-cases, for all those books which had not either a religious or a useful tendency, and burned all which he thought were not proper to be kept, saying, when remonstrated with, "That if they were sold, they might be hurtful to others."

He was remarkable for his strict adherence to the whole of the principles and practice of religion, both as it respected himself, and so far as lay in his power, as it related to his family. Family prayer was regularly established three times a day; and either in the morning or evening, he generally read a portion of the word of God, or some work which he judged would be useful to the family. His regularity in attending to that important duty was remarkable. Nothing of a temporal nature, relating to business or company, was permitted to interfere with it. Sometimes he had gentlemen to dine with him, who were on business, and who were strangers to religion, but their presence prevented him not from bowing his knees before God with his family. He was peculiarly timid when praying before strangers, but a sense of duty constrained him to take up the cross on those occasions. His firmness in that important duty, and the strong desires which he had that all his children might be present, was evident particularly by what he said to one of his sons, when requesting him to be in at the time of prayer. "If, (said he,) the building were falling, (meaning the warehouse,) and you could prevent it by staying there, leave it, and come in immediately at the time for prayer."

He was also regular in his attendance at the house of God, until prevented by indisposition of body. And he was always careful to be there at the beginning of the service. Scarcely any thing would have given him more pain, than to have seen any part of his family come late into the house of God. Although he resided more than half a mile from the nearest place of worship which he attended, and near a mile from Oldham-street chapel, yet, while he was able to attend, he and his family were sure to be there in time for the beginning of the service. He frequently requested

his family to be there five minutes before the time, that they might have time to compose their minds, and to employ in meditation, before the service began. He loved regularity in every thing, but especially in what related to the worship of his God.

During the time when he had health to attend to the concerns of the Methodist Society, he was particularly active in planning or promoting any thing, which he judged was calculated to forward the cause of true religion; and various were the means which he adopted for that valuable purpose. He very frequently purchased considerable quantities of pamphlets to give away; and if he met with any small tract which he thought would be useful, he frequently had a large quantity printed, and distributed them in the way in which he thought they were the most likely to be instrumental of doing good. He was also particularly active in promoting the building of chapels; not only by subscribing largely himself, but frequently by soliciting subscriptions from others. Several chapels owe their erections chiefly to his exertions for that purpose. If there was a prospect of any good resulting from it, his heart and hand were always ready. I have not yet known any man who was more truly liberal. He gave from principle, and was always ready to assist in every good work. Some persons are occasionally generous, but if they happen to be a little out of humour, or are offended at any person who may be concerned in the charity, applications may be made to them in vain. But it was not so with Mr. Lomas; he was always ready, and always willing. If an application were made to him for some purpose which he had not had time to consider, he would sometimes have said to the persons who made the application, "You know the nature of the charity better than I do, tell me what I ought to give, and I will give it." He literally followed the advice of Solomon, "Say not unto thy neighbour, Go, and come again, and to-morrow thou wilt give, when thou hast it by thee." How painful it is to persons who are soliciting the aid of others to any charitable work, to be told, come again at another time, and I will consider of it; or, call upon others first, and come to me at a future time. It was not his practice; for he not only gave at the time of the application, but frequently thanked the persons who took the trouble of calling upon him for his subscription. From what he has said to me when conversing on the subject, I know that he gave from principle. He considered a part of his annual income as belonging to God, and conscientiously and cheerfully gave away that portion.

It would be well if our people in general acted according to that principle, whether their property be little or much; and consecrated a proper portion, perhaps one tenth at least, of their annual income, to the service of God and the poor. They would then

then give more cheerfully what was facredly fet apart for that purpofe; and it would alfo be a powerful barrier againft the common temptation to covetoufnefs, and want of liberality. God loveth a cheerful giver.

Both his public and private charities were many, and his houfe was always open to the followers of the Lord Jefus. There they were fure to meet with a hearty welcome. He truly loved the fervants of the living God, and appeared not to think any thing which he could do, as too much for them. His ftability in the caufe of religion, was alfo particularly pleafing. From the time he firft joined the Society, to the day of his death, there never appeared to be any wavering in him. He continued firm, whoever might be offended, and turned out of the way. At one time he was particularly tried in that refpect, as fome of his chief chriftian friends did not continue in the Methodift Society; but however ftrong his attachment might be to them, he continued firmly united to the Society which he firft joined. But it has been remarked by many, that he did not cenfure others; but appeared inclined to make every apology for them which he could, and was not difpofed to cenfure them becaufe they thought not with him; indeed, he always appeared very much upon his guard againft a backbiting or cenforious fpirit. If he could fay nothing which was good of a perfon, he would fay nothing which was evil. Though firmly attached to the Methodift Societies, he was not a bigot; he truly loved all thofe who love our Lord Jefus in fincerity.

For many years he was much afflicted, having conftant pain in his fide, and very frequently violent pain in his head, and in various parts of his body. He confulted various phyficians, but could not often procure any effectual relief. For fome years before his death, he was feldom able to attend the preaching in an evening, and was frequently prevented by indifpofition from attending even on the Lord's-day in the forenoon or afternoon. While he could attend, it was his delight and joy to be found worfhipping in the houfe of God; and afterwards, when confined at home, it appears to have been his invariable practice, to employ the time in private prayer, or reading religious books, while the family was at the houfe of God. He devoted the time to the fervice of God in private, as he could not in public worfhip God with his people.

In the fpring of this year, (1810,) he had much pain in his head, particularly in the back part, and foon afterwards perceived a fmall fwelling, or tumour, in the place where the pain was fixed, although the tumour itfelf was not very painful. At firft it was not much regarded by the medical gentlemen who vifited him; but about Auguft it became fo large, and the pain in his head and

body

body was increaſed ſo much, that it was deemed neceſſary to have it extracted. Although it did not then appear to be of that ſerious importance which it afterwards proved, yet his mind was very much affected before the operation was performed. On the Sunday preceding, the family, as uſual, went to the chapel in the forenoon, and on their return, found him in tears; at firſt they were at a loſs to conjecture the cauſe, but afterwards they had reaſon to believe, that he had been deeply affected with his own ſtate. As they went in to dinner, he wept afreſh, and ſoon after aroſe from the table, and retired (as the family conjectured,) to pray. In a few minutes he returned, and was more compoſed. After dinner, as was his conſtant practice, he gave out a hymn; but after the family had ſung one verſe, and were endeavouring to ſing another, they, with him, were ſo much affected, that they were obliged to ſtop, without proceeding to the end of the ſecond verſe, and he deſired Mrs. Lomas to pray, which ſhe did. In the evening, after preaching at Stockport, I went to Strangeways, and found that Mr. Lomas's mind dwelt much on the approaching time of trial; and he aſked ſome queſtions reſpecting the ſpiritual ſtate a perſon ought to be in, before ſuch an operation was performed. On the Wedneſday following, he gave out the hymn in which are thoſe words:

"Take this poor, fluttering ſoul to reſt,
And lodge it, Saviour, in thy breaſt;"

and afterwards prayed with the family for the laſt time, in an uncommonly fervent and ſtriking manner.

On Thurſday the operation was performed, which he bore with the greateſt firmneſs and patience; but when the ſurgeon had taken off the tumour, he perceived that the bone under it was materially injured, and from that time he had little or no hope of his recovery. On the following Sunday the ſymptoms became ſo unfavourable, that the doctor thought it his duty to inform Mrs. Lomas of his danger; but, through mercy, the violence of the ſymptoms abated, and the Lord graciouſly ſpared him to his family three months from the time of the operation being performed.

On the Thurſday following, my dear wife and I took leave of him in the evening, as we had to ſet off for Leeds early the morning following. Our parting was affecting, but we then hoped that he would long have been ſpared to his family, and to the church of God. The Lord's-day following, as he was converſing with one of his daughters, he ſaid, that if he had a wiſh to live, it was for his lambs, (meaning his children,) and that it was his wiſh, that the family ſhould continue to go to the Methodiſt Chapels, and to St. Clement's Church as uſual, though he remarked, "I am no bigot, I am far from bigotry."

He

He was so much worse on the following Wednesday, that my dear wife returned from Leeds to Manchester, and from that time all his family were with him every day, to the time of his death. In about a fortnight after the operation, he came down stairs every day, and was frequently employed in settling some temporal affairs, which he did with the utmost calmness and composure. From his exact manner of settling every thing, it was evident to the family, that he knew there was no prospect of his recovery; though he seldom spoke directly on the subject, as it appeared too painful for him to converse respecting leaving his dear wife, and large family of children.

One afternoon it thundered and lightened very much, and all the family being collected together in the room with him, he was much affected, and said, "We have a vast deal of natural affection among us, but this is not enough, we must have saving grace." A friend since his death, remarked to me, that he never yet met with a family where there was more of parental affection mingled with true authority, nor where the children more sincerely loved and revered their parents. It is pleasing, when a parent in all his conduct evinces the truth of those lines,

> I must the fair example set:
> From those that on my pleasure wait,
> The stumbling-block remove;
> Their duty by my life explain,
> And still in all my works maintain
> The dignity of love.

When very ill, as Mrs. Lomas and one of his daughters were sitting by his bed-side, he said, "Do you know what the doctor has told William?" (meaning his son.) She said, "Yes." He then said, "Lord, prepare me for the awful change." Mrs. Lomas, weeping, said, "Look up to him, and he will; he is now hovering over you and waiting to bless you, and though we part now, we shall soon meet again where our sorrows will be at an end." He asked, "Do you believe that?" She replied, "I am sure of it." He then said, "The Lord is very good; I have a hope: I believe Jesus Christ loves me. It will be but a little time that you will be left behind, and I do believe that we shall meet in glory. And what a glorious sight will it be, for you, and me, and our ten lambs here, and six that are gone before, to appear in that awful day before the throne of God! God grant it!" Then lifting up his eyes, and spreading his arms, he said, "Jesus, in death, remember me!"

The same evening he said, that he hoped the keen edge of affection would be blunted before he left them. His affection for his family was remarkably strong. At another time he was much affected,

affected, and said, "This illness seems as if it would be a lingering one, but if the work be done, it will be well. How happy would the parent be, who, clasping all his children in his arms, could soar away with them to the mansions of eternal bliss: and how blessed is the soul that can anticipate the joys of heaven, before it quits the tenement of clay!" He then exclaimed, O Lord Jesus, Lord Jesus,

'And can it be, that I should gain
An interest in the Saviour's blood?'
That I, that I?—'Died he for me, who caused his pain,' for me?
'Amazing love! how can it be,
That thou, my God, shouldst die for me.'"

He then desired one of his daughters to read the whole hymn to him, but from being too much affected, she was unable. He then read it himself, repeating some of the lines several times over; and when he came to the last verse of the hymn, he said, "Oh! that I could say the following words:

'No condemnation now I dread,
Jesus, and all in him is mine;
Alive in him my living Head,
And cloth'd in righteousness divine:
Bold I approach th' eternal throne,
And claim the crown thro' Christ my own.'"

He then closed the book, and for a considerable time appeared to be engaged in prayer. A short time after, Miss Barrett came into the room, and asked him how he was; and he replied, "I am like a vessel lowering its sails, and entering into port." The next morning, when one of his daughters asked him how he was, he answered, "I am endeavouring, my love, to secure a good landing-place."

One day, he sent for all his daughters into the room, and when they came, he said, "he hoped that they would all live in love, and love and cherish their dear mother, and live to God. I must leave you for a little time, but I can talk of it better than I could six or eight days ago; that was a sore time, but I have now more faith in the Lord Jesus Christ." He then kissed each of them, and in a most affectionate manner said to each, "Farewell my love;" until at length he hesitated a little, and wept, saying, "This farewell, this farewell,"—as though it was too much for him.

On the Monday morning, when he was very ill, he said to his family, "My loves, I cannot say much, but never forget the dying-bed of an affectionate parent." During the whole of his affliction, his affection for his family appeared, if possible, stronger than

than before. He had indeed always evidenced an extraordinary degree of love for them all; but when he saw the period was fast approaching when he must be separated from them, it appeared to be greater than ever.

The reader will observe that, for many years, Mr. Lomas had been truly devoted to God, and frequently enjoyed much peace, and sometimes had a considerable degree of divine consolation; but appeared often afraid, lest he should err in having a firm confidence in God, as a pardoning God to him. Sometimes his soul was uncommonly happy in God, particularly once at Sheffield at a Band-meeting; at another time at Leeds; and once when walking in his own garden, he was so overpowered with the divine presence, and filled with the love of God, that he could rejoice in him as his God and Father. But he very frequently cast away his confidence, and again went on mourning.

In the beginning of his last affliction, he read Goodwin on the Intercession of Christ, and was much blessed while reading that part which treats of the heart of Christ towards sinners. He told me, that from that time he had a clearer view than he ever had before, of the intercession of the Redeemer, and had gained a stronger confidence in God; and several times, during his affliction, when I mentioned it again to him, he expressed the same confidence, and a sure hope of glory. But he frequently expressed a desire for more love, a more full assurance; that he might be entirely delivered from all doubts and fears, and more abundantly filled with the love of God.

One of the last times when he was able to converse freely, which I think was either on the Wednesday or Thursday morning before his death, he told me "that God would accomplish all the work, that he would finish it;" and, after speaking in a very humiliating manner of himself, he said with much energy, "I know that the Lord Jesus loves me." From that time, he was able to say very little, through the violence of pain, and also from want of full recollection; but it was very remarkable, that when his want of recollection was the most apparent, if any person came in to speak to him about the things of God, his mind became quite composed, and he was always perfectly recollected during prayer.

He was frequently visited during his affliction by the Preachers, Mr. Taylor, Mr. Gaulter, Mr. Wood, and Mr. Garrett, and two or three times he received the Sacrament of the Lord's supper, which were solemn and blessed seasons.

Several of the friends also repeatedly visited him, to converse with him respecting the things of God, and to plead with God in his behalf. As he was much beloved, many were the prayers which were offered up for him by his Christian friends, not only

in Manchester, but in many other places. And though it pleased God to remove him from his family, and from the Church militant; yet he was graciously supported under his long and heavy affliction, and was fully prepared for those mansions, where sorrow and sighing for ever flee away.

On the Tuesday evening before his death, he had an apoplectic fit, and for about three hours the flame of life appeared as if hovering in the lamp, and to all appearance it was very doubtful whether it would not then have terminated in death; but it pleased God to spare him to the family a few days longer. Both the doctor and the family feared lest there should be violent convulsions in his last moments, as from the nature of the complaint it might have been expected; but it pleased God mercifully to save him from that violent suffering, and the family from that sorrow upon sorrow, which they might have experienced, had he suffered in that way.

On the Wednesday, Thursday, and Friday, he was able to converse a little with his family. On Saturday morning, he sunk very much, and lay nearly in the same state, until Sunday, about half past ten in the forenoon, when his spirit left this scene of suffering, and entered everlasting glory.

I have frequently visited the sick and dying, but never viewed such scenes in so solemn a light as they frequently appeared in, during the affliction of my dear father-in-law. From the time the operation was performed, the family was apprized of his danger; and from that period for about twelve weeks, they saw him gradually sinking for the grave. He was also apprehensive the affliction would terminate in death, and frequently marked its progress; so that both he and the family were daily observing the progress of the disease, and with deep anguish could not but look forward to the solemn period of his dissolution. Many times have his dear partner, and their ten sons and daughters, sat in the room, looking anxiously at an afflicted husband and parent, until their hearts were filled with sorrow, and they were obliged to leave the room to prevent his seeing their grief. While he, frequently looking around with the tears streaming from his eyes, has been obliged to request them to leave him a little that his mind might recover its composure. His feelings were remarkably strong, and his affection for every member of his family was extraordinary. But there was no murmuring at the gloomy prospect of their separation, for his confidence was in God, and his God supported him.

I believe there has seldom been witnessed so much feeling as was evidenced both by parents and children, joined with such an entire resignation to the will of God in so trying a season. There, the power of religion was manifested, and in one of the most

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trying situations. The animating prospect which it opened, of their meeting in the heavenly Jerusalem, was their comfort, and prevented them from entirely sinking under their sorrows. I trust, that parents, children, and relatives, will all finally meet in glory!

Mr. Thomas Taylor preached a funeral sermon in Oldham-street Chapel, from those encouraging words, Rom. viii. 18, "For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us."

GEORGE MARSDEN.

DIVINITY.

SERMON, BY MR. ROBERTS, ON 2 TIM. i. 13.

(Concluded from page 216.)

WE are to examine, THIRDLY, THE MANNER IN WHICH YOU, MY BRETHREN, SHOULD COMPLY WITH THE INJUNCTION, "*In faith and love which is in Christ Jesus.*" These terms may be thought explanatory of the injunction, as if faith and love were principally the sound doctrines to be held fast. Indeed, they are the grand doctrines of the gospel; faith, the instrumental cause of salvation, which, whosoever has, shall be saved; and which, when vital and saving, always works by love to God and man: obedient love, doing and bearing the whole will of God; fraternal love, willing to be, to do, to bear any thing, all things, for man, for any man, for every man. This is a body of divinity, the experience of it is the soul; and it is the complete subject of a real evangelical ministry. But we here consider the terms, *faith and love*, not so much in the view of doctrines to be inculcated by preachers on other people, as graces, and as dispositions, to be exercised by themselves; as the manner in which the requisition of the text ought to be complied with. Let me, my dear brethren, solemnly enforce it on you in the following various, but, I believe, appropriate views of the subject.

[1.] Hold fast the form of sound words, in faith and love—in the exercise of *personal, experimental* faith and love in Christ Jesus, as your own Saviour and Redeemer. It will not be enough for you to have these graces in habitual possession, for so all christian believers are presumed to have them; but as ministers, employed in the peculiar duties of your calling, you should, for the comfort and support of your minds, and for the greater utility of your labours, possess, in no common degree, lively, vigorous, operative faith in your Redeemer; and should solicitously guard the holy fire of his love in your hearts, as the powerful excitement of an intense, fervent, inextinguishable flame of love to him. Not with-

out reaſon, was this important point preſſed upon you, in the different ſtages of your miniſterial probation. When admitted on trial ſo ur years ago, you were required by the Diſtrict Committees to ſtate your conſciouſneſs of an intereſt in Chriſt, through ſaving faith. This was again brought before you by the Examining Committee deputed by this Conference. And yet again, you have been required to re-aſſert, before the church at large, and to ſtate the ſcriptural evidence of your perſonal faith and love in Chriſt Jeſus. We acknowledge no man to be qualified for a miniſter, amongſt us at leaſt, who is deſtitute of this experience; and if we thus judge at the time you enter into the work, what ſhould make us entertain a different opinion in regard to its expediency in the ſubſequent diſcharge of your miniſterial duties? More than any thing, this will inſpire into your ſermons a holy energy, not rude and boiſterous, but mild and gentle as a perenial ſtream; pervading and aſſimilating, like the influence of fire in communicating genial heat. A preacher, with his mind in this heavenly condition, appears in the pulpit like "the ſun when he goeth forth in his might." His auditory feels like that portion of the globe, which is illumined, warmed, and beautified by the direct communication of the ſun's effulgence; while he, whoſe mind unhappily is not in this condition, may, indeed, reflect a meaſure of light, but it will be like the perturbed and ſickly beams of the lunar orb, when ſtruggling with the gloomy ſhades of a total eclipſe.

[2.] Hold faſt the form of ſound words in faith and love—in the exerciſe of *cordial confidence* in Chriſt Jeſus, as your almighty Supporter, while employed in the duties of your office. When you meditate on divine truths in your ſtudy, and when you proclaim them from the pulpit, cordially confide in him for the fulfilment of that promiſe, "And lo, I am with you alway," in the cloſet, in the pulpit, "even unto the end of the world." If, with Moſes, miniſters are convinced, that an angel of the higheſt order is not qualified to fill the place of the Lord of angels, they will ſay, "If thy preſence go not with us, carry us not up hence." If, in the ſtudy, you imbibe even the thoughts of angels, and if, in the pulpit you ſpeak "with the tongues of angels," neither of theſe acquirements, nor both of them combined, will be enough for you. He only, "in whom are hid all the treaſures of wiſdom and knowledge," whoſe words are ſpirit and life, can furniſh you with ſufficient aid; can "open your eyes, to behold wondrous things out of his law;" can give you the ability for ſpeaking words which ſhall awake the dead. While you feel this cordial dependence on your all-ſufficient Helper, your mind will be conſcious of an omniſcient illumination, diſſipating its darkneſs, and of an omnipotent ſtrength, made perfect in its weakneſs: you

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will be free from embarraſſment, whatever difficulties you encounter, for "by his light you will walk in darkneſs;" you will riſe above timidity, whatever oppoſition you meet with, for "the joy of the Lord will be your ſtrength." But without this cordial confidence, every incident will diſtract your mind; every paſſing, nay, every expected circumſtance, will deſtroy its equilibrium; you will not only be caſt down, but plunged into deſpair. Without this cordial confidence in the aid of the Lord, you may gird on the harneſs, and boaſt, with all the ſelf-confidence of the Philiſtian champion; but with as little reaſon for vaunting, and no better a reſult. Whereas, if in the diſcharge of the moſt important duties; if in facing the moſt frightful difficulties and dangers; if in oppoſing the encounter of the moſt malignant enemies, you carry with you this loving affiance in your almighty Supporter, the meaneſt ſtripling among you, advancing to meet the gigantic foe, may boldly exclaim, in the proſpect of certain conqueſt, "Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come unto thee in the name of the Lord of Hoſts, the God of the armies of Iſrael, whom thou haſt defied." Now thanks be unto God, which always cauſeth us to triumph in Chriſt!

Of this *affectionate confidence in Chriſt Jeſus* for aid in duty, Saint Paul was a remarkable inſtance. He ſeemed never to forget his Lord's gracious engagement, "I will be with thee." He appeared to think, ſpeak, and act every moment, in a practical recurrence to it. And how very advantageous was this condition of mind! Amidſt innumerable toils and trials, we ſee him always tranquil, always ſerene; in labours more abundant than others, but always performing them in the ſweet exerciſe of faith and love in Chriſt Jeſus. Acting thus, he felt his mind at perfect liberty, leaving the reſult of his performances to the bleſſing of God, who, while human agents plant and water, alone giveth the increaſe.

[3.] Hold faſt the form of ſound words in faith and love—in *fidelity and affection* to Chriſt Jeſus, as your great and only Maſter. He himſelf reminds you, "One is your Maſter, even Chriſt." He who now deigns to employ you, will hereafter call you to an account. He "enabled you, for that he counted you faithful, putting you into the miniſtry." You ſee, that he "counted" on your future faithfulneſs to his intereſts. He not only expects, but demands it of you. "It is required in ſtewards, that a man be found faithful;" eſpecially is it required in him who has been conſtituted "a ſteward of the myſteries of God," "whom his Lord hath made ruler over his houſehold," on the very preſumption that he will be a "faithful and wiſe ſteward." Never forget that it ſhould be your conſtant care, to keep the work, the intereſts, and the honours of your great Maſter, entirely diſtinct from

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all other works, intereſts, and honours. Beware of ſecularifing ſacred things; guard againſt every ſiniſter intruſion. Remember, the day is not diſtant, when your "Lord will come to reckon with his ſervants." May you not then be cenſured as "wicked," nor even as "ſlothful," but be applauded as "good and faithful ſervants."—And *love* to Chriſt Jeſus will be a powerful ſtimulation to fidelity in his ſervice. This Maſter can be ſerved aright by no one who loves him not, who loves him not ſupremely, more than the whole world, more than life. Leſs than this meaſure of love to him, will not be tendered by any, who are duly ſenſible of the honour he puts upon his miniſtering ſervants, who properly eſtimate the rich reward he is pleaſed to beſtow on them for their feeble attempts to ſerve him, and, above all, who admire the excellence of his character, and his unparalelled love to the ſouls of men, particularly to their own ſouls, having "forgiven them their ſins, which were many," and employed them to adminiſter his grace to others, "to teach tranſgreſſors his ways, that ſinners may be converted unto him." This will act as a powerful impulſe on all his real ſervants. "The love of Chriſt will conſtrain them to ſpend and be ſpent" for ſouls; and they will hereby be impelled to fervent, reciprocal affection to him. From this pure principle of love to "the good Shepherd, who gave his life for the ſheep," they will be obedient to his charge, diligently feeding the ſheep and lambs of his flock, faithfully ſuperintending the fold, fleeing from no wolf, ſhunning no hardſhip, neither "the drought by day, nor the froſt by night." May a deep conviction of the indiſſoluble union between this love to Chriſt Jeſus and fidelity to his cauſe, indelibly impreſs your hearts, exciting you to pant after continual acquiſitions to this love, to guard it as the moſt ineſtimable grace, to prize it as your nobleſt gift, and to depend upon it as your ableſt auxiliary in the vaſt fatigues of your future lives and labours!

[4.] Hold faſt the form of ſound words in faith and love,—in ſuch *faithfulneſs* and *love* as were in Chriſt Jeſus, and conſtantly manifeſted by him, during his abode on earth. Make him your pattern in the diſplay of thoſe excellencies. Of all the traits of character he diſcovered, none appeared more conſpicuous than his faithfulneſs and love to God and man. How conſpicuous were the Redeemer's faithfulneſs and love to the Divine Father! He was ever referring all he did to the good pleaſure of God, as its ſovereign and impulſive cauſe. "Lo, I come to do thy will faithfully, becauſe it is thy will: yea, thy law is within my heart, and therefore my affections burn intenſely, to perform, not my own will, but thine who haſt ſent me!" What ſupported him under all his mighty labours, and terrible ſufferings? Truly, the conſtant conviction he had of his fidelity and love to the Father. Had

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he been sensible of the least failure or declension in these, were it but for a moment, he had instantly failed in his mediatorial undertaking; that very instant, the mediation of the New Covenant had suffered an entire disruption, and perhaps an impassable gulf been for ever fixed between earth and heaven. But the Lord Jesus "was faithful to him that appointed him;" and his love to the Divine Father knew neither limits nor termination. My brethren, imitate him who was thus "faithful in things pertaining to God." Aim, like the obedient Son of Man, to perform all things with immediate reference to the absolute will of God, and in supreme affection to him.

How conspicuous likewise were the faithfulness and love of Christ Jesus towards man! These traits were beautifully blended in him. He was faithful, but not harsh, unkind, severe,—for he mingled love with faithfulness; he was loving, but not weak, tame, partial,—for he mingled faithfulness with love. Imitate this candid faithfulness and fervent love, in discharging your duties to your fellow-men. A plain rule will teach you how to reduce this advice to practice. In whatever company you converse, in whatever congregation you stand up, endeavour to realize, not only the presence, but the spirit and temper of Christ. Put him, as it were, in your place; then ask your hearts, how, as it may be presumed, he would converse and preach, were he occupying your situation; at least, summon all your powers of recollection, to impress upon your memory those striking delineations of his disposition, which are given by the evangelists. When you preach, think of his *faithfulness*; think how he insisted on the repentance and conversion of sinners; how he threw open the painted sepulchres of hypocrisy; how he vindicated the purity and perfection of the Divine law, freeing it from the foolish traditions of the ancient rabbis, and the hypocritical glosses of modern pharisees. When you engage in familiar conversation, think how he instantly led the religious speculatist to the serious consideration of the new birth; how he scattered the figments of Samaritan and Jewish superstition, by illustrating the spirituality of the nature and worship of God; how he set before the candidates for discipleship the rigid doctrine of the cross. Bring home this faithfulness to your own bosom; seek an incorporation of it in your very inmost soul.—And, whether you preach or converse, think how the dear Redeemer manifested his ardent *love* to men. He opened his mouth but to pronounce blessings on them. "Blessed be ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

ſake." "When he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd." He tenderly invited the weary and heavy laden, "Come unto me, and I will give you reſt." He ſympathiſed with the weakneſs of his frail followers, excuſing their infirmities, "The Spirit indeed is willing, but the fleſh is weak;" he committed them to the protection of God, "Holy Father, keep them;" having loved his own, he loved them to the end. Amidſt the honours of a triumphant entry into Jeruſalem, he wept over that bloody, and then devoted city; and, amidſt the direful tortures of crucifixion, he prayed for his murderers, "Father, forgive them, for they know not what they do!"--- When you have thoroughly imbibed the mind which was thus in Chriſt Jeſus, you may be permitted to ſay, "Now then we are ambaſſadors for Chriſt, and ſpeak in his ſtead."

In this manner, my beloved brethren, hold faſt the form of ſound words, *in faith and love which is in Chriſt Jeſus*;—in perſonal, experimental faith and love in him, as your own Saviour;—in loving confidence in him, as your Almighty Supporter, while employed in the duties of your office;—in fidelity and love to him, as your divine maſter;—and, finally, in ſuch faithfulneſs and love to God and man, as were manifeſted by him in his life and miniſtry.—This charge may be concluded with a few

GENERAL REFLECTIONS.

Firſt, The ſyſtem confided to us, contained in a form of ſound words, is not what many erroneouſly imagine, and ſome maliciouſly miſrepreſent: It is not a chaos, without form, and void, and overſpread with darkneſs. No! Formed by his creative energy, whoſe Spirit originally moved upon the face of the waters, and who ſaid, "Let there be light, and there was light," Methodiſm appeared in all the beauty and order of evangelical truth, and univerſal holineſs. Indeed, it may be ſaid to be a ſun, rather than a dependent planet, in the firmament of the Chriſtian church, for

> "Hither, as to their fountain, other ſtars
> Repairing, in their golden urns draw light."

Theſe emit, through the extent of their orbits, the reflecting beams, if not the primordial ſplendor of Methodiſm. "The people which ſat in darkneſs ſaw great light: and to them which ſat in the ſhadow of death, light ſprang up." May we be thankful for all God has done for us, and by us!

Secondly, Such a ſyſtem being confided to us, we ſhould never loſe ſight of our great reſponſibility! If we do not *hold it faſt*, how can we anſwer to our own conſcience? how anſwer to our people? how to our venerable founder, when we all meet together

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at the dreadful tribunal of God? O! if "in thoſe aſhes lived their wonted fires," methinks each particle of his duſt would find a tongue, to preach my text to every one of us!—to you!—and you!—and me! From his tomb, within the range of my voice, we might thus hear his, "Hold faſt the form of ſound words which thou haſt heard of me, in faith and love which is in Chriſt Jeſus. I give thee charge in the ſight of God, who quickeneth all things, and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion, that thou keep this commandment without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt: which in his times he ſhall ſhew, who is the bleſſed and only Potentate, the King of kings, and Lord of lords!"

Laſtly, As in the chriſtian ſyſtem generally, and as in the ſubject of the chriſtian miniſtry particularly, our adorable Emmanuel is the Alpha and Omega, the beginning and the ending; in like manner, the whole, and each diſtinct part, of the text, may be reſolved into him. *The form of ſound words* is *in Chriſt Jeſus*,—founded on his atoning ſacrifice, as Prieſt; maintained by his ſovereign authority, as King; and adminiſtered in his ſpirit, as Prophet and Teacher of the church. The ability of his miniſters to *hold faſt* the form of ſound words, is in him, who maketh them able miniſters of the New Teſtament;—and their *faith and love*, as graces, are placed in him objectively, exiſt in him eſſentially, flow from him continually, and are perfected by him finally. "Chriſt is all, and in all!" Therefore, "WORTHY IS THE LAMB THAT WAS SLAIN, TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOUR, AND GLORY, AND BLESSING." AMEN!

HINTS TO PASTORS.

First.—*What they ſhould not do.*

1. PASTORS ſhould not ſhut their eyes, and ſo ſlumber over the flock; that is, take little or no notice of their wants or their wanderings; whether their ſouls are in thriving circumſtances, or decline. If they ſhould thus act, why are they called watchmen?

2. Paſtors ſhould not run from, and forſake the flock, when the wolf comes. Thus to act, is made by Chriſt the mark, not of a paſtor, but of an hireling, John x. 12.

3. Paſtors ſhould not fleece the flock. This would be to take the over-ſight of the flock for filthy lucre's ſake, contrary to the Apoſtle's exhortation, 1 Pet. v. 2.

4. Paſtors ſhould not feed themſelves, and ſtarve the flock. We read of ſuch, Ezek. xxxiv. 2; but they are to be avoided, and not imitated.

5. Paſtors ſhould not betray the truth, and ſo expoſe the flock; but be firſt and forwardeſt in defending it. Thus the apoſtle Paul acted; Gal. ii. 5, "To whom we gave place by ſubjection; no, not for an hour, that the truth of the goſpel might continue with you."

6. Paſtors ſhould not trample upon the privileges, nor lord it over the flock; but bleſs God for the liberty wherewith he hath made his people free, and carefully preſerve it, 1 Pet. v. 2.

7. Paſtors ſhould not hide any part of the will of God, as it relates either to doctrine, worſhip, or diſcipline, from the flock. Thus the apoſtle Paul did not ſhun to declare unto the ſaints, the whole counſel of God, Acts xx. 27.

8. Paſtors ſhould not ſide with the rich againſt the poor of the flock, when the poor are right; but do every thing without partiality; 1 Tim. v. 21, "Doing nothing by partiality."

9. Paſtors ſhould not make parties, or ſow the ſeed of diviſion and diſcord among the flock; but endeavour to keep the unity of the Spirit, in the bond of peace.

10. Paſtors ſhould not ſow pillows under the arm-holes of any of the flock; nor daub with untempered mortar, that is, uſe flattery. This is reprimanded, Ezek. xiii. 18, and, therefore, ſhould not be practiſed.

11. Paſtors ſhould not backbite, nor ſo much as readily receive an evil report againſt any of the flock; but cover, as much as may be, the failures of the flock, endeavouring to mend, and not expoſe what may be amiſs. For, as the reputation of church members ſhould be very dear to all in church fellowſhip, ſo more eſpecially unto the Paſtor.

12. Paſtors ſhould not entangle themſelves with the affairs of the world; but remember the Apoſtle's advice to young Timothy; 2 Tim. ii. 9, "No man that warreth, entangleth himſelf with the affairs of this life."

Second.—*What they ſhould do.*

1. Paſtors ſhould feed the flock, not with huſks, nor with traſh, and leaſt of all with hemlock and wormwood; but with knowledge and underſtanding; Jer. iii. 15, "I will give you paſtors according to mine heart, which ſhall feed you with knowledge and with underſtanding."

2. Paſtors ſhould guide and conduct the flock, more eſpecially in teaching them, as they have received Chriſt Jeſus the Lord, ſo to walk in him. To direct the flock unto, and to keep them in the paths of truth and of duty, ſhould be the great care of all Paſtors.

3. Paſtors ſhould watch for and over the flock; Heb. xiii. 17, "Obey them that have the rule over you, and ſubmit yourſelves; for they watch for your ſouls, as they that muſt give an account."

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The watch and over-ſight of the flock are committed to them; 1 Pet. v. 2, "Taking the over-ſight thereof, not by conſtraint, but willingly."

4. Paſtors ſhould warn the flock of dangers from men, both from perſecutors and from heretics; of danger from Satan, from his golden hooks, and from his fiery darts; of danger from the world, from its ſmiles, as well as from its frowns; and of danger from their own hearts and corruptions.

5. Paſtors ſhould adminiſter the ſeals unto the flock, ſuch as Baptiſm and the Lord's Supper. And,

6. Paſtors ſhould watch unto prayer for the flock; Acts vi. 4, "But we will give ourſelves continually unto prayer."

7. Paſtors ſhould bleſs the flock. Thus Chriſt, the chief Shepherd, whilſt bleſſing the flock, was taken from them; Luke xxiv. 51, "And it came to paſs while he bleſſed them, he was parted from them, and carried up into heaven."

8. Paſtors ſhould pity and bear with, and forbear the flock, and carry it meekly and gently towards them; 1 Theſ. ii. 17, "But we were gentle among you, even as a nurſe cheriſheth her children."

9. Paſtors ſhould keep up a good opinion of, and have an high eſteem of the flock, and not call themſelves alone, but the people alſo, the Lord's inheritance, or clergy, as they are expreſsly called; 1 Pet. v. 3, "Neither as being lords over God's heritage," or clergy.

10. Paſtors ſhould ſet a good example unto the flock; 1 Tim. iv. 12, "Be thou an example to the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity."

11. Paſtors ſhould ſuit their diſcourſes to the ſeveral capacities and circumſtances of the flock. Thus the apoſtle St. Paul fed with milk ſuch as were babes, and with ſtrong meat ſuch as were men, 1 Cor. iii. 2.

12. In a word, Paſtors ſhould, in all things, approve themſelves the miniſters of God; 2 Cor. vi. 4, &c. "But in all things approving ourſelves the miniſters of Chriſt, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults. in labours, in watchings, in faſtings, by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned," &c.

THE TRUTH OF GOD DEFENDED.

THE QUARTERLY REVIEW, NO. 8—"*On the Evangelical Sects.*"

(Continued from page 221.)

IT is now become quite the faſhion among Reviewers, and the preachers of Viſitation ſermons, to attack the Methodiſts; and

we presume on the indulgence of our readers, while we say a few words more on the Quarterly Review, in vindication of ourselves.

These Reviewers make great use of Mr. Myles's History of the Methodists, to which we have no objection; but they no sooner quit Mr. Myles, than they are led astray by the will-o-the wisp of their own vain imagination. "The priest (say they) is called the helper," and they add, "of these helpers, there are, upon the average, about *five* appointed to every Circuit." Where did these men learn this, we would ask? Certainly, not from Mr. Myles's publication. In fact, it is a fiction of their own, which deserves no notice. They then go on from a helper to a superintendant, and the superintendant, they say, is "the Bishop of the Circuit!" Thus they have exalted a Methodist preacher to a bishopric; and why should they not assert that he has a palace to reside in, and thousands a year at command? In truth, this poor itinerant Methodist preacher, whom they have made a Bishop, receives, according to their own account, exclusive of the expenses of house-keeping, only sixteen pounds a year for himself, the same for his wife, and an allowance for every child; and under certain circumstances, six pounds per annum for a maid servant.* If any one of these Reviewers was asked to be a Bishop on such terms, we have no doubt that he would reply very sincerely, *Nolo Episcopari.*

The love-feasts and watch-nights of the Methodists (they say) have given especial occasion of obloquy; and we have no doubt that, among persons as ignorant as these Reviewers, watching, and praying, and preaching, are constant causes of obloquy; but this is far from being a reason why the Methodists, or any other persons should not watch and pray, according to Christ's command. Some Reviewers, we know, have a great dislike to come even within the doors of a place where prayer is wont to be made, or where the word of God is preached, and, with Mr. Southey, when writing on a Sunday morning, say, in contempt, to the man who is inclined to go to a Church or Chapel,

"Go thou and seek the house of prayer!
I to the woodlands bend my way,
And meet religion there."

They will seek religion in *woodlands*, or in any other lands, or in any way or no way, rather than in the especial way which God has appointed.

If the Methodists, when watching and praying, or singing the praises of God, should, two or three times in the year, continue their meetings to as late an hour as the drunkard continues his songs in the alehouse, or as many persons, men and women, con-

*Quar. Rev. p. 494.

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tinue to dance together at an assembly, they are supposed to be guilty of a most heinous crime. Actors and actresses on a stage, perhaps some of the actresses in men's clothes, may call crowds of persons together to witness the most indecent exhibitions and profanity, and this practice may be continued for many months to a late hour of the night, and yet not a word is said against it; but if the Methodists should now and then continue an hour or two longer than usual in a chapel, they are charged with all sorts of atrocities. Thus were the primitive Christians calumniated by the ancient heathens, and thus are the Methodists belied by the heathens of the present day. The Quarterly Reviewers, however, are pleased to admit, that it is a vulgar calumny to assert that *the lights are put out by the Methodists at their meetings*, although they do not scruple to repeat other calumnies which are quite as vulgar, and as far from the truth. But then, What consequences must arise when a meeting breaks up! Why, we believe that the congregations of the Methodists go as regularly to their own houses, as the congregation from any parish church in the kingdom, and much more regularly and decently than many congregations which we have seen, and could mention.

The same ignorance of these Reviewers is manifested in what they say of the love-feasts, and of *the system of the confession*, as they call it, which they say the Methodists have introduced. It is absolutely false, however, that there is any system of confession among the Methodists. When the Methodists meet together in their own houses, or in what is called a class or a band, they speak to each other of the trials of their faith, of the hopes which they possess, and of the fears which they entertain concerning their salvation, and this they do in as explicit a manner as they think proper; and they ask advice of each other, and pray one with and for another; and while they thus enjoy *the communion of saints*, (of which the Reviewers know not the meaning) they have communion with the Father, and with the Son Christ Jesus.

But "watching over our own sensations" is one of the most unfortunate of all morbid habits, say these Reviewers. In answer to which we say, that this morbid assertion exactly suits the sensualist, who, no doubt, in the opinion of these Reviewers, is entitled to indulge in thoughts and sensations of every kind. No man ought to attend to his thoughts, although he is told that the thoughts of foolishness is sin! Prov. xxiv. 9. He is not to think of any thing which passes in his heart, although he is informed that "out of the heart proceed evil thoughts, murders, adulteries," &c. Matt. xv. 19. "Search me, O God, and know my heart: Try me, and know my thoughts," &c. Psalm cxxxix. is not, in the opinion of these Reviewers, a prayer for any man to use. They are, however, most miserable divines, and have yet to learn what is the first step in christianity.

tianity. But as they would have us to believe that they are the friends of the Church of England, and as they talk of the Fathers of the Engliſh Church, and of Biſhop Latimer, among others, we will inform them that Latimer uſed to ſay, "Learn, for ſhame, of the devil, to watch, ſeeing the devil is ſo watchful."

Theſe Reviewers next attempt to review an old vulgar falſehood that the Methodiſts preach "*damnation* to all except themſelves," and turn people mad. Then they quarrel with an extract which they make from the Minutes of the Methodiſt Conference, beginning, "Can an unbeliever (whatever he be in other reſpects) challenge any thing of God's juſtice?" We ſhould think that none but an unbeliever would ſuppoſe that he could. But they exclaim, "What a doctrine is this, that none can be ſaved unleſs they feel an aſſurance of ſalvation!" This, however, is a downright falſehood. It is not a doctrine of the Methodiſts that none can be ſaved unleſs they feel an aſſurance of ſalvation; and men who are ſo weak or ſo wicked as to load innocent people with calumnies of this ſort, ſhew ſuch deviations from a right mind, that they have certainly need of ſome reſtraint, and we cannot but wiſh them to be placed under the management of John and Jane Beal, two excellent people at Gate-Helmſley, near York, who keep a houſe for the reception of perſons who are diſordered in their minds, and treat them with the greateſt kindneſs and propriety; and we are certain that they would do all in their power to reſtore inſane reviewers to health, and to teach them to ſpeak the truth.

In imitation of the Edinburgh Reviewers, the Quarterly Reviewers have ſelected from the covers of the Methodiſt Magazine, various advertiſements, and among others, the advertiſement of Mr. and Mrs. Beal, upon which to vent their impotent malice, and then they aſſert that it is a fact which may be verified at Bedlam, that religious madneſs is commenſurate with the increaſe of Methodiſm. We never yet heard from any other quarter that there is a Methodiſt in Bedlam; and we believe nothing on the word of theſe Reviewers. That many unfortunate people, who labour under derangement of mind, talk of religion, is very notorious, although they never knew any thing of Methodiſm, or real religion, in all their lives; and theſe Reviewers, in their great ignorance, may ſuppoſe that every perſon in Bedlam, or any where elſe, who talks of religion, is a Methodiſt.

In looking through this article in the Quarterly Review, we ſee ſufficient reaſon to believe that one of the writers of it, at leaſt, is well acquainted with the perſon who abuſed the Methodiſts in the Annual Socinian Review of Mr. A. Aikin; and we refer our readers to our Magazine for the year 1806, for an anſwer to that review, which will ſave us the trouble of repeating our anſwer to

many of the calumnies which are copied from the Annual Review into the Quarterly Review. It is extremely convenient indeed for a man who cannot find room to exhauſt his abuſe in one vehicle of ſlander, to be employed to write in another, as he will never want an opportunity of returning to the attack on thoſe he hates, with reiterated or freſh collections of falſehoods.

In ſpeaking of the School of Kingſwood, theſe Reviewers cry out, "God help the poor boys who are condemned for the ſins of their fathers, to be impriſoned in this Houſe of Induſtry!" We aſk, what ſins of their fathers do theſe men mean? Then they ſuppoſe that the preachers of the Methodiſts or "their clergy," come from that ſchool, and they arraign the advice given to them by Mr. Weſley, "Be ſerious, and avoid all lightneſs," &c. and afterwards they give us a great deal of nonſenſe and ribaldry relative to the countenances of the Methodiſts, and they bid their readers go to the meeting-houſes, and turn over the Methodiſt Magazine, to ſee whether the Methodiſts have not a diſtinct phyſiognomy; and in concluſion, by a due climax, it is aſſerted that if a profeſſor "will eat black-puddings, he does it at his peril." It is evident that none but a jack-pudding would write in this way; but yet, ſtrange to tell, the Chriſtian Obſerver ſays of this article in the Quarterly Review, "We conſider it as a very important document on the actual ſtate of religion!" We ſincerely pity the Obſerver who can make no better obſervation, as he muſt know very little indeed of "the actual ſtate of religion" in the world, or of what religion means. Does the Chriſtian Obſerver really believe that the Reviewers give a true account of the Methodiſts, when they aſſert the many falſehoods which we have already mentioned, or when they ſay of the itinerant preachers among the Methodiſts, that they have a ſpecial gift of obtaining rain in dry ſeaſons, and that when they prayed againſt a plague of caterpillars, an army of crows came and cleared the country? Does the Chriſtian Obſerver believe "that many an innocent mind" muſt receive the firſt ſeeds of pollution among the Methodiſts, and that in the meetings of the Methodiſts, the women "recal the thoughts of impurity in themſelves with delight," and their inordinate paſſions are ſtimulated and ſtrengthened? We have, for ſome time, ſeen a great *falling off* in the Chriſtian Obſerver, and we fear that little good can be expected from that publication, in the way in which it is now conducted.

The Quarterly Reviewers attack the *Eclectic Review*, (a publication which we recommend to all our literary friends, in preference to any other Review,) and aſſert, that in the Eclectic Review there is a paſſage which deſcribes Shakeſpeare's ſoul in hell; and then of the Methodiſt Preachers the Quarterly Reviewers ſay, they "barely tolerate literature, and actually hate it upon all thoſe claſſes over whom literature has any influence!" Methodiſm

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blaſts "all genius in the bud," and poor Shakeſpeare, ſay theſe Reviewers, is an object of eſpecial abhorrence. Of theſe Reviewers we will ſay, in the words of Shakeſpeare, their "gall coins ſlanders like a mint," and that they delight in falſities. But what they falſely ſay of the effects of Methodiſm on genius, reminds us of the extraordinary poetic genius of the late Reverend Charles Weſley. The *nugæ canoræ*, the ſing-ſong of Mr. Southey, of which we have already given a ſpecimen, will bear no compariſon with the beautiful poetic energies of Charles Weſley. And here we will take the opportunity of obſerving, that we know of no collection of poetry in England, which contains ſo much of the pure ſpirit of poetry, and at the ſame time, ſo much pure religion, as may be found in the hymns of Charles Weſley, which are included in the large hymn-book generally uſed in the congregations of the Methodiſts. That hymn-book is itſelf a body of the pureſt divinity, expreſſed in the moſt poetic, and the moſt powerful language. Many other collections of hymns which we could name, are perfect doggerel, and as vapid as Sternhold and Hopkins, when compared with it.

After the Methodiſts have been deſcribed as enthuſiaſts, fanatics, modern ſaints, bigots, yea, *brutal* bigots and madmen, (very convenient words for Reviewers,) it is aſſerted, that men of theſe feelings and theſe principles, would perſecute, if they had the power, no reaſonable man can doubt. But theſe Reviewers add, "that day, we truſt, is diſtant." We reply, we truſt ſo too, and we do not, in the leaſt, doubt it.

Then follows ſome account of the political opinions of the Methodiſts, with which we think ſome of our readers may be a little amuſed. "Their political opinions are made up from the Apocalypſe." It is well that they are not ſtated to be made up from ſome political code of king-killers, republicans, or jacobins. We do not think that either the Methodiſts or the Quarterly Reviewers are wiſe enough to know what the political doctrines of the Apocalypſe are. The Methodiſts, however, are accuſed of ſaying, that Buonaparte has depoſed the Pope, and deſtroyed the Inquiſition, and this, it is ſuppoſed, they have learned from the book of Revelation. But may they not, as well as other people, have learned ſomething of theſe things from the newſpapers? It is then ſaid, that the Methodiſts conſider Buonaparte, "*as the man upon the white horſe.*" We are certain that tens of thouſands of the Methodiſts never had one thought in their lives, whether Buonaparte is the man upon the white horſe, the red horſe, or the black horſe; but they know that he has taken peace from the earth, and they pray God that it may be reſtored. It is poſſible that theſe Reviewers may allude to a moſt tireſome diſcuſſion on the book of Revelation in the Chriſtian Obſerver; but we are not

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ſure, that even there the horſe which Buonaparte rides, is any part of the ſubject in diſpute.

It ſeems, however, that when the Methodiſts partake ſo far of common ſenſe, they conſider Buonaparte as the beaſt with "ſeven heads and ten horns!" Wonderful diſcovery! But our readers, we have no doubt, are already ſick of theſe falſehoods, and we will not copy any more of them, nor any part of a hand-bill, which the Reviewers mention, and which, if they have not invented it, they have probably picked up from a dunghill, or on the high road, as they pretend to have picked up a paper which they call, *The Fatal Choice*, and which, if it ever exiſted, muſt have been written by one of themſelves whom we could name, as it is quite in the ſtyle of ſome of his poetry.

(To be concluded in our next.)

THE WORKS OF GOD DISPLAYED.

THE EXISTENCE OF GOD DEMONSTRATED, BY A GENERAL SURVEY OF THE UNIVERSE.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

THE following remarks on the wonderful Works of Nature, as illuſtrative of the being of a God, are tranſlated from the French of the celebrated Francois Auguſte Chateaubriand, a work which appeared at Paris in the year 1802, under the title of the "Genius of Chriſtianity." Their admiſſion into your greatly improved, and widely-extended Repoſitory, I doubt not, will have a tendency to elevate the mind towards the beſt of things, and alſo greatly oblige,

Kettering, Dear Sir, your's, moſt reſpectfully,
April 4, 1811. WILLIAM BROWNE.

"THERE is a God: the humble plants of the valley, and the cedars of the mountains bleſs him; the inſect hums his praiſe; the elephant ſalutes him with the riſing day; the lightning proclaims his power, and the ocean declares his immenſity. Man alone has ſaid, There is no God. Has he then, in adverſity, never raiſed his eyes towards heaven? has he, in proſperity, never caſt them on the earth? Is Nature ſo far from him, that he has not been able to contemplate her works? or, does he conſider them as the mere reſult of chance? But how could chance have compelled crude and ſtubborn materials to arrange themſelves in ſuch exquiſite order? It might be aſſerted, that man is the perception of God diſplayed, and that the univerſe is his imagination made manifeſt. Thoſe who have admitted the beauty of Nature as a demonſtration of a Supreme Intelligence, ought to have indicated one thing, which prodigiouſly enlarges the ſphere of wonders: it is this; motion and reſt, darkneſs and light, the

ſeaſons, the revolution of the luminaries of heaven, which give variety to the decorations of the world, are, however, ſucceſſive only in appearance, and permanent in reality. The ſcene that fades upon our view, is painted in brilliant colours for another people; it is not the ſpectacle that is changed, but the ſpectator. Thus God has combined in his work, abſolute duration, and progreſſive duration: the firſt is placed in time, the ſecond in ſpace; by means of the former, the beauties of the univerſe are one, infinite and invariable; by means of the latter, they are multiplied, finite, and perpetually renewed. Without the one, there would be no grandeur in the creation; without the other, it would exhibit nothing but dull uniformity. Here time appears to us in a new point of view; the ſmalleſt of its fractions become a complete whole, which comprehends all things, and in which all things are modified, from the death of an inſect, to the birth of a world; each minute is, in itſelf, a little eternity. Combine then, at the ſame moment, in imagination, the moſt beautiful incidents of Nature; repreſent to yourſelf at once, all the hours of the day, and all the ſeaſons of the year; a ſpring morning, and an autumnal evening; a night ſtudded with ſtars, and a night overcaſt with clouds; meadows enamelled with flowers, foreſts ſtripped by the froſts, fields glowing with golden harveſts; you will then have a juſt idea of the ſpectacle of the Univerſe. Is it not wonderful, that while you are admiring the ſun plunging beneath the weſtern waves, another perceives him riſing from the regions of Aurora? By what inconceivable magic is the ancient luminary, which retires to reſt weary and glowing in the duſt of eve, the ſame youthful orb that awakes bathed in dew, behind the curtains of the dawn? Every moment of the day the ſun is riſing, glowing at his zenith, and ſetting on the world; or rather, our ſenſes deceive us, and there is no real ſun-riſe, noon, or ſun-ſet. The whole is reduced to a fixed point, from which the orb of day emits, at one and the ſame time, three lights from one ſingle ſubſtance. This treple ſplendor is, perhaps, the moſt beautiful incident in nature; for while it affords an idea of the perpetual magnificence and omnipreſence of God, it exhibits a moſt ſtriking image of his glorious Trinity. Has the reader ever formed any conception of the appearance of a ſcene of Nature, were it abandoned to the mere motion of matter? The clouds, obedient to the laws of gravity, would fall perpendicularly upon the earth, or aſcend in pyramids into the air; a moment afterwards, the atmoſphere would be too denſe, or too rareſied for the organs of reſpiration. The moon, either too near or too diſtant, would alternately be inviſible, would appear bloody and covered with enormous ſpots, or would alone fill the celeſtial concave with her diſproportionate orb. Seized, as it were, with a ſtrange kind of madneſs, ſhe would proceed along an uninterrupted line of eclipſes, or rolling from ſide to ſide, would expoſe the other face, which the earth has never yet beheld. The ſtars would appear to be under the influence of the ſame capricious power; nothing would be ſeen but a ſucceſſion of tremendous conjunctions. One of the ſummer-ſigns would ſuddenly be overtaken by

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one of the ſigns of winter; the Cow-herd would conduct the Pleiades, and the lion would bellow in Aquarius: here the ſtars would dart along with the rapidity of lightning, there they would be ſuſpended motionleſs; ſometimes crowding together in groups, they would form a new galaxy; at others, diſappearing all at once, and rending the curtains of worlds, they would expoſe to view the abyſſes of eternity. No ſuch ſpectacles, however, will terrify mankind, till the day, when God, relinquiſhing the reins of the univerſe, ſhall not have occaſion to employ any other means for its deſtruction, than to abandon it to itſelf."

In addition to what this French author has obſerved, I would cloſe this paper with a few of thoſe ſublime paſſages of holy Writ, which unqueſtionably exhibit, in a way and manner far beyond every other ſource of information, the omnipotent Power, conſummate Wiſdom, unbounded Goodneſs, and unparalleled, Mercy of the Supreme Being, the Centre of the ſoul's felicity, and 'God over all, bleſſed for evermore!' 'He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He hath compaſſed the waters with bounds, until the day and night come to an end. By his Spirit he hath garniſhed the heavens; his hand hath formed the crooked ſerpent. Lo, theſe are parts of his ways, but how little a portion is heard of him,' Job xxvi.

"The heavens declare the glory of God, and the firmament ſheweth his handy-work. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. There is no ſpeech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun, which is as a bridegroom coming out of his chamber, and rejoiceth as a ſtrong man to run a race,' Pſalm xix. 'The day is thine, the night alſo is thine: thou haſt prepared the light and the ſun. Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter,' Pſalm lxxiv.

'Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance? He ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in,' Iſaiah xl. 'O Lord, how manifold are thy works! In wiſdom haſt thou made them all: the earth is full of thy riches.' Therefore, 'Let every thing that hath breath, praiſe the Lord.' And, 'Bleſs the Lord, O my ſoul!'

THE PROVIDENCE AND GRACE OF GOD MANIFESTED,

In an account of COLLIN ROBINSON, late of Cheſter.

Mr. Collin Robinson was a native of North Britain, and was born in the year 1729. Of his infancy and youth, nothing is known; and his friends are unacquainted with his hiſtory, till he had attained

the 22d year of his age, when, on the 1ſt of January, 1751, he enliſted into the army. The regiment to which he belonged, was ordered into North America in 1756, and continued there, and in the Weſt Indies, till the end of the war with France, which, in that year was begun. In 1757, he was made a ſerjeant; and faithfully executed the buſineſs of his ſtation, in that capacity, for the ſpace of forty-ſix years, partly in the army, and partly in garriſon. It appears that, ſoon after his arrival in America, he was convinced of the error of his ways, and brought to a ſaving knowledge of the truth: the particulars of his converſion are unknown. There were ten ſerjeants, and many privates in the regiment, who were pious and devoted to the ſervice of God: among theſe, was Mr. Richard Seed, afterwards an Itinerant Preacher in this country. Mr. Robinſon alſo united with thoſe that feared the Lord, and was ſoon made a partaker of the divine favour. They who were religious, uſed to riſe between three and four o'clock in the mornings, retire into the woods, and hold meetings together for the purpoſes of prayer, praiſe, and ſerious converſation. In theſe exerciſes, they were often favoured with peculiar manifeſtations of the preſence of the God whom they adored and worſhipped. Whilſt the regiment was in America, Mr. Robinſon, with his companions, endured all the hardſhips, dangers, and difficulties attending bloody engagements and perilous ſieges. He was preſent at the battles and ſieges of Louiſbourg, Quebec, South Carolina, Montreal, Dominica, Martinico, and the Havannah. After having been engaged in theſe different ſcenes, the regiment was ordered to Penſacola, and thence to New Orleans. Mr. Robinſon had hitherto been preſerved, and, in ſome inſtances, almoſt miraculouſly, from the fate, which had taken away multitudes before his eyes: he was yet without a ſcar. At New Orleans, however, he was ſeverely wounded, and was carried on board a veſſel, which was not provided with a ſurgeon: this being the caſe, the commanding officer extracted the ball from his wound with a pen-knife, whilſt the wadding remained in it for *ſixteen* days, until a ſurgeon could be procured to take it out. On this occaſion, he loſt ſo great a quantity of blood, and was ſo entirely without an opportunity of refreſhing himſelf, by changing his clothes, that his ſhirt and other garments were as ſtiff as tarpawling, and were cut from his body, before the ſurgeon could reach the wound. By the immenſe fatigue he had undergone, the great loſs of blood he had ſuffered, and the very uncomfortable and unſuitable ſituation in which he had been for ſixteen days after his wound, he was reduced to ſo weak a ſtate, that he was not expected to ſurvive. His life, however, by the kind providence of God, was prolonged, that he might be a bleſſing to this city. He recovered very ſlowly, and was rendered unfit for active ſervice: conſequently, he was diſcharged from the regiment, and appointed to the office of ſerjeant in a garriſon. Tho' he was quite diſabled, yet he felt very reluctant to be ſeparated from his companions and religious friends in the regiment, to whom, by long aſſociation, he had become much attached. Since his ſettlement at Cheſter, our venerable friend has often been

heard

heard to relate, with great pleaſure, the numerous difficulties and dangers, through which he paſſed whilſt abroad, and the evident interpoſition of an almighty hand in his behalf. He has frequently obſerved to his friends that the regiment to which he belonged, on its departure from England to America, in 1756, contained 1000 men and 40 ſerjeants: of the former, not quite 100, and of the latter, only 4 returned! It may not be improper here to notice ſome of the moſt remarkable deliverances which Mr. Robinſon experienced, and which he uſed to recount with the warmeſt gratitude. At one time, he was ſent with a party of men on an advanced guard, and expected to be relieved in the ſpace of two hours: the time appointed paſſed away and no relief appeared, ſo that he and his party were obliged to continue on guard all night. In the morning, they were diſcovered by the enemy, who came down and fired briſkly at them. Mr. Robinſon ſent a corporal to the commanding officer to enquire why relief had not been ſent, and alſo to inform him of their dangerous ſituation. Another party was ſent to relieve them, who, in leſs than half an hour, were all killed or wounded. The officer was ſo enraged at Mr. Robinſon for ſending a corporal to remind him of his duty, and accuſe him of neglect, that he formed a reſolution to expoſe the ſerjeant's life to imminent danger; conſequently, he was ordered out to reconnoitre in front of the enemy's lines. This poſt was ſo dangerous, that he bade, as he thought, a final farewell to his companions, and divided amongſt them what little he had. When he had proceeded about half way to the place where he was to reconnoitre, he ſaw a gorſe buſh, kneeled down behind it, and beſought the Lord that he would fully prepare him for the fate, which he thought it would be impoſſible to avoid. Whilſt he was thus imploring the bleſſing of God, and was recommending his ſoul into the hands of his heavenly Father, a ball ſtruck a ſtone that was very near him. He roſe from his knees, proceeded on his round, and was preſerved without the leaſt injury. Balls were flying in every direction; but not one came ſo near as to hurt him. After he had performed the duty impoſed on him, he returned to the regiment, and was received as one riſen from the dead, his comrades declaring that they never expected to have ſeen him again. Another ſtriking inſtance of the goodneſs of God towards him is the following: He was in the front line in an engagement, when a cannon-ball came and ſtruck the man on his right hand to the ground, where he inſtantly expired: in a few minutes afterwards, another ball advanced towards himſelf; but, ſtriking againſt a ſtone before it reached him, it was driven from its firſt direction, and killed the man on his left hand, whilſt he was preſerved unhurt between his companions, whoſe lifeleſs bodies were proſtrate at his feet. This evident interpoſition of Divine Providence ſo powerfully affected his mind, that he fell on his knees, openly adored the kindneſs of his gracious Preſerver, and implored a continuance of his aid. Mr. Robinſon often related the following anecdote, as a warning to the profane and profligate. Whilſt in the Weſt Indies, he was ordered to go on ſhore, with a party, to bury a dead man:

man: as they were going, one of the men ſwore that he would not aſſiſt in digging the grave. Mr. R. expoſtulated with him on the impropriety of his refuſal to perform the laſt offices of humanity for a deceaſed companion, and on the ſin of ſwearing. Kind expoſtulation, however, had no effect; and the man only ſwore again, ſaying, that as he wanted no grave for himſelf, and as he ſhould not care if he were thrown into the ſea on his death, he would not aſſiſt in digging the grave of another. Mr. Robinſon, with that kindneſs of diſpoſition which ever diſtinguiſhed him, performed himſelf this man's part of the labour, that the poor fellow might not increaſe his load of guilt, by continuing to ſwear and lie. Their buſineſs was, at length, completed; and they were returning from the ſhore to their ſhip, when that unhappy man, who, with oaths, had juſt been ſaying that he wiſhed for no other grave than the ſea, dropped, by a ſudden ſlip, into the great deep, and was no more ſeen!

Soon after his diſmiſſal from the army, Mr. Robinſon was appointed to the garriſon of Cheſter, and, for a great number of years, acted in a reſpectable ſituation here. Diligent in the performance of his duty, as a public character, he was careful not to neglect the exerciſe of chriſtian benevolence. It was his delight to do good to the ſouls, as well as bodies of men; and whilſt he rejoiced in every opportunity of affording temporal relief to the indigent or diſtreſſed, he thought it his duty alſo to ſpeak a word of exhortation and warning to the careleſs, of conſolation to the fearful, and of reproof to the wanderer. By his aſſiduity in attempting to do good, he was extremely uſeful to our ſociety in this city, and was the means of promoting, in a conſiderable degree, its ſpiritual proſperity. After having ſerved his country for more than fifty years, he withdrew from the garriſon, and retired into a private ſituation, in which he continued to his death. The period of our worthy friend's reſidence in Cheſter, after he left the garriſon, is not marked by any great exploits, or illuſtrious actions; but in the ſhade of retirement he cultivated that *meek and quiet ſpirit, which, in the ſight of God, is of great price.* Let not then theſe memoirs be deſpiſed, if, from this period, they record no variety of ſcene, no ſplendour of achievment; if they attempt only to diſplay the character of a private chriſtian, whoſe ambition it was to gain the favour of his God, and enſure the ſalvation of his own ſoul.

The character of our late valued friend may perhaps be happily illuſtrated by a conſideration of ſome qualities, which he poſſeſſed in an eminent degree, and which we now proceed to notice. The diſintereſtedneſs of Mr. Robinſon's diſpoſition was very great: content with the ſupply with which Providence had furniſhed him, he not only did not *envy* the rich and affluent, but did not even embrace favourable opportunities of increaſing his poſſeſſions. When he was clerk of the Sick Hoſpital, he recommended himſelf, by his attention and kindneſs, to the favour of many, who offered to remember him in their wills: theſe offers he conſtantly refuſed. One perſon, in particular, wiſhed to leave him a very good eſtate in ſome part of England; but he would not accept it, ſaying, that he, who was rather in want of a

grave,

grave, had but little use for an estate, and that it would be better to leave the property to some other person. To extreme disinterestedness, were added in Mr. Robinson, universal benevolence, christian charity, and amiable mildness. His benevolence and charity sometimes led him into actions, which, for a man of his circumstances, might be considered rather imprudent. Many of his friends thought him too generous and liberal, and whilst they admired his principles and disposition, they lamented that, benefitting others, he sometimes injured himself. Mrs. Robinson says, "I have, on some occasions, "reasoned with him on the impropriety of his conduct in this re- "spect: he generally replied, that he never lost any thing by giving "to the cause of God or the poor, or by spending a portion of his "time in instructing his ignorant neighbours and acquaintances in the "things that concern their everlasting peace. He sometimes adduced "the following anecdote as a proof of his assertions. When he was "discharged from the army, and sent to wait for the vacancy of a "halbert in the garrison of Chester, he one day went to visit a wo- "man very much afflicted, and suffering all the hardships of extreme "poverty. He had but *one shilling* in the world, and pay-day "would not come for three days: however, he put his *all* "into the poor woman's hand; she, perceiving the value of the piece, "thought he had made a mistake, and offered to return the shilling "for a smaller gift, when he assured her that she was welcome to it. "He returned home *moneyless;* but in the evening of that very day, "he was sent for to assist, during the fair, in the shop of Mr. Thomas "Jones, a worthy and respectable man, who still lives in this city, "and who expects soon to unite with his deceased friends in the re- "gions of unclouded bliss. Here Mr. Robinson had a comfortable "situation, in which he was provided with food; and at the conclusion "of the fair, he received a guinea, which, as he used to say, well "repaid him for the shilling given to the poor woman." Mr. Robinson's religion not only taught him to be grateful for the least favour, and incited him to express great thankfulness to his friends, even on trivial occasions; but he also saw that the sublime system of christianity contained a higher precept, viz: "Love your enemies, bless "them that curse you, do good to them that hate you, and pray for "them that despitefully use you, and persecute you." He was not satisfied with loving those who loved him, and doing good to his friends *alone:* he aspired to higher things, and was resolved not to rest without a victory over his own heart, which would enable him to love his enemies and persecutors. Hence, when any one injured him, he used to retire and pray for the person and for himself, till, as he would say, he gained the victory; that is, till he found that he could love the offender, as though nothing unpleasant had occurred between them. About a month before his death, some dispute happened between him and another person: during the latter part of his confinement, he one day said, "I do not speak what I am about to say "from ostentation; I prayed as heartily for ——— (mentioning the "name of the person alluded to above) as I ever did for myself, one

"whole night. I prayed for the ſpiritual and temporal concerns "of himſelf and his whole family; nor did I ceaſe till I felt that I "loved him ſincerely, and that I was willing to do him any kindneſs "in my power. After this, I went and ſpoke kindly to him."— The mildneſs of Mr. Robinſon's diſpoſition was manifeſted throughout the whole courſe of his public life: he acted as a ſerjeant for 46 years, and during that long period, he never cauſed a man to be puniſhed, always proving that lenient meaſures are far more ſucceſsful than ſevere ones. Our friend's modeſty and humility were clearly evinced by the unwillingneſs he profeſſed to write an account of himſelf, to which he was often unſucceſsfully ſolicited by his friends.

Our worthy brother thus continued to adorn his profeſſion, and diſplay the lovely character of a real Chriſtian, as long as he remained with us. On the 13th of February, 1809, he was attacked with a paralytic ſtroke in a neighbour's houſe: his ſpeech was obſerved to falter, and his hat fell from his head. He was conducted to his own houſe; and, when he arrived there, he ſeemed inſenſible of pain, and unconſcious of the ſtroke by which he had been attacked. He languiſhed for a month in a very weak ſtate, unable to take any nouriſhment, except it were liquid. During the whole of his confinement, he was reſigned and happy, and appeared to enjoy the comfort and advantage of that religion, which he had been ſo long purſuing. He was not heard to utter a murmuring expreſſion; but ſeemed to anticipate with pleaſure the termination of life, and the entrance into everlaſting happineſs, of which he had a full aſſurance and certain expectation. Mrs. Robinſon frequently aſked him the ſtate of his mind. He repeatedly ſaid, "This would be a poor time to ſeek the "Lord: but, bleſſed be God, an intereſt in the blood of Chriſt has "long ſince been ſought and ſecured! It is now fifty-three years "ſince the burden of guilt was removed from my conſcience: the bleſ-"ſing which I then received, I have, through mercy, ſtill retained. "Although I have been unfaithful, and have often wandered inwardly "from God; although I have experienced dark and cloudy days "through manifold temptations; yet the Sun of Righteouſneſs has "riſen again, and ſhone upon my ſoul: God has forgiven my unfaith-"fulneſs, healed my backſlidings, again loved me freely, and received "me graciouſly." From expreſſions like theſe, it was evident that his mind was kept in perfect peace, and that the enemy of ſouls had not permiſſion to torment the dying ſaint. Whenever I viſited him, I found him happy in a ſenſe of God's love, and very thankful for the mercies with which he was favoured. He ſuffered little or no pain, and nature ſeemed to diſſolve in a gradual and almoſt imperceptible manner: when aſked how he was, he generally anſwered, "In a middling way."

He was anxious to give ſuitable advice to all who viſited him; and earneſtly exhorted all to be diligent in working out their ſalvation. He ſolemnly addreſſed the profeſſors of religion, and warned them to make their calling and election ſure: to ſeveral he ſaid: "Head-work "will not do, when death approaches; nothing but heart-work is

then

"then valuable." He frequently requested his family to sing a hymn, and generally joined in that exercise. In the last week of his life, he, at times, rapturously praised and blessed God. He often repeated the hymn which begins,

"How happy are they, who the Saviour obey,"

and others of a similar kind. He sometimes exclaimed, "Oh the "glories of heaven! I shall soon be there! I shall soon fly away "to yon glorious and happy place!" On the Thursday before our highly esteemed friend, Mr. George Walker, died, Mr. Robinson awoke about three o'clock in the morning, and said, "My friend, "Mr. Walker, is either gone or going, for I have been with him in "a very spacious and delightful place! We shall soon be together." Thus he continued triumphing in God, and rejoicing in the prospect of approaching dissolution, from Feb. 13, to March 16, on which day, he peacefully resigned his life to the God who gave it, and entered into eternal rest, in the year of our Lord 1809, and of his age 80. His memory will be long cherished, and his death lamented by the poor and distressed, who were relieved and comforted by his visits: his afflicted widow is left to bemoan the loss of an affectionate husband and helpful companion; and his christian friends have to regret the removal of a prudent counsellor and venerable example. A sermon was preached on the occasion of his death to a large and attentive congregation, from these words, "The righteous perisheth, "and no man layeth it to heart; and merciful men are taken away, "none considering that the righteous is taken away from the evil to "come. He shall enter into peace: they shall rest in their beds, each "one walking in his uprightness." Isaiah lvii. 1, 2.

JOHN OGILVIE.

An EXPLANATORY NOTE on an Observation in the Life of Mr. TRIPP, relative to the BAPTISTS.

To the Editor of the Methodist Magazine.

DEAR SIR,

In the *Postcript* to "Memoirs of Mr. Tripp, of Lowestoff," there is a circumstance alluded to, which, without a note of explanation, may be improperly applied, at least, so it struck me on reading over the account this morning. It may be sufficient to say, that no reflexion is here intended on that denomination of Christians called *Baptists;* nor on their *mode* of administering Baptism. The reference is to a most shameful and unprincipled intrusion into the peace of a religious society, by a person, wholly, I take for granted, unauthorized, even by persons of his own persuasion; who endeavoured by disgraceful arts to raise up a people for himself *out of other religious societies;* and by his "trade of proselytism, separated the worshipping husband and wife." &c. This person when he made a proselyte, took care to make him the instrument of making *others*, by exhibiting him in the most public manner, and glorying in the conquest he had made.

made. To such a case alone, is the reference in the above Postcript, and as some of the persons are still alive, I shall not enter into other particulars. No regular Baptist Church would have suffered such conduct, much less would the Body of that denomination of Christians; which, considered as a religious people, are as respectable, zealous, pious, and useful, as most people in the land.

I know not that the account would be misconstrued; but fearing lest it should, I have taken the liberty to request you to insert the above note.

I am, Dear Sir,
Your's respectfully,
London, May 16, 1811. A. CLARKE.

OBITUARY.

APRIL 13, 1810, died, Mr. Robert Holme. He was a branch of an ancient family, whose ancestors came from Normandy with William the Conqueror. The oldest branch of it, (which is nearly extinct,) enjoy considerable estates in Holderness, which were granted to them by that prince. Mr. Holme was born at Sykehouse, in the county of York. His father was a respectable farmer, and joined the Methodist Society about seventy years ago, and became a very zealous local preacher, being very active in promoting the progress of that Gospel which he had felt to be the power of God unto his own salvation. In those days of darkness, persecution raged much, and he endured much for the testimony of his conscience. At one time he was confined in the stocks, at another time was sent on board a tender at Grimsby. His zeal was great: but his life short. He died happy in God, of a disease occasioned by a cold he caught while in the exercise of his ministerial labours. He left a widow and four children. But the Lord was indeed a father to the fatherless, and a husband unto the widow. The loss which the children sustained by the death of the father, was, in a great degree, compensated by the excellencies of the mother; for she was a woman of true piety, great industry, and singular propriety of conduct. She continued to receive the preachers, and the Lord blessed their advice unto the family. She lived a widow thirty years, and then died happy in the Lord.

Mr. R. Holme was the eldest son, and from a child was very dutiful to his mother, and a great lover of the preachers. And with their company he was blessed all his life: for the preachers have been received by the family, free of all expense, near 70 years, and still continue to visit the family. Mr. Holme was awakened to a sense of his fallen state, at the age of eighteen or nineteen, but it was not till some time after that he was blessed with the knowledge of salvation by the remission of sins. He then became a very active member of our society, and was soon made a leader of a class, in which office he was judicious and faithful. He also filled the place of Circuit-Steward for several years, and was appointed a Trustee. As a husband, he was kind and constant in his affection. He was diligent in business, fervent in spirit, serving the Lord, and governing well his own house. As a father, he was truly affectionate; for it was his constant endeavour to rule his children with the law of kindness, and, watching the opening of their minds; he endeavoured to furnish them with suitable ideas of God, as a God of providence, and shewed them the great importance of salvation through faith in Christ Jesus. He was mighty in the Scriptures, and drew from those divine oracles his most powerful arguments, when he set before his children the vast importance of eternal things. In this particular his labour was not in vain, for four of them have died happy, and some of them rejoicing much in the prospect of glory. He has left a widow and six children, all well provided for, and I hope they will all know and serve the God of their father, observing the excellent advice he has left them in some short epistles which he wrote to them. A little before his death he attended the funeral of a niece, and felt in his mind a presentiment that his death would be the next in the family; for he

was

was heard repeatedly to say, *Surely, mine* will be the *next*. And although he was as well as he had been for some time, yet the impression led him to set about the performance of his last office of love unto his family, and more fully to set his house in order.

March 12, he sat down with an intention to write some letters of instruction and advice to his children, but before he had completed one letter, he had occasion to go out about some little business, when his foot slipt, and he fell down, and broke his leg. It proved to be a compound fracture, and when he perceived what had happened, he felt much alarmed, thinking with himself, How shall I bear this? The Lord, however, came to the help of his servant, and brought to his mind, with great force and comfort, the 23d Psalm, which proved a great source of comfort unto him all the time of his confinement. In consequence of a bilious complaint, he had several times been brought very low, and his nervous system was much shaken; but the power of Divine grace was peculiarly evident, at this time, in his great and constant fortitude, and patient resignation to the divine will. When I came unto his house, I found him very weak. When I asked him the state of his mind, he said, "I am a sinner saved by grace, I rest in Christ Jesus; *there is support*, and comfort *only in him*." The next morning I went into the room to take my leave of him, when he conversed with me with great pleasure; after prayer I said, I hope to find you better when I come again. When he took me by the hand, and kissed it several times, and said, "You see I am an *old man*, I must *die*." I said, "I hope the Lord is still with you." He said, "Jesus is my refuge. *All is well*." And then kissed my hand again, saying, "*Your work* is *great*, you have much to pass through, but the *Lord* will *help you*." And then gave me his blessing. He continued until April 13, when he quietly fell asleep in the 70th year of his age, having been a member of the Methodist Society near half a century.

F. LAYCOCK.

Wetherby, March 23, 1811.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Messrs. WILLIAM ELLIS and SAMUEL MACDOWEL, to the Rev. Dr. COKE, and the Missionary Committee.

Carbonear, Nov. 23, 1810.

Rev. and dear Sir,

WE would have written before now, had we not waited in hopes of hearing from the Conference by brother Remmington, or some other friend. But being disappointed in our expectation, we embrace this opportunity of returning thanks for the flannel and broad cloth which we received by the hands of brother Ward, at a time when we much wanted them.

We have had letters from brother Ward since he went to Bonavista, from which we learn that there is a prospect of good being done there. As to this place, though we have had no increase of members of society since brother Remmington left us, yet we are happy to find that prejudice is falling to the ground. So that many who formerly refused to hear us, have become stated hearers. In one place we have got a new chapel built; and in another place, where we had a chapel, the people have begun to complain that it is too small, and have brought timber upon the ground to build a larger house. More good is done in this island then one would suppose, by taking an estimate of it, from the number in society. The business of this country, however, militates much against the progress of the gospel. A great number of the inhabitants go from this place to the Northern parts of the island, and the Labradore shore, in the summer, and being deprived of the means of grace, the good impressions which are made on their minds in the winter, are too frequently erased before they return. This, I believe, is much owing to bad company, and sabbath-breaking, which is very prevalent in every part of this island.

These are some of the disadvantages under which missionaries labour in this country. The work that has been done is too frequently to do again. But, notwithstanding these things, from the present appearance we hope to see the desert bud and blossom as a rose. This summer brother Ellis and I have formed a little society of children, in Carbonear, with whom we generally spend half an hour before we go to public worship; those that can read we catechize, and those who cannot, we speak to in a familiar way, according to their capacities of receiving instruction. When our labours will not admit of our meeting them, we have a pious young man who acts for us. If you could procure us, from the Sunday-school society, a few books for those children, we think it would be a mean of doing much good.

In England and Ireland they have seen the utility of these benevolent institutions, and if they would bestow a little of their bounty upon their fellow-creatures in this

dark part of the globe, we are perſuaded they would not loſe their reward.

With regard to the native Indians of this iſland, it is not in our power to do any thing, as they remain on the North part of the land, perhaps one hundred leagues from where we are. It will require a ſtrong effort from the government to effect ſuch a work. The interior part of the country has never been properly explored. A veſſel ſhould be fitted out for the purpoſe, and ſhould lie in wait on the ſea-coaſt to meet with them. This, we conceive, would be the moſt likely method to reach them. We ſhall be very happy to hear from England, and hope you will favour us with a few lines. Brother Ward joins us in love to you, and the Committee.

We remain your affectionate ſons and ſervants in the goſpel of Chriſt,

S. MACDOWELL & W. ELLIS.

Extract of a Letter from Mr. Iſham, Miſſionary.

Antigua, Nov. 23, 1810.

To the Rev. Doctor Coke and the Miſſionary Committee,

Honoured Fathers and Brethren,

I have been very ſick, but thanks be to God, I am now able to travel, and attend to the affairs of the Circuit; but at times feel myſelf very weak.

My doctor has repeatedly ſpoken to me reſpecting a ſhort voyage to the Leeward Iſlands for the benefit of my health, and as ſoon as I can, with propriety, leave this, it is my intention ſo to do, before I go to St. Vincent. A very favourable opportunity offering for Jamaica, Mr. Toland embraced it, and left this iſland on the 14th inſt. On the ſame day Mr. Gilgraſs and family arrived here, on their way for St. Kitts; but on account of my ſtanding in need of help, he has agreed to continue with me until the new miſſionaries arrive. He and his family had been very ill at Barbadoes, and on that account, and for the benefit of a change of air, he conſidered it his duty to leave that iſland. With reſpect to the ſpiritual ſtate of the ſociety here, from what I have ſeen, and from what the leaders and members have informed me, I conclude that conſiderable good has been done ſince this time laſt year; and ſince the Diſtrict Meeting, a conſiderable number have joined the ſociety, and many, in Town and Country, acknowledge to have lately obtained peace with God, thro' the Blood of Jeſus. But notwithſtanding theſe particulars, we have a number of lukewarm formal perſons amongſt us, who are very inattentive to that regular mode of diſcipline which we have endeavoured to bring them to attend to; and at times, I am almoſt at a loſs how to proceed with many of them, ſo many are their excuſes, and the diſadvantages under which they labour.

I am your ſervant in the Goſpel,

T. ISHAM.

BRITISH AND FOREIGN BIBLE SOCIETY.

ON Wedneſday, the 1ſt of May, the BRITISH AND FOREIGN BIBLE SOCIETY held their Seventh Anniverſary at the FREE MASON'S TAVERN, Queen-ſtreet, Lincoln's-Inn-Fields. The Report was read, as uſual, by Lord Teignmouth, the Preſident; and the thanks to his Lordſhip were moved in a very impreſſive Addreſs by the Biſhop of Durham. The facts detailed in the Report, and in the Extracts of Correſpondence with which it was followed, were peculiarly intereſting and ſatisfactory; and evinced the ſucceſsful operation of the Society in the purſuit of its object over a large proportion of the world. It appeared, that beſides the three great Societies to which this Inſtitution has given birth, on the European Continent, and the Correſponding Committee in Britiſh India, it has been inſtrumental in producing, by its example or encouragement, ſixteen ſimilar Societies in the United States of America.

It appeared, alſo, that the Society had made conſiderable progreſs in the courſe of the laſt year in augmenting both its influence and its funds; not leſs than ſeventeen new Auxiliary Societies in Great Britain, among which is comprehended one in the important town of Liverpool, having been added to its liſt within that period. But for particulars, we muſt refer to the Report itſelf; an extract from which we ſhall here ſubjoin.

The attendance at this Anniverſary was very numerous, and highly reſpectable. Among the principal perſons preſent, many of whom took a ſhare in the buſineſs of the day, were, beſides the Preſident, the Biſhops of Durham, Saliſbury, Norwich, Cloyne, and Clonfert; Lords Gambier, Headley, and Harrowby; Meſſrs. Wilberforce, Grant, H. Thornton, Babington, Vanſittart, Porcher, &c. and it was truly gratifying to witneſs an Aſſembly, conſiſting of at leaſt eighteen hundred perſons of different ranks, and of almoſt every Chriſtian denomination, evincing

evincing the greateſt harmony, and the moſt lively intereſt in the truly benevolent purpoſe of ſending forth the Holy Scriptures without Note or Comment---"to every nation, and kindred, and tongue, and people."

An Extract from the Seventh Report of the Committee of the British and Foreign Bible Society.

(Concluded from p. 240.)

THE Committee, in their laſt Report, ſtated, that they had availed themſelves of the aſſiſtance of the Evangelical Society, to print the New Teſtament in the language of Lapland; they have now the pleaſure to announce the progreſs of this work, and the proſpect of an early completion of it. From the information of their Correſpondent, it appears, that half of it was finiſhed in November laſt; and a hope was entertained, that the whole would be finiſhed in time to allow of copies being forwarded to Lapland in the courſe of the Spring.

The printing of the Icelandic Bible, as noticed in the Fourth Report, has been retarded by various unforeſeen impediments: the Committee, however, have reaſon to believe, that theſe impediments have been, in a great meaſure, removed; and that this important work has either been actually commenced, or will be ſpeedily undertaken.

The printing of the Turkiſh Teſtament at Karaſs, according to information dated from Moſcow in Auguſt laſt, appears then to have advanced as far as to the end of the Acts of the Apoſtles.

The Committee next ſolicit the attention of the Members of the Society to the extenſive operations carrying on in India, with a view to the circulation of the Holy Scriptures; premiſing, that the information now detailed, is derived from the half-yearly Reports of the Correſponding Committee in Calcutta, and the Letters annexed to them.

It may be generally obſerved, that the various Tranſlations are all proceeding with great ſpirit and energy; and that the accuracy of theſe verſions is conſidered by the Calcutta Committee, a point of the firſt importance; that a ſpirit of harmony prevails among the Tranſlators: and that, in the courſe of a few years, there will be editions of the Scriptures in various Oriental languages. Among theſe, the Tamul, Malay, Sanſcrit, Bengalee, Oriſſa, Seek, Hindooſtanee, and Mahratta, are already printed, or in the preſs. The Arabic, Perſian, Telinga, Malayalim, Burman, Carnatica, and ſeveral other dialects, to be hereafter enumerated, together with the Chineſe, are preparing; and the printing of ſome of them is begun.

With a view to general and harmonious co-operation in the tranſlation and publication of the Holy Scriptures, the Correſponding Committee at Calcutta have entered into a regular and encouraging intercourſe with the ſeveral Miniſters and others engaged in this work, throughout the different ſtations in India. They have alſo adopted a meaſure, which appears exceedingly well calculated to facilitate the great object of their labours, the eſtabliſhment of a BIBLIOTHECA BIBLICA, conſiſting of a Bible Repoſitory, together with a Library for the uſe of Tranſlators, under the auſpices of the Britiſh and Foreign Bible Society, and their own immediate ſuperintendance.

The Repoſitory is intended to contain Bibles and Teſtaments for general accommodation, in all languages, both European and Aſiatic, to be diſpoſed of by ſale at moderate prices. The importance of ſuch an Inſtitution, as it reſpects not only India, but other parts of the world, may be eſtimated by the conſideration, that the port of Calcutta is the annual reſort of multitudes from all quarters, for the purpoſes of trade; of Armenian Greeks, from the Archipelago, Arabians, Jews, Turks, and Malays: "ſome of almoſt every nation under heaven." To many of theſe a copy of the Scriptures may prove an invaluable treaſure, and by theſe means copies may be introduced into their reſpective countries.

The Library is to conſiſt of the original Scriptures, Lexicons, Grammars, Works on Biblical Criticiſm, and, in general, all ſuch Books as tend to facilitate and perfect the labours of Tranſlators.

The Committee, impreſſed with a deep ſenſe of the great utility of this Inſtitution in both its branches, have aſſiſted its eſtabliſhment, by procuring and conſigning to the Correſponding Committee at Calcutta, editions of the Scriptures in various languages, for ſale, as well as a copious ſupply of books, for the ſole uſe of the Tranſlators. The latter, (among which is a valuable copy of Walton's Polyglott, preſented by Thomas Hammerſley, Eſq.) of courſe, are not to be ſold, but to be conſidered as the excluſive property of the Britiſh and Foreign Bible Society,

Society, and as merely lent for the purpoſe ſpecified.

The inſtitution of the *Bibliotheca Biblica* has received very general encouragement in India. Four thouſand volumes of the Scriptures, or parts of them, have been collected in the following languages: Engliſh, Portugueſe, Arabic, Perſian, Hindooſtanee, Sanſcrit, Mahratta, Criſſa, Bengalee, and Chineſe; and are now expoſed to ſale. A liberal ſubſcription has been raiſed for that branch of it which is intended for the uſe of Tranſlators; and it has made a ſtill more important acquiſition of uſeful and valuable books in preſents from individuals.

The Committee add, that the plan of the *Bibliotheca Biblica*, as far as regards the circulation of the Scriptures, having been communicated to the ſeveral Chaplains under the Preſidency of Fort William in Bengal, has received their unanimous approbation, and a promiſe of cordial co-operation on their parts. It appears alſo, that donations have been received from the different military ſtations.

Of the Tamul Tranſlation it may be obſerved, that it was executed and reviſed by the moſt able ſcholars, and is entitled to the higheſt praiſe for the correctneſs of its verſion and the accuracy of its printing. The Telinga Tranſlation is advanced to the end of the firſt Epiſtle to the Corinthians; and although the Committee have to expreſs their deep concern at the death of Mr. Deſgranges, (Miſſionary at Vizigapatam,) who inſpected and reviſed the labours of Anunderayer, (a Chriſtian Bramin employed in tranſlating the Scriptures,) they have the ſatisfaction to add, that, previous to his death, he had procured two able aſſiſtants, by whom the work of reviſion will be continued.

The Correſponding Committee in Calcutta, having learnt, that, among twelve thouſand native Proteſtant Chriſtians belonging to the Tanjore Miſſion, none, the native Teachers excepted, poſſeſſed the Old Teſtament, and not above one in two or three hundred the New, exerted themſelves with zeal to ſupply the deficiency. They had the ſatisfaction to learn that ſeveral copies of the Tamul Scriptures might be procured from the Tranquebar and Vepery Miſſionaries; but, as the funds remaining in their poſſeſſion were inadequate to the purchaſe of them, an appeal was made to the public in Calcutta; and the Members of the Society will be gratified in being informed, that a ſum exceeding 1000*l.* was raiſed by ſubſcription, on account of the Britiſh and Foreign Bible Society, for the purpoſe of diſtributing the Tamul Scriptures in Tanjore.

The Correſponding Committee, in conſequence, have been enabled to purchaſe 500 Old and 400 New Teſtaments, together with 800 copies of the Pſalms in the Tamul dialect, being all that could be obtained. They have alſo purchaſed 150 New, and 200 Old Teſtaments, in Portugueſe, for the accommodation both of Portugueſe Proteſtants and Roman Catholic Prieſts, and private Chriſtians, many of whom are no longer averſe to receive them.

In connexion with this part of the ſubject, the Committee further add, that, in conſequence of a repreſentation that a ſupply of the Tamul Scriptures could not be obtained in India, adequate to the demand for them, they have procured and deſpatched, on account of the Society, a printing preſs and a fount of Tamul types, with a conſiderable ſupply of paper, for printing the Scriptures in that dialect.

The Committee alſo report that there is a proſpect of a ſtill more ample diffuſion of the Holy Scriptures in various eaſtern dialects in which they have never appeared. Dr. Leyden, whoſe extenſive knowledge of theſe dialects is unrivalled, has ſubmitted to the Correſponding Committee of Calcutta, propoſals for procuring verſions in the following languages: The Siameſe, Macaſſar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai; comprehending the colloquial dialects in uſe, from the eaſtern boundary of Bengal to the Iſlands of Borneo and Celebes inclusive. The expenſe of tranſlating the four Goſpels into each of theſe dialects is eſtimated at about 800 rupees; and the Correſponding Committee, anxious to take advantage of Dr. Leyden's propoſal, expreſſed their approbation of it, and agreed to pay the ſum of 200 rupees on receiving a copy of each Goſpel in any of the dialects enumerated. This engagement has been fulfilled with reſpect to four of the propoſed verſions; that of the Goſpel of St. Matthew having been completed in the Puſhto or Afgan dialect, and the Maldivian excepting the two laſt chapters, together with verſions of the Goſpel of St. Mark, in the Bugis and Macaſſar.

As a very conſiderable part of the expenſe attending the printing of the Holy Scriptures in India ariſes from the exceſſive dearneſs of paper there, the Committee have judged it expedient to pro-

vide againſt any unneceſſary expenditure in this article, by ſending very large ſupplies of paper to thoſe parts of India where it will be required. A conſiderable quantity has been conſigned to Bombay, for printing the New Teſtament in the Malayalim language at that ſettlement. This work is conſiderably advanced, (a printed copy of the Goſpel of St. Matthew having been laid before the Committee,) and the completion of it is anxiouſly expected by the members of the ancient Syrian church.

It may be mentioned as a ſingular, and not unintereſting circumſtance, that a native of India, and a Hindu, has ſubſcribed 100 rupees to the funds of the Society, and has addreſſed a letter to the Committee, acquainting them with it.

The Committee, having thus detailed the proceedings now carrying on in India, for promoting the diffuſion of the Scriptures, only add further, that they have conſidered it their duty to aid them by pecuniary ſupplies commenſurate to their extent and importance. They have accordingly, in addition to the 5000*l.* granted for the diſburſements of the preceding five years in tranſlating and printing the Scriptures in India, voted 2000*l.* annually for the three ſucceſſive years.

It remains only to notice under this head, that the Hon. Sir Alexander Johnſton, Chief Juſtice of Ceylon, who is returning to that ſtation, has obligingly undertaken the charge of a large ſupply of Engliſh, Dutch, and Portugueſe Bibles and Teſtaments for the uſe of that Iſland, together with a ſupply of paper for the purpoſe of printing 1000 copies of the New Teſtament in the Cingaleſe language.

The Committee next advert to America; and obſerve, that the zeal excited in that country, for the diffuſion of the Holy Scriptures, continues to operate with increaſing energy and activity. Ten new Bible Societies, in addition to the ſix mentioned in the Committee's laſt Report, have been eſtabliſhed within the United States. All theſe aſſociations may be conſidered as emanations from the Britiſh and Foreign Bible Society; of which the greater number have been aſſiſted from its funds, and the remainder will receive proportional aid as ſoon as they ſhall have been regularly brought under the cognizance of the Committee. It muſt be gratifying to the members of the Inſtitution to ſee ſuch an ample recognition of its principles on the new Continent, and to contemplate the beneficial effects which may be expected from the aggregate zeal and efforts of ſo many Societies directed to one object—the circulation of the Bible.

LORD SIDMOUTH'S BILL.

OUR readers will have learned, before they receive this number of our Magazine, by the public prints, and the communications made to the preachers and others in different parts of the kingdom, in what manner this bill has been diſpoſed of. It is therefore not neceſſary that we ſhould here ſtate the particulars of the buſineſs; for which, indeed, in theſe ſmaller numbers of our work, we have not room. With a view, however, to preſerve an authentic document thereof, we ſhall inſert an account of it, at ſome length, in our enlarged numbers for this and the following month; to which we refer thoſe who wiſh for further information than they have yet received. We hope our Societies and friends do, and will not fail, to return unfeigned thanks to God for his goodneſs in thus continuing our religious privileges to us: and that under God, they will remember how much they are indebted to the wiſe and prudent interference of his Majeſty's Government, and thoſe noble Lords, who ſo ably and ſucceſsfully oppoſed the Bill in Parliament. May our people ever be worthy of the protection of the ruling powers, and continue, as they have hitherto done, to render them all due honour and obedience for conſcience' ſake!

POETRY.

ODE,

For the opening of a Place of Worſhip.

AIR.

When Iſrael firſt, at Heaven's command,
Forſook Egyptia's cruel coaſts,
For Paleſtina's promis'd land,
Conducted by the Lord of Hoſts;
Dim ſhone the Majeſty Divine,
A rural tent was his abode,
A meteor his aerial ſhrine,
Pavilion for the living God.

CHORUS.

But lo! with all their pow'rs,
Him heaven, him earth adores!
The empyreal pillars ſhake;
The mighty mountains quake;

The

The wond'ring rivers roll a refluent tide;
The affrighted heathen fear
The great Jehovah near,
And, trembling, own, There is no God beside;
The ransom'd multitudes adore him,
And thousand thousand angels minister before him!

AIR.

And when the Eternal Great I AM,
Whose glories heaven's wide empire fill,
To Salem's tow'rs from Shiloh came,
To dwell on Sion's nobler hill;
Yet darkness hung o'er Sion's fane,
The temple was a transient dome,
And hallowed hecatombs were slain,
"Shadows of better things to come."

CHORUS.

But see! The beams divine
With brighter beauty shine;
The rolling smoke descends,
The falling fire portends
His grand approach!—the Almighty King of kings!
On earth indeed he dwells,
The oracle reveals
A present God beneath the cherubs' wings!
Now morn her rosy steps advances,
The gospel gilds the gloom with thousand embryon glances!

AIR.

Brighter than all! The day of grace!
Meridian gospel grace divine!
The glories of Emmanuel's face,
That on the Christian Churches shine!
Redeemer! make thy beauties known!
Thy Spirit in our hearts appear!
O claim this temple for thy own,
And dwell, O dwell for ever here!

CHORUS.

To thee our tongues shall raise
The votive hymn of praise,
And emulate the quires
Who sing to golden lyres,
With flaming songs who fill the heavenly plains.—
Proclaim the great I AM!—
Proclaim the Bleeding LAMB!—
Sing!—Hallelujah!—Sing!—Messiah reigns!—
The choral anthem ne'er suspending!
Sing!—Hallelujah!—Sing with rapture never ending!

T. R.

LINES written in Mr. George's Alcove in 1805, on leaving Sevenoaks.

And shall we quit this sylvan scene,
With all the pleasures of the green,
For L-mb-th's danky marsh?
Shall we, susceptible of love,
Forsake the songsters of the grove,
And gentle cooings of the dove,
For founds both loud and harsh?

Adieu, the nightingale's retreat,
Adieu, the footy black-bird's seat,
Adieu, both park and deer:
Nor hill, nor dale, nor wood, nor lawn,
Nor grazing herds, nor spotted fawn,
Nor dew-drops glist'ning in the dawn,
Have charms to hold us here.

Nor souls well form'd in friendship's mould,
With charms more potent far than gold,
(And charms like these are great!)
Can e'en in paradise detain
Us, who are of the vagrant train,
Now bleft with pleasure, now with pain,
So fickle is our state.

But there's a paradise above,
From whence they never shall remove,
Who once its blifs enjoy;
May each aspire its joys to share,
Where tedious wand'rings, anxious care,
And painful partings here and there,
Can ne'er the blifs destroy.

Stourport, } J. S.
May 29, 1810. }

Canticles ii. 10, 11, 12, 13.

'Twas my beloved spake,
I know his charming voice, I heard him say,
Rise up, my Love, my fairest one, awake,
Awake, and come away.

The winter all is past,
And stormy winds that with such rudeness blew,
The heav'ns are now no longer overcast,
But try to look like *you*.

The flowers their sweets display,
The birds in short preludiums tune their throat,
The turtle in low murmurs does essay
Her melancholy note.

The fruitful vineyards make
An odorous smell, the fig looks fresh and gay,
Arise, my Love, my fairest one, awake,
Awake, and come away.

NORRIS.

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Methodist Historical Society Southern California - Arizona Conference

BIOGRAPHY.

A SHORT ACCOUNT OF MR. THOMAS RANKIN, *Minister of the Gospel.*

WRITTEN BY HIMSELF.

IN the year 1778, I wrote a short and imperfect account of my life in a letter to the Rev. Mr. John Wesley, which was published in the Arminian Magazine, in the year 1779. Since that period I have resolved to enlarge that account, by continuing it down to the present time. I have always found narratives of the experience of good men attended with a permanent blessing to my own soul; and particularly so when written in a plain and scriptural manner. I have often lamented, that many excellent characters, both ministers and private Christians, have gone to their eternal reward, and have left behind them little or no trace of the dealings of God with them. In some, this has been occasioned by the want of ability; and in others, an excess of diffidence and modesty has prevented the church of God from receiving that instruction and consolation which writings of this kind have afforded to thousands. It is this consideration alone which has determined me to enlarge the accounts of my life already published; as also to add something on that part of which nothing, as yet, has been written. If one soul receive any lasting benefit, to God alone be all the glory.

I was born at Dunbar, in the shire of East Lothian. My parents feared God, and endeavoured to bring up their children in his fear; all of whom, except two daughters and myself, died young. We were early taught the principles of religion. My father used frequently in the evenings to catechise us, as also the servants. At school we were taught in the same way. By these means the fear of God was early implanted in my mind, so as to make me afraid of doing what other boys did without either fear or shame. While at school I paid close attention to my learning, and made some progress. After a season I desired my father to let

let me learn arithmetic; and this kind of learning being congenial to my turn of mind, I advanced as far in all the different branches as my master was capable of teaching me. I can say very little about religious impressions while at school; only I remember that I loved to hear persons converse about religion, and to be in their company. At times I used private prayer, especially when the thoughts of death and judgment came into my mind. When about eleven or twelve years of age I was deeply affected at a sacramental occasion, being permitted to stay at the administration of the ordinance. When I saw the ministers and people receive the bread and wine, and heard the address from the former to the communicants, I frequently burst into tears. At the same time I thought, if ever I live to be a man I will be a minister; for surely if any persons go to heaven, it must be the ministers of the Gospel. Those impressions often remained for days upon my mind, and led me to reading and private prayer. I believe it was about this time that there was a most tremendous storm of thunder and lightning, such as some of the oldest people had never seen before. This being in the night season, made the awful scene more terrible. My sisters, with myself, cried and prayed, and were in the utmost terror of mind. This solemn night made a deep impression upon me, and led me to prayer. The remarks my father made upon it served also to fix upon my mind the great importance of being prepared for death and judgment. It was about this time that my father had me taught music and dancing. I soon found that these things had a fatal tendency to obliterate the good impressions which from time to time I had found my mind affected with. Parents and guardians of youth are not sufficiently aware how soon young minds are ensnared and contaminated with what are called genteel accomplishments. To such as have no savour of divine things, the above remark may appear trifling, and they may sneer at it; but I aver that young people are in the utmost danger from dancing and music: and I have often been astonished that any parents professing godliness, should suffer their own children to be taught these things, or turn advocates for them in others. I repeat once more, that a dancing-school, unless conducted by a very peculiar master, who watches over the youth entrusted to him, will soon pave the way for such scenes as both parents and children (if the grace of God do not prevent) will have cause to mourn over when too late.

In the midst of those trifling amusements the Lord in mercy did not leave me to the depravity and vanity of my own corrupted heart. I was now thirteen years of age, full of vivacity, with good health, and a remarkable flow of spirits. I had an extraordinary dream, which made a very deep impression on my mind, the effects of which remained for a season. I dreamed that I was with some of my school-fellows in a place which was open to the east, and I

was

was looking towards the ſkies in that quarter, when all on a ſudden the heavens were in a ſtrange commotion, and ſoon after there appeared large balls of fire, flying from one end of the hemiſphere to the other. I called upon my ſchool-fellows to behold the awful ſight, and, while I was ſpeaking to them, ſome of the balls of fire fell on the earth, and came very near us. We all then ran for our lives, with the balls of fire flying all around us, when, at laſt, I thought I got into a houſe, and felt as if I was ſecured from all danger. Soon after this I awoke in great agitation, but thankful it was only a dream, and, not what I imagined, in my ſleep the day of judgment.

The force of education, and a fear of my father, who was very ſevere in the government of his children, preſerved me from many youthful follies, and from ſin, both in word and deed. My conſtitutional ſin was a proneneſs to anger when offended. I do not recollect that I ever began a quarrel with my ſchool-fellows, as I always dreaded my father's reſentment, and the reproof, if not the chaſtiſement, of my ſchool-maſter. But if I was affronted, my paſſion roſe ſo high that I regarded no conſequences. The moment my paſſion ſubſided I was aſhamed and condemned in my conſcience, and often reſolved I would never be in a paſſion any more. The terror I was in, leſt it ſhould come to my father's ears, made me always ready to make up matters with the boys. He ſaw in me too much of his own diſpoſition, and as he had ſuffered for it in his own mind, he was the more careful to guard me againſt its pernicious effects. Such was his ſtrength of body, and undaunted courage of mind, that at the time of the rebellion, in the year 1745, (when I was turned ſeven years old,) he offered to head a party of his townſmen, in order to attack a party of the rebels, who came to Dunbar for the ſake of plunder. He had ſuch love to his Majeſty and to our happy conſtitution, that he was ready to ſpill his blood in the defence of both. I have heard him ſay, when he laid the matter before the Provoſt and principal men of the town, if they would have conſented, and allowed him the townſmen he would have choſen, he would have ſecured all the plunder the rebels had taken, and made an end of the detachment.

When I was between ſixteen and ſeventeen years of age, my father, after an illneſs of ſome months, died in peace. For ſome time after his death, my mind was ſeriouſly and deeply affected; but, alas! youthful company, and trifling amuſements, gradually drew my mind from the purſuits of thoſe things, that made for my preſent and eternal happineſs. I heard my father's advice no more, and the awe I ſtood of him, being removed by his death, I indulged myſelf in greater liberties than I durſt have done during his life. I began to be more fond of muſic and dancing, and this led me into vain company, and meetings of young people

of both ſexes. My mother was too indulgent and fond of me, (as ſhe never had any other ſon but myſelf,) and this made her authority but very light over me. I bleſs God, that I was mercifully preſerved from open wickedneſs; I do not know that ever I ſwore an oath in my life; indeed, I felt an entire abhorrence to this vice, and I alſo deteſted it in others.

Soon after this, a troop of dragoons came to Dunbar; among whom there were ten or twelve pious men, with ſeveral of their wives. As ſoon as they were ſettled in the place, they hired a room, and met together for prayer and hearing the word of God, every morning and evening. I did not know then, but I have been informed ſince, that thoſe men were part of the religious ſoldiers, who uſed to meet with John Haime, and others, in Germany. The news of ſoldiers meeting for prayer and praiſe, and reading the word of God, ſoon ſpread through the town: curioſity led many to attend their meetings, and I was one of that number. After a few weeks, ſome perſons had divine impreſſions made upon them: the place would ſcarcely contain the numbers that attended; and it pleaſed God to make their converſation and prayers, a real bleſſing to ſeveral ſouls. It was not long before ſeveral were enabled to teſtify that they had redemption in the blood of Chriſt, the forgiveneſs of all their ſins. This ſoon ſpread abroad, and made a great noiſe in the town. As I loved their converſation and prayers, and continued to attend their meetings, I wiſhed to have ſome converſation with them, that I might know what they meant by knowing their ſins forgiven. I met with them, and others, but I could not underſtand them when they ſpoke of God's Spirit bearing witneſs with their ſpirits, that they were the children of God. They urged every ſcripture that occurred to their minds, to prove their point; but my plea was, "that we might be in the favour of God, and not be aſſured that our ſins were forgiven." I granted, "that ſome very peculiar, holy people, might be aſſured of the divine favour; but that it was not the privilege of all the children of God." This, I thought, was ſupported by Scripture, and the experience of ſome, whoſe lives I had read, as alſo confirmed by the converſation of others, who, I thought, were the moſt pious perſons in Dunbar. I believed the ſoldiers meant well, but that they were groſsly miſtaken. Their number, however, increaſed, and the perſecution of the tongue increaſed alſo; ſo that ſome, who had been reſpectable characters, had their names caſt out as evil. I could not bear this, and determined not to frequent their meetings as I had done before. It was about this time, that ſome of the Methodiſt Preachers came from Newcaſtle, and preached at Dunbar. This alſo being a new thing, many went to hear them, and I attended among the reſt. I was pleaſed with all I heard, but I do not

remember

remember that any particular impreſſion was made upon my mind. After ſeveral of the Preachers had paid a viſit to the place, and many approved of them, Mr. William Darney came and preached alſo. His manner was ſuch, as gave a general diſguſt to many of the inhabitants; and young as I was, I joined the number. I thought, I never heard ſuch nonſenſe, and ſuch preaching about hell and damnation, from any miniſter in all my life.

About this time, I was invited to the wedding of a farmer's daughter, whoſe family were intimate with my father while he lived, and the intimacy continued, with my mother and myſelf, after his death. I accordingly went, and, as uſual, joined in the amuſements of the day. After I had danced ſeveral times, and was now engaged in a country dance, I was overwhelmed with ſuch dread of mind, that, as ſoon as it was concluded, I walked out into the fields, (being in ſummer,) and felt diſtreſſed beyond meaſure. Several came out in ſearch of me; and when they found me, moſt earneſtly entreated that I would go in and join the dance once more. My anſwer was, "No, I will dance no more this day, and I believe I never ſhall dance more while I live." They aſked, if I were well; I replied, "I was; but was determined that no entreaties ſhould make me alter my reſolution." I thank God that I have been enabled to keep my word to the preſent day.

It pleaſed God to carry on the work of his grace in the ſouls of thoſe in whom it was begun, and their number increaſed; ſo that a ſociety was formed, and claſs meetings were eſtabliſhed. At that time I did not underſtand the nature of claſs meetings; and therefore was ready to liſten to the idle and fooliſh talking of thoſe, who ſaid, "The ſoldiers had pardoned ſuch and ſuch a one, after they had confeſſed their ſins to them." The miniſters of the town had alſo begun to ſay ſeveral things from the pulpit, as well as in private, that were unfriendly to the meetings of the ſoldiers, and thoſe who aſſembled with them. This was attended with unpleaſant circumſtances, and made ſeveral afraid to go to their meetings. While things were in this ſituation, I had occaſion to call upon one who was joined to the ſociety. She was a woman of good ſenſe, and amiable in her manners, and had known me from a child. After the buſineſs was ſettled that I went about, ſhe accoſted me in a moſt kind and pleaſing manner, by telling me ſhe had not ſeen me for ſome time at their meetings, and aſked me the reaſons why I abſented myſelf. I made a very improper excuſe. I wanted to be gone, for I felt her words to make a deep impreſſion on my mind, and the force of truth made me very uneaſy. The effects of this ſhort converſation reſted upon my mind for ſome time, as alſo the converſation of others who were members of the ſociety. The ſhort of the matter was this, I had a ſincere deſire to ſerve God and to ſave my ſoul, as alſo to be thought a religious young man;

man; but I had not learned to "sell all for the pearl of great price." I still wanted to mingle harmless amusements with the things of God, and therefore I halted between two opinions, and trimmed between the world and the glorious liberty of the gospel of the Lord Jesus Christ.

I now resolved to leave home, though much against my mother's will. I told her I could no longer bear to attend to that part of the business which obliged me to attend the public houses to settle accounts with our customers. In short, I came to a determination to spend some time at Leith, two miles from Edinburgh. I had now an opportunity of sitting under the ministry of that pious preacher Mr. Lindsay, of North Leith. His sermons were greatly blest to me, and I began to see the plan of salvation with more clearness than ever I had done before. I had an uncle who lived in Edinburgh, and when I went to visit him I had also an opportunity of hearing several excellent ministers preach the gospel. These opportunities were not lost; but still I remained an entire stranger to the knowledge of salvation by the remission of my sins. I went on in this manner for some months, till the sacrament was going to be administered, when I determined, for the first time, to go to the Lord's table. I waited on the minister with one of the elders, with whom I was acquainted. He proposed the usual questions to me previous to my admission to the ordinance. I replied as well as I could, and told him I had a sincere desire to love God and walk in his commandments. I received the token, and attended on the sacrament accordingly. The sermons, exhortations at the table, and the administration of the ordinance, were attended with a peculiar solemnity, and greatly blest to my soul. I found such a happiness as I never had known before. This continued for some weeks, and I could truly say that private prayer and reading the word of God were my delight.

It was about this time that I first heard that eminent servant of the Lord Jesus, Mr. George Whitefield. He was preaching his farewel sermon in the Orphan-house yard, in Edinburgh. I had often before had thoughts of hearing him, but so many things had been said to me of him that I was afraid I should be deceived. I heard him with wonder and surprise, and had such a discovery of the plan of salvation as I had never known before. I was astonished at myself that I should have listened to those idle tales, and thereby have been kept from hearing this burning and shining light, who had been instrumental in the hands of God for the good of so many thousands of souls. When I understood he was going to leave Edinburgh, I was really distressed. I remembered more of that sermon than of all the sermons I ever had heard; and had a discovery of the unsearchable riches of the grace of God in Christ Jesus; as also how a lost sinner was to come to

God

God and obtain mercy through the Redeemer. From this time I was truly convinced of the neceſſity of a change of heart. I now ſought the knowledge of ſalvation with my whole heart: and the meaſure of happineſs which I had for ſome time experienced made me to think I was in the divine favour. I moſt ſincerely deſired to devote my ſoul and body to the glory of God; when I was, all on a ſudden, left in darkneſs. I began to examine myſelf, if I had given way to any known ſin, or neglected any known duty. So far as I had light to diſcern, I knew not that I had done any thing to cauſe the amazing change I now experienced. I was indeed very unhappy, and the following lines deſcribe my feelings at that time:

"Driven out from my God, I wander abroad;
Through a deſert of ſorrows I rove."

What to do, or where to go, I could not tell. I thought, the way of duty is the way of ſafety, and here will I hold. I was greatly tempted to believe that all the happineſs I had experienced was an entire deluſion. Whether from pride or prudence, I cannot ſay, but I remained ſilent, and my ſufferings were not ſmall. The Lord well knew that it was not a little that would break a headſtrong will, and bow a high and proud ſpirit; and therefore I had cup after cup given me to drink, in order to embitter every thing that had oppoſed or might oppoſe my ſalvation by grace alone. I mingled my food with weeping, and my complaints with groans that could not be uttered. "I bleſs thee for the moſt ſevere, and let this ſtand the foremoſt, that my heart has bled."

The time was now drawing near for the ſacrament to be adminiſtered again; and when I thought of going to the table of the Lord, I was ſeized with extreme diſtreſs. After many painful reaſonings I thought, where can I go for eaſe to my wounded ſpirit but to Jeſus the ſinner's friend? I determined, if I periſh, I will periſh crying out for mercy. On the Sunday morning I was early at church, waiting upon God in his public ordinances. The ſubject preached upon was Hebrews xii. 24, and the ſermon was delivered with many tears and much power from on high. I had often heard Mr. Lindſay with much profit and pleaſure, but never before felt what I did under this ſermon. My heart was broken to pieces, and now it was that I had a ſtrong hope that the Lord would reveal his love to my heart. I went to the table, and received the bread with a broken, melting, and expecting heart. When the wine was delivered into my hand, the cup being full, a little was ſpilt on the floor; and that very moment Satan ſuggeſted, "that Chriſt's blood was ſpilt for me in vain!" I ſcarcely knew how I got the cup to my lips, or how I delivered it to the next perſon, according to cuſtom. The horror of mind that ſeized me was inexpreſſible, and the violence of the temptation

continued for ſeveral hours. All my pleaſing hopes of pardon and peace paſſed away as a dream. As ſoon as I got home I wreſtled with God in mighty prayer, but all was dark. Towards the evening a ray of light darted acroſs the dreadful gloom, and hope, with its cheering rays, began to ſpring up in my ſoul. I then ſaw that the dreadful ſuggeſtion, "that Chriſt's blood was ſpilt for me in vain!" was only a ſtrong temptation from the powers of darkneſs. Hopes and fears alternately prevailed, and thus I went on for ſeveral weeks.

While I was in this ſtate of mind, I was informed that Mr. Whitefield was expected to preach in the Orphan-houſe yard next Lord's day. I heard him every time he preached the enſuing week both evening and morning. O how precious was the word to my ſoul! It was ſweeter than honey or the honey-comb. My expectations of divine mercy roſe ſuperior to all my fears. I heard him at every opportunity, till he went to viſit Glaſgow and other parts in the weſt of Scotland. I now ſaw as well as felt, that I had nothing to do but to come to God through the Son of his love, and by faith to lay hold on the horns of the altar. I was now led to pray and expect every day and every hour, the moment would arrive when I might ſay, without a doubt, "My Beloved is mine, and I am his!" O yes! "My ſoul broke forth, in ſtrong deſires, the perfect bliſs to prove." Sometimes I thought I was not ready to lay hold on eternal life. At laſt I began to reaſon thus; Why are his chariot wheels long in coming? It then was ſuggeſted to me; "probably you are not one of the elect, and you may ſeek, and ſeek in vain." I taſted no pleaſant food, my ſleep departed from me, and my fleſh waſted from my bones; till at laſt I ſunk into deſpair. One morning after breakfaſt I aroſe and went into the garden, and ſat down in a retired place, to mourn over my ſad condition. I began to wreſtle with God in an agony of prayer. I called out, "Lord, I have wreſtled long, and have not yet prevailed, O let me now prevail!" The whole paſſage of Jacob's wreſtling with the Angel came into my mind; and I called out aloud, "I will not let thee go, unleſs thou bleſs me!" In a moment the cloud burſt, and tears of love flowed from my eyes; when theſe words were applied to my ſoul, many times over, "And he bleſſed him there!" They came with the Holy Ghoſt, and with much aſſurance; and my whole ſoul was overwhelmed with the preſence of God. Every doubt of my acceptance was now gone, and all my fears fled away as the morning ſhades before the riſing ſun. I had the moſt diſtinct teſtimony that all my ſins were forgiven through the blood of the covenant, and that I was a child of God, and an heir of eternal glory. What I now felt was very different from what I had experienced of the drawings of the love of God for ſeveral years paſt, and when I firſt

partook

partook of the ſacrament. I had now no more doubt of my intereſt in the Lord Jeſus Chriſt, than of my own exiſtence. I could declare that the Son of Man had ſtill power on earth to forgive ſins; and that he had pardoned my ſins, even mine. Now it was that

"Jeſus all the day long,
Was my joy and my ſong!"

And the cry of my ſoul was,

"O that all his ſalvation might ſee;
He has loved me, I cried,
He has ſuffered and died,
To redeem ſuch a rebel as me!"

How many times before, when under the moſt painful diſtreſs of mind, I had wiſhed I had never been born; but now I could bleſs God that I ever had a being; and fully believed that I ſhould live with God while eternal ages roll. Soon after, I was ſent for by a lady, who, obſerving that I had been in tears, enquired what was the matter. I told her they were not tears of ſorrow, they were tears of joy; and then related to her what the Lord had done for my ſoul. She burſt into tears herſelf, and told me ſhe had been ſeeking that great bleſſing for years, but had not found it. She was ſo deeply affected with what I had told her, and by the power that attended the word, that it was ſome time before ſhe could inform me of the buſineſs ſhe wiſhed to conſult me upon. I have reaſon to believe it was made an eternal bleſſing to her ſoul. As ſoon as I had finiſhed a little writing, (which ſhe wanted me to do for her) I went to prayer with her, and left her in tears. I could now look back and ſurvey the dealings of God with me, even from my childhood; and underſtood a little of that ſcripture, "When the Comforter is come, he ſhall bring all things to your remembrance, whatſoever I have ſaid unto you." Thoſe words were truly fulfilled in me, "I have girded him, although he has not known me." How many times did I taſte of his love, and how ſweetly did the Lord draw me by the cords thereof; but youthful vanities and youthful company choaked the good ſeed. Now I ſaw why it was that the Lord laid his hand ſo heavily on my ſoul, and gave me to feel ſo keenly the diſtreſs of a wounded ſpirit. This embittered every creature and created thing to my mind, and made me completely willing to ſell all for the pearl of great price. In a word, every thing, the neareſt and deareſt connexions on earth, became entirely and totally indifferent to me, when they ſtood in oppoſition to the ſalvation of my ſoul. I was enabled to give up all, and I found all in my adorable Lord and Saviour.

"Great is the work, my neighbours cried,
And own'd the power divine;
Great is the work, my heart replied,
And be the glory thine."

(To be continued.)

DIVINITY.

A SERMON TRANSLATED AND ABRIDGED FROM THE FRENCH OF THE REV. DANIEL DE SUPERVILLE.

BY WILLIAM TOASE.

JOHN I. 17.

The Law was given by Moſes, but Grace and Truth came by Jeſus Chriſt.

My dear Brethren,

AMONG the great number of luminous bodies, which ſhine ſo ſplendidly over our heads, there are two which are diſtinguiſhed from all the reſt by their light and uſefulneſs. Theſe are the two which the Scripture calls the "two great lights," becauſe they are really the two great lights which enlighten our world, and which God made on the fourth day of the creation; one to rule the night, and the other to rule the day. It has long been ſaid, with much propriety, that the œconomies of the law and the goſpel are nearly in the church, what theſe two lights (I mean the ſun and the moon) are in nature. In effect, as the moon reigns in darkneſs, and by her light diſſipates it in part—as ſhe ſerves by her cloudy glimmering to guide thoſe who travel during the abſence of the ſun—and as ſhe conſoles man when the day diſappears, ſo did the law reign before the coming of the Sun of Righteouſneſs. It mixed a degree of light with the darkneſs that covered the world, and, diſſipating it in part, beſtowed upon man ſome direction relative to his conduct, and ſome conſolation relative to a future ſtate. But, after all, the time when the moon appears is always called night—this planet rules only with a borrowed luſtre—ſhe emits to us only what ſhe borrows from the ſun, and her light alone is always feeble, cold, and unfruitful. True image this of the legal œconomy, which was but a time of night and obſcurity in compariſon with the goſpel. It ſhone only with a glimmering light, which it borrowed from Jeſus Chriſt, and all the brightneſs it had, was in itſelf, weak and ſterile. What a difference when the Sun himſelf appears! His light penetrates into every place, it diffuſes itſelf with plenitude, it triumphs mightily over cold, darkneſs, and malignant influences, and diffuſes heat and life on every ſide! What a difference between the time of grace, and that of the law! It has penetrated into every part! It animates, it gladdens, it vivifies all things! "The law was given by Moſes, but grace and truth came by Jeſus Chriſt."

My brethren, of all the religions that have appeared in the world before Chriſtianity, there has not been any to be compared with that of the Jews. The miracles which God wrought to eſtabliſh it,—its antiquity,—the pomp of its ceremonies,—the majeſty, and the holineſs of its precepts, cauſed it to ſurpaſs by far all others.

Alſo,

Alſo, the authors of other religions, and the wiſeſt legiſlators, have drawn many things from the religion and law of Moſes. This being the caſe, what can we ſay more ſtrong, and more advantageous to the Chriſtian religion that we profeſs, than to ſhew, that it is as much ſuperior to that of the Hebrews, as that of the Hebrews was to all others. Great, very great, undoubtedly, is the advantage of the Jew, and the profit of circumciſion: but a thouſand times greater ſtill is the prerogative of the chriſtian, and the glory of the goſpel! Jeſus Chriſt its author, it is true, came from the boſom of judaiſm: but here the father, and the mother, and the brethren of Joſeph, muſt come and proſtrate themſelves before him. Moſes and the prophets muſt come and render homage to Jeſus Chriſt: the law muſt come and yield to grace: Hagar the bondwoman muſt ſubmit to Sarah the free. This is what we deſign to unfold in the compariſon of the two covenants, and thoſe who eſtabliſhed them.

Our evangeliſt, after having raiſed Jeſus Chriſt above John the Baptiſt, mounts higher, and takes occaſion, by the way, to ſhew the ſuperiority of the miniſtry of the Saviour, to that of Moſes, in favour of which the Jews were ſo much prejudiced; and after having ſaid, that "out of the plenitude of Chriſt we have all received, and grace for grace," he adds, "For the law was given by Moſes, but grace and truth came by Jeſus Chriſt."

In treating ſuitably upon this text, and the matter it preſents to us, we propoſe to make a threefold oppoſition between the law and the goſpel. The law is a miniſtration of rigour and condemnation; the goſpel is a miniſtration of grace, mercy, and life, in which, and by which, God reveals himſelf in a manner the moſt agreeable, and the moſt favourable, that man could have wiſhed: this is the ſubject of my firſt point. The ſecond oppoſition ſhall be between the law and truth. The law is an œconomy of promiſes, ſhadows, and imperfections; the goſpel is an œconomy of truth, accompliſhment, and plenitude: this is the ſubject of my ſecond part. The third oppoſition ſhall be between Moſes, by whom God gave the law, and Jeſus Chriſt, the author of the goſpel. "The law was given by Moſes, but grace and truth came by Jeſus Chriſt:" this ſhall be the matter of my third point. Lend us, my brethren, an attentive ear, while we attempt to inveſtigate this important ſubject; and God grant that we may treat it in a manner ſuited to its dignity, and which may be proper for your inſtruction, edification, and ſanctification. Amen!

PART I.

The term *law* ſignifies ſometimes *the five Books of Moſes*,—ſometimes it ſignifies ſimply the *moral law*, which is the rule of our conduct. But it is often underſtood in a more extenſive ſignification, *for all the ancient œconomy; all the covenant of Moſes.* In this

ſenſe it is underſtood, Hebrews vii. 12, "For the Prieſthood being changed, there was made of neceſſity a change of the law," i. e. of the covenant, or œconomy. So alſo Romans vi. 15, "For we are not under the law but under grace;" an oppoſition which is the ſame as that in our text. The law taken in this ſenſe includes *the whole Moſaic religion:* The moral law with its ſanctions—the ceremonial law with all its exerciſes and ordinances—the political law, or that body of rules given for the government of the republic of Iſrael, which had much relation to its particular ſtate, and much connexion with its religion and ceremonies. All that is called *law*, becauſe God being the king and legiſlator of the Jews, gave all theſe things in the form of a legiſlator with authority, and with ſeverity. Scattered among the whole, there were ſome ſeeds of grace, a mixture of promiſes of the Meſſiah, made even from the commencement of the world, renewed to Abraham, to the Patriarchs, to Moſes, and afterwards frequently to the Prophets. But as this grace had preceded the law, as this grace which reigned under the law, came not of the Moſaic œconomy preciſely in itſelf, and as it appertained properly to the goſpel; and finally as the denomination, or title that one gives a thing ought not only to include the leaſt part, and that which is in ſome meaſure ſtrange and accidential, but its principal part and that which appears moſt conſpicuous; ſo all the œconomy of the Old Teſtament juſtly bears the name of *law* in oppoſition to *grace*.

"The law was given by Moſes:"—it was given by the miniſtry of Moſes. God gave the Iſraelites the moral law, which was but an abridgement of the law of nature, becauſe they were men; and having a deſign to eſtabliſh among them a religion and a ſociety, it was neceſſary in the firſt place to put before their eyes the rights of nature, and to give them rules for thoſe actions which are the firſt foundation, and the firſt duty of religion. He gave them the ceremonial law, becauſe it was neceſſary to fix them to a certain mode of worſhip, to diſtinguiſh them from other people, to preſerve them from idolatry, and to keep them to their duty by the fear of divers laws ſuited to their humour and circumſtances: and to cauſe them to deſire earneſtly the coming of the Meſſiah. God gave them the judicial law becauſe he would govern them immediately himſelf, they having given themſelves to him by covenant after their deliverance from Egypt. Finally, he gave them ſome promiſes, and ſome of the firſt fruits of the goſpel, in order to ſave true believers under the ancient diſpenſation, and to prepare mankind for the diſpenſation of the goſpel—alſo to ſhew that there has never been but one only way of ſalvation, and that the ſeeds and principles of the goſpel have been known at all times. It is this goſpel which St. John calls "Grace and Truth that came by Jeſus Chriſt."

The word "Grace," is in itſelf pleaſing,—it ſignifies *benevolence*,

favour, gentleneſs, mercy, free gift. And is not the goſpel a favour? a free, unmerited favour? an effect of the benevolence of God, which comes to us purely of his good pleaſure, without our having contributed any thing by our invention or merit, or by our good diſpoſitions? Nay, what do I ſay? even of which we are abſolutely unworthy? The goſpel is a grace in its principle which is the pure mercy of God—a grace in its foundation which is the merit of Chriſt, without any mixture of human merit—a grace in its precepts which are pleaſing, eaſy, and favourable—a grace in its promiſes which are all divine and ſupernatural, far above what man had a right to expect, and bearing no proportion to what we are capable of doing—a grace in all its parts, and effects, in our juſtification, ſanctification, perſeverance, and glorification—a grace as it reſpects the manner in which we receive it, which is by the influence of the Spirit of God. I allow that in this goſpel there are laws, precepts, and threatenings which are every were ſuited to its nature, beſides thoſe which it borrows from the law. But as every thing ought to take its name from its leading feature—as the clauſes and the whole genius of the goſpel breathes nothing but grace and love—and as the threatenings are not properly againſt any but thoſe who reject the goſpel, it is not aſtoniſhing that all the new covenant, all the revelation of Jeſus Chriſt bears the name of *grace*. This granted, as the foundation of our diſcourſe, let us now ſee how the law is oppoſed to grace, and how much grace is ſuperior to the law.

Then I ſay, firſt, that the law is a miniſtration of rigour and of condemnation in compariſon with the goſpel. The Scripture declares it every where, and the thing is ſelf-evident.

1. This appears in the miracles which were wrought in order to eſtabliſh it and excite obedience to it. There has never been any thing greater, any thing more divine than theſe miracles, but at the ſame time, never any thing more dreadful. They were often deſtructive miracles! Pharaoh and the Egyptians were ſwallowed up in the ſea! The fire of heaven deſcended to conſume Nadab and Abihu! The earth opened to ſwallow up Dathan and Abiram! The rebellious Iſraelites periſhed by divers plagues!

2. Conſider the manner in which the law was given, and the circumſtances which attended its publication. It was publiſhed in a deſart, figurative of its ſterility, and the weakneſs of its effects! It was given upon a high mountain apart! It was given in the midſt of fire and thunder with the moſt terrible appearance! The goſpel publiſhed by Jeſus Chriſt and his Apoſtles, on the contrary, had nothing frightful or terrifying in its publication. Jeſus Chriſt living in the midſt of the Jews, in a meek, charitable, and familiar intercourſe, gave leſſons in the ſtreets, in the public places, in the houſes, in the aſſemblies, and in the temple, in a manner the moſt

familiar

familiar, pleaſing, attentive, and ſuitable that poſſibly could be. His Apoſtles, in the midſt of Jeruſalem, at the day of Pentecoſt received the Holy Spirit, which reſted upon each of them in a tranſcendant but gentle manner.

They begun and they continued preaching the goſpel with a ſweetneſs which charmed and captivated the heart. Let us ſay with St. Paul, Hebrews xii. 18—24, "We are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt, and to the ſound of a trumpet, and to the voice of words, which voice they that heard entreated that the word ſhould not be ſpoken to them any more, for they could not endure that which was commanded. And if ſo much as a beaſt touch the mountain it ſhall be ſtoned, or thruſt through with a dart. And ſo terrible was the ſight that Moſes ſaid, I exceedingly fear and quake. But we are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and unto an innumerable company of Angels. To the general aſſembly and church of the firſt born which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling that ſpeaketh better things than that of Abel."

3. Conſider the rigour of the law in the injunctions and conditions of this covenant. It requires of man perfect obedience without allowing any infirmity, "He who offendeth in one point is guilty of all." "Do theſe things, and thou ſhalt live," ſaith the law; but if thou err in one article, "ſin lieth at thy door," and thy condemnation is inevitable. "Curſed is he who continueth not in all things written in the book of the law to do them." What! this man, feeble, corrupt, unable to do good—to demand of him an obedience without ſpot, a life without infirmity, and to condemn ſeverely the leaſt fault: What rigour!

4. The ſeverity of the law appears in the puniſhment of the guilty. He who violated the law of Moſes died without any mercy upon the evidence of two or three witneſſes. There was no ſacrifice for atrocious crimes, ſins of preſumption and haughtineſs. There were, it is true, for ſins of ignorance and infirmity, but theſe were only the typical ſacrifices which did not make a real expiation of ſin, and which did not ſatisfy the conſciences of the guilty; and the daily reiteration of thoſe ſacrifices was an avowal that the ſin was not expiated. With what ſeverity were ceremonial faults puniſhed! See the caſe of the gathering wood on the Sabbath day, for which he was ſtoned. To touch a dead body was enough to render a perſon unclean, and to cut him off from intercourſe with the other Iſraelites. Not to be circumciſed, not to have celebrated the paſſover when it might have been done, was a cauſe of ſeparation from the people. What! ſome will ſay, have not men naturally

trouble enough to avoid moral faults, the conſequences and effects of their paſſions, without putting in the way, ſo to ſpeak, ſtumbling blocks to cauſe them to ſtumble and fall, by ſo many ſmall precepts in things indifferent in their nature, and by ſo many rigourous defences in an eſtabliſhment purely arbitrary, to which diſobedience was often almoſt inevitable? This cauſed the Jews to ſay more than once that the law was a yoke, that neither they nor their fathers had been able to bear.

Add to this that the law itſelf never ſpeaks of any recourſe for the ſinner:—of any plank after the ſhipwreck;—nor of any pardon for remiſſion. Severe and inexorable, it liſtened not to man after he had ſinned; it promiſed all to innocence, but it knew of no other way to arrive at happineſs. To it, tears, confeſſion of ſin, and reſolution to amend, are all in vain. I allow that in the midſt of this dark diſpenſation, I often ſee rays of mercy ſhine; I hear confeſſions of ſin and promiſes of pardon, I ſee tears of repentance which flow from the eyes and hearts of believers; but, as I have already ſaid, it was by other means and motives than thoſe of the œconomy, it was that believers, renouncing the law, as it were, had recourſe to grace. Nevertheleſs as a partial degree of light does not diſſipate the profound darkneſs of the night, but often leaves it more obſcure than it was before; and a few drops of dew upon a ſmall corner of the earth, do not ſuffice to water an extenſive country, dried and burnt by the heat of the ſun, ſo the mixture of grace did not prevent this air of ſeverity from reigning predominant in the legal diſpenſation.

But from whence came, you will enquire, this great ſeverity? Why did God, whoſe nature is always the ſame, beneficent and merciful, wiſh to eſtabliſh a diſpenſation encumbered with ſo many injunctions and maledictions, ſo much calculated to frighten and repel the human heart rather than gain it? My brethren, God has done nothing in this but with the moſt profound wiſdom; whether with reſpect to the Iſraelites in particular or the ſtate of man in general, I cannot doubt but the rigour of the legal miniſtry, and the heavy load of its ceremonies, were well founded in the particular neceſſity of the Jewiſh people. They were a groſs, ſtupid, incredulous, ſtiff-necked people, who had contracted in Egypt an extraordinary propenſity to Idolatry. Ought one to give to perſons, thus diſpoſed, laws that are lenient, and precepts that are ſanctioned ſimply by gentle motives, and full of mercy? They would have entirely abuſed them. Like children, whoſe natural propenſity is bad, it was neceſſary to bring them under a ſevere diſcipline. Like an unruly horſe, they needed the bridle, the whip, and the ſpur. As a barbarous and newly conquered people, they needed a yoke, a ſevere government in order to excite fear and ſtimulate to obedience.

Again, God intended to ſend his Son into the world; and in order

order to prepare men to receive him, he saw it needful also to convince them of their sin and misery, and moral incapacity to do good:—of the impossibility of their satisfying the justice of God, and consequently their need of atonement and redemption. The ministry of the law was every way proper for these ends. God by it made known his Sovereign rights over his creatures, and fully manifested his justice; he shewed man what he ought to fear, and what he might hope, and causing him to try all his strength, pressing him as it were on every side by the force of his precepts, he awakened him to a sense of his danger, witness those cries, "O wretched man that I am, who shall deliver me from the body of this death?" He has convinced him of his weakness, which he would not acknowledge, and has drawn him trembling and confused, to the foot of his tribunal. There this abased sinner has pronounced sentence of condemnation upon himself, and, in turning his eyes in all directions to look for help, has been led to exclaim, "Who shall ascend into heaven, and who shall descend into the deep?" Who shall come to open to me the gate of heaven, from which I am banished, and shut the mouth of hell which I have merited? Who will come to my deliverance from the empire of death? Who will satisfy for my sins? and reconcile me to God? Who will give me efficacious and victorious grace to correct and change my heart? Then the Lord Jesus, constrained by the cries of his creature, comes to fulfil all his desires, and supply all his wants. Faith has prepared the way, and in humbling man it has levelled the mountains and raised the vallies. Christ has declared, "They that be whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance. But if you feel your sins, if you are heavy laden, and hunger; behold me, with my righteousness and grace." It is certain that the law did not produce this effect equally upon all the Jews. The greater part of them did not comprehend its true design: attached to the husk they sought to justify themselves by the law of works, and thus they came short of the righteousness of God; the law not being given to justify man, but to cause him to seek the righteousness which is by faith. The law ought to convince man that there is none righteous, no not one, and should stimulate him to seek all his consolation from the grace of God, and the remission of his sins by Jesus Christ. "Blessed is he to whom the Lord doth not impute iniquity, and whose sins are covered; blessed is he whose transgression is forgiven."

This is the happiness we find in the new covenant, which proclaims grace and peace—peace to him who is near, and to him who is afar off—abundant grace for all sinners who repent and believe! What delightful conditions! What favourable declarations! I am a sinner, but Christ died for my offences and rose again for my justification!

juſtification! I have no righteouſneſs of my own, but I embrace that of my Redeemer. I hear him exclaim, "Believe, and thou ſhalt be ſaved."—"Repent, and your ſins ſhall be blotted out." Could there poſſibly have been conditions more eaſy or more juſt? This verily is grace indeed! Under the law we had only typical ſacrifices, but here we have the true and perfect ſacrifice of Chriſt himſelf, through whoſe blood we have remiſſion of our ſins, and where there is remiſſion, there is no more offering for ſin, Heb. x. 18. Under the law we are curſed with a ſucceſſion of denunciations, but Chriſt has delivered us from the law by becoming a curſe for us. Here our infirmities are not only paſſed over in ſilence, forgotten, or not puniſhed for the ſake of ſome typical ſacrifice or offering for them, but freely pardoned by the mercy of the Father, who forgives thoſe who ſeek him through the merits and interceſſion of Jeſus Chriſt his Son. "For if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous." Here the greateſt ſins obtain mercy, provided the ſinner come by repentance and faith to the Lord Jeſus. Here is a remedy for all, except one, the ſin againſt the Holy Ghoſt; a ſin very rare and uncommon. Here we find nothing in our duties that is rendered doubtful, obſcure, or weariſome, by the number and nature of the particular ſervices required. Here is nothing which reaſon does not at once acknowledge to be juſt; nothing which does not flow naturally and neceſſarily from the conſideration of what God is, and what we are, and the relation we have with other men! Here the promiſes are not earthly and temporal, but almoſt all heavenly and divine! Truly this is the covenant made under better promiſes; promiſes of juſtification and ſanctification; of ſalvation and eternal life! "For the law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death; for what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh but after the Spirit." One can hardly help ſaying, upon the ſubject of the promiſes, whether with regard to the reſurrection of the body, or the ſtate of the ſoul in paradiſe, that the revelation of Moſes was very obſcure and defective in compariſon with the Goſpel. But how neceſſary is the revelation of the eternal reward which will recompence our fidelity, in order to encourage us in the practice of religion! Here again is the glory and privilege of the new covenant. "Chriſt has brought life and immortality to light by the Goſpel." So this Goſpel is truly in every ſenſe a revelation of grace;—in its publication; in its privileges; in its promiſes! "The law was given by Moſes, but grace and truth came by Jeſus Chriſt." O happy coming of the

Star from the Eaſt! O ſalutary and vivifying light which has ſhone upon us! This is the year of jubilee, the time of releaſe, good will, and redemption! Happy are we who live in it, and enjoy its bleſſings!

One thing more, my brethren, which exalts the Goſpel above the law, ought not to be forgotten. It is that the law, in pointing out to man his *duty*, does not afford him any *power* to accompliſh it. It cries to every man, "Ariſe, and walk," but it ſpeaks to the ſtupid and the dead, in whom it ought firſt to re-eſtabliſh the organs and principles of life and action, which it does not. Like thoſe ſtatues which are placed upon the road, and which appear to ſhew us the way by pointing the finger, but which neither ſpeak to the paſſenger, nor can help him who is fallen and wounded, and whoſe weakneſs is ſuch that he cannot walk. Moſes with his law was like Gehazi with the ſtaff of Eliſha. In vain did he apply this to the dead child; it did not move nor manifeſt any ſigns of life: the maſter himſelf muſt come. So it was neceſſary that Jeſus himſelf ſhould come to procure our reſurrection, not by the ſtaff of the law, but by the grace of his Spirit; not by the letter which killeth, but by the Spirit which giveth life. The law, very far from curing our evils, inflamed and irritated them; and in giving us the knowledge of ſin, it has rendered it exceedingly ſinful.

Let us explain this a little farther. The law by itſelf was not accompanied with the Spirit of grace neceſſary to ſoften the obdurate will of man, and melt his paſſions. God, who does with his own what he will, who is pleaſed to diſpenſe his favours after a different manner at different times, reſerved for the glory of his Son and his economy, the plenitude of the grace which is neceſſary to produce regeneration, in order to ſhew that it was properly a fruit of the merit of Jeſus Chriſt. It was in the time of the manifeſtation of grace that it was proper to reveal the Spirit of grace and ſanctification. As the exterior objects which were to be revealed by the Goſpel, were greater and more powerful than thoſe of the Law, it was neceſſary that the meaſure of the Spirit which was to correſpond with the dignity of the Goſpel, ſhould be equally great and powerful. What did God do under the Law? He gave ordinarily a certain meaſure of the Spirit proportioned to the nature of the economy of that time. This Spirit opened the eyes of the ſinner, touched his conſcience to a certain degree, brought him to the knowledge of ſin, the juſtice of God, and the threatenings of the Law. But this went no farther than to produce painful apprehenſions and ſervile fears, which reprehended and reſtrained the fury of the paſſions; but did not inſpire the love of God and virtue, by exalted motives and a change of the heart. So the whole of the Old Teſtament was a kind of ſlavery, and this meaſure of the Spirit is called the ſpirit of bondage, becauſe of the effects it produced,

duced, and the economy under which it was given. It is true God did, in some instances, employ a greater measure of the Spirit of grace, but this was irregular, rare, and extraordinary, communicated but to few persons, not in virtue of the legal economy, nor by any article contained in it, but in virtue of the Gospel covenant, and by a privilege of that covenant, "I will be your God." And that proportion of the Spirit was small in comparison with that degree which God has bestowed under the Gospel. Now the measures and operations of the Spirit are very different. "We have not received the spirit of bondage again unto fear, but the Spirit of adoption, whereby we cry, Abba, Father." And this grace is not communicated drop by drop, but "as rivers of living water." Out of the fulness of Christ we have all received, and grace for grace. Hence the Gospel is called "the ministration of the Spirit." A law engraven, not on tables of stone, but on the fleshy tables of our hearts. It is with respect to this Spirit of regeneration, with which it is accompanied to all believers, that St. John calls it in our text, "Grace by Jesus Christ."

(To be continued.)

THE TRUTH OF GOD DEFENDED.

THE QUARTERLY REVIEW, NO. 8.—"*On the Evangelical Sects.*"

(Continued from page 257.)

IN conclusion, the Quarterly Reviewers lament that the people of England are unacquainted with the history of the Fathers of their own church; but they do not appear to suspect that while they are uttering this lamentation, they are themselves grossly ignorant of the doctrines of the Church and of the Methodists, and of the important fact that in all essential matters the doctrines of both are the same. They mention Wickliffe, and Tindal, and Latimer, and Ridley, but do not know that those excellent men held the very doctrines which many of the clergy of the present time despise, and which the Methodists are preaching through the country under loads of abuse from ignorant hireling reviewers, and wicked men of various descriptions.

As to the doctrines of Wickliffe, we know that to those who asserted that their own merits contributed in part to salvation, he replied in a short prayer, "Heal us *gratis*, O Lord;" and that on the doctrine of justification, he laboured to persuade men "to trust wholly to Christ, and to rely altogether upon his sufferings."*

The writings of Tindal abound with descriptions of the effects of the law and of the gospel on the consciences of sinners. "The law and the gospel may never be separated; for the gospel and pro-

* Milner's Hist. of the Church of Christ.

miſes ſerve but for troubled conſciences which are brought to deſperation, and feel the pains of hell and death under the law, and are in captivity and bondage under the law." Again, "Here we ſee the nature of the law, and the nature of the euangelion; how the law is the key that bindeth and damneth all men, and the euangelion is the key that looſeth them again. The law goeth before, and the euangelion followeth. When a preacher preacheth the law, he bindeth all conſciences; and when he preacheth the goſpel he looſeth them again. Theſe two ſalves (I mean the law and the goſpel) are uſed by God and his preachers to heal and cure ſinners withal." On faith, it is obſerved by the ſame writer, "By faith are we ſaved, only in believing the promiſes. And though faith be never without love and good works, yet is our ſaving imputed neither to love nor unto good works, but unto faith only."

On the work of the Spirit of God, Tindal obſerves, that, "Where the Spirit is, there is feeling: for the Spirit maketh us feel all things. Where the Spirit is not, there is no feeling, but a vain opinion or imagination. A phyſician ſerveth but for ſick men, and that for ſuch ſick men as feel their ſickneſſes and mourn therefore, and long for health. Chriſt likewiſe ſerveth but for ſuch ſinners only as feel their ſin; and that for ſuch ſinners that ſorrow and mourn in their hearts for health."*

Dr. L. Ridley, a zealous preacher of God's word in the reigns of Henry VIII. and Edward VI., ſays, on the epiſtle of St. Paul to the Epheſians, that "the apoſtle teacheth what all men be of themſelves, of their own nature, might, and power, ſurely nothing elſe but the children of the ire, wrath, and indignation of God, children of darkneſs, of ſin, of death, and of hell. And what they are made by Chriſt again, that is, that they be made dear, beloved to God, children of love, of life, of juſtice, and of eternal ſalvation, and that only by the mercy and grace of God, and not of the merits of man, but by the merits of Chriſt alone." On faith, he obſerves, "To faith in the Scripture is attributed our juſtification, not becauſe faith is the author of our juſtification; for the author of our juſtification is Chriſt; but juſtification is attributed to faith becauſe faith receiveth the mercy of God. Albeit that we be juſtified by faith, and know we have our ſins forgiven of God's goodneſs through faith, yet we have no cauſe why we ſhould glory in ourſelves. For faith is not of us, but it is the gift of God, and not the work of our power, as ſaith St. Paul, (2 Cor. iii.) But ſome, peradventure, will ſay, "If our works do not juſtify us, we will do no good works," &c. To this St. Paul here maketh anſwer, ſaying that we are the creatures of God, made to do good works, which God hath prepared that we

* *Vide* a Seleſtion, now publiſhing, from the Writings of the Fathers of the Engliſh Church. For Tindal's Life, ſee Fox's Book of Martyrs.

ſhould

ſhould walk in them. So we may not ceaſe from doing of good works, although good works do not juſtify us."*

From good old biſhop Latimer we might make countleſs extracts of this ſort, in language which would not much pleaſe the faſtidious critics or ſqueamiſh profeſſors of religion of the preſent times. But what would ſuch men ſay of ſome of the ſtories which the excellent man thought it proper to relate in his ſermons, and very often even when he ſpake before kings? The accounts which the Methodiſts publiſh of the converſion of ſinners to God are ſtigmatiſed as hiſtories of fanaticiſm by thoſe who hate all renovation of mind and ſalvation from ſin, and yet ſome ſuch perſons pretend to praiſe the writings of Latimer. Of the way in which Biſhop Latimer was brought to the knowledge of God and of Chriſt, we have the following artleſs and humble ſtory in one of the Biſhop's ſermons on the Lord's Prayer.

"Here I have occaſion to tell you a ſtory which happened at Cambridge. Maſter Bilney (or rather Saint Bilney, that ſuffered death for God's word ſake,) the ſame Bilney was the inſtrument whereby God called me to knowledge: for I may thank him, next to God, for that knowledge I have in the word of God. For I was as obſtinate a Papiſt as any was in England, inſomuch that when I ſhould be made Bachelor of Divinity, my whole oration went againſt Philip Melancthon, and againſt his opinions. Bilney heard me at that time, and perceived that I was zealous without knowledge, and he came to me afterwards in my ſtudy, and deſired me, for God's ſake, to hear his confeſſion. I did ſo. And to ſay the truth, by his confeſſion I learned more than before in many years. So from that time forward I began to ſmell the word of God, and forſook the ſchool doctors and ſuch fooleries." He then ſtates that he went with Bilney to viſit the priſoners in the jail at Cambridge, for, ſays he, Bilney was ever viſiting priſoners and ſick folk; and in the jail they found a woman whom they believed to be innocent of the crime with which ſhe was charged, and when Latimer was called to preach before the king at Windſor, after the ſermon was over, and when the king talked with him "when I ſaw my time," ſays he, "I kneeled down before his majeſty, opening the whole matter, and afterwards moſt humbly deſired his majeſty to pardon the woman." The king granted his requeſt, "and," ſays Latimer, "I had a pardon ready for her on my return."

In ſpeaking of the temptations of the devil, the Biſhop tells us, that it appeareth throughout all the Scripture moſt plainly, that the devil is vanquiſhed when the word of God is uſed againſt him; and he gives us the following ſtory.

"At this time we have a ſtory written by a Spaniard in the Latin tongue, and affirmed by many godly and well learned men, which ſtory

* *Vide* The Selection from the Fathers of the Engliſh Church.

happened

happened in a town of Germany, where a poor husbandman, lying fore sick, and ready to die, they that kept him company in the chamber where he lay, saw a man of great stature, and very horrible to look upon, his eyes being all fiery, coming into the chamber. This terrible devil, turning himself unto the sick body, said, 'Sir, thou must die this day, and I am come hither to fetch thy soul, for that pertaineth unto me.'"

"The sick man answered with a good countenance, saying, 'I am ready to depart whensoever I shall be called off by my Lord, which gave unto me my soul, and put the same into my body; therefore unto him only I will deliver it, and not unto thee, for he hath delivered my soul from thy power, with the precious blood of his only Son.'

"Then said the devil, 'Thou art laden with many sins, and I am come hither to write them together.' And forthwith he drew out of his bosom pen, ink, and paper, setting himself at the table that stood there ready to write upon.

"The sick man, perceiving his intent, said, 'I know myself to be laden with many sins, but yet I believe that the same are taken away through the passion and suffering of Christ, through whom I steadfastly believe that the heavenly Father is pleased with me; but yet if thou wilt write my sins, thou mayest do it, and then write thus, that all my righteousness is as a filthy cloth, therefore I cannot stand in the judgment of God.'"

"The devil, sitting at the table, wrote this with a good will, and desired the sick man to go forward in confessing and numbering his sins. Then the sick man, alleging the Scripture, saith, 'The eternal and living God promised, saying, 'For mine own sake only I take away your iniquities.' Further, 'Thou, O God, hast promised, that though our sins be as red as scarlet, thou wilt make them as white as snow.'"

"But these words he wrote not, but instantly desired him to go forward, as he had begun. Then the sick man with great sorrow and heaviness cried out, 'The Son of God appeared to that end, that he might destroy the works of the devil.' And after these words the devil vanished out of sight, and shortly after, the sick man departed unto the living God."*

In another sermon, the good Bishop enforces the necessity of overcoming our enemies by well doing, and gives us the following relation.

"When I was at Cambridge, Master George Stafford read a lecture there. I heard him; and in expounding the epistle to the Romans he came to that place where St. Paul saith, that we 'shall overcome our enemy with well doing, and so heap up hot coals upon his head.' Now, in expounding of that place, he brought in an ensample, saying, that he knew in London a great rich merchant, which merchant had a very poor neighbour; yet, for all his poverty, he loved him very well, and lent him money at his need, and let him come to his table whensoever he would. It was even at

* In the next Edinburgh Review, or in some publication of that sort, we shall expect to see the Methodists abused for having said that the devil appeared to a man in Germany, although we merely repeat Latimer's words, just as we find them.

that time when Dr. Collett was in trouble, and ſhould have been burnt if God had not turned the king's heart to the contrary. Now the rich man began to be a Scripture man, he began to ſmell the Goſpel, the poor man was a Papiſt ſtill. It chanced on a time, when the rich man talked of the Goſpel, ſitting at his table, where he reproved popery, and ſuch kind of things, the poor man being then preſent, took a great diſpleaſure againſt the rich man, inſomuch that he would come no more to his houſe, he would borrow no money of him, as he was wont to do beforetimes, yea, and conceived ſuch hatred and malice againſt him that he went and accuſed him before the biſhops. Now, the rich man, not knowing any ſuch diſpleaſure, offered many times to talk with him, and to ſet him at quiet; it would not be; the poor man had ſuch a ſtomach that he would not vouchſafe to ſpeak with him: if he met the rich man in the ſtreet, he would go out of the way.

"One time it happened that he met him in ſo narrow a ſtreet that he could not avoid but come near him; yet, for all that, this poor man had ſuch a ſtomach againſt the rich man, I ſay, that he was minded to go forward and not to ſpeak with him. The rich man perceiving that, catcheth him by the hand, and aſked him, ſaying, 'Neighbour, what is come into your heart to take ſuch diſpleaſure with me? What have I done againſt you? Tell me, and I will be ready at all times to make you amends.'"

"Finally, he ſpake ſo gently, ſo charitably, ſo lovingly, and friendly, that it wrought ſo in the poor man's heart, that, by and by, he fell down upon his knees and aſked him forgiveneſs. The rich man forgave him, and ſo took him again to his favour, and they loved as well as ever they did before. Many one would have ſaid, 'Set him in the ſtocks; let him have bread of affliction, and water of tribulation:' but this man did not do ſo. And here you ſee an enſample of the practice of God's word, in ſuch ſort that the poor man, bearing great hatred and malice againſt the rich man, was brought, through the lenity and meekneſs of the rich man, from his error and wickedneſs to the knowledge of God's word. I would you would conſider this enſample well, and follow it."

On the forgiveneſs of ſin, the good Biſhop ſays, "For remiſſion of ſins, wherein conſiſteth everlaſting life, is ſuch a treaſure, that paſſeth all men's doings: it muſt not be our merits that ſhall ſerve, but his. He is our comfort; it is the majeſty of Chriſt and his blood-ſhedding that cleanſeth us from our ſins. Therefore, whoſoever is minded contrary to this, he robbeth Chriſt of his majeſty, and ſo caſteth himſelf into everlaſting danger."

We might go on to extract the writings of the Fathers of the Engliſh Church, and fill our magazines for twelve months to come with proofs that the doctrines of the reformers are preached by the Methodiſts, and that they have not been generally preached by the

modern

modern clergy of the Church of England, which is one great cauſe of the defections in the congregations of the churches, and the principal reaſon why laymen endeavour to teach each other the doctrines of the reformers, and to bring back the people of England to the true doctrines of the Church and of the Scriptures. In this way the Methodiſts have been pre-eminent, and have not counted their lives dear unto them ſo that they might be inſtruments in the hands of God of ſaving ſouls by the preaching of the croſs of Chriſt. We know that the preaching of the croſs has always appeared to be fooliſhneſs to thoſe who are determined to perſevere and periſh in ſin, and from ſuch perſons the Methodiſts are content to bear reproach and perſecution for Chriſt's ſake, knowing that the god of this world hath blinded their minds, leſt they ſhould believe and be ſaved. But for theſe the Methodiſts will not ceaſe to pray that God may bring them out of darkneſs into his marvellous light; and many inſtances have they ſeen, and many more they ſtill hope to ſee, of perſons who have been brought to embrace with all their hearts that faith which they once laboured to deſtroy.

THE WORD OF GOD ILLUSTRATED.

ILLUSTRATION OF ISAIAH vii. 18, 19.

MR. EDITOR,

THE following extract from a celebrated Traveller, as calculated to throw light on Iſaiah, chap. 7, ver. 18, 19, if conſiſtent with the deſign of your uſeful Miſcellany, is ſent for inſertion by,

St. Neots, March 8, 1811. Your's, &c. F. CALDER.

"And it ſhall come to paſs in that day, that the Lord ſhall hiſs for the fly that is in the uttermoſt parts of Egypt; and they ſhall come, and ſhall reſt all of them in the deſolate * vallies, and in the holes of the rocks, and upon all thorns, and upon all buſhes."

This inſect is called zimb in modern or vulgar Arabic. It has not been deſcribed by any Naturaliſt. It is in ſize very little larger than a bee, of a thicker proportion, and the wings, which are broader than thoſe of a bee, are placed ſeparated like thoſe of a fly; they are of a pure gauze, without colour or ſpot upon them; the head is large, the upper jaw or lip is ſharp, and has at the end of it a ſtrong pointed hair of about a quarter of an inch long; the lower jaw has two of theſe pointed hairs, and this pencil of hairs, when joined together, makes a reſiſtance to the finger nearly equal to that of a ſtrong hog's briſtle. Its legs are covered with brown hair or down. As ſoon as this plague appears, and its buzzing is heard, all the cattle forſake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth, and haſten down to the ſand of Atbara; and there they remain while the rains laſt, this cruel enemy never daring to purſue them further.

* That is, they ſhall cut off from the cattle their uſual retreat to the deſert, by taking poſſeſſion of theſe places, and meeting them there where ordinarily they never come, and which, therefore, are the refuge of the cattle.

Though

Though the camel in size is immense, like his strength, and his body covered with a thick skin, defended with a strong hair, yet still he is not capable to sustain the violent punctures this fly makes with his pointed proboscis. He must lose no time in removing to the sands of Atbara; for when once attacked by this fly, his body, head, and legs, swell out into large bosses, which break, and putrify to the certain destruction of the creature. Even the elephant and rhinoceros who, by reason of their enormous bulk, and the vast quantity of food they daily need, cannot shift to the desert and dry places as the season may require, are obliged to roll themselves in mud or mire, which when dry, coats them over like armour, and enables them to stand their ground against this winged assassin, yet I have found some of these tubercules upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause.

All the inhabitants of the sea-coast of Melinda, down to Cape Gardisan, Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and change their habitation to the next land in the beginning of the rainy seasons, to prevent all their stock of cattle from being destroyed. This is not a partial emigration, the inhabitants of all these countries, from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are once a year obliged to change their abode, and seek protection in the sands of Beja; nor is there any alternative, or means of avoiding it, though a hostile band were in their way capable of spoiling them of half their substance.

THE WORKS OF GOD DISPLAYED.

THOUGHTS ON SUMMER.

Mr. Editor,

THE inattention and indifference with which the bulk of mankind view the several objects of the creation, is a strong proof of the degeneracy of human nature. Were they rightly disposed, and properly influenced by divine grace, they would be charmed and delighted on every hand with the various scenes that exemplify the goodness, power, and wisdom of God.

An attentive survey of nature in her process through the various seasons, would soon lead us to discover that she is no mean preacher; and, from the truth and force of her arguments, perhaps we might derive useful and divine instruction.

As you were pleased to accept of a small mite, which, a few weeks ago, I cast into your valuable treasury, namely, "Thoughts on the Season of Spring," I here present you with a few more reflections on the Season of Summer. If you think them suited to the design of your work, their insertion will confer an additional favour upon,

Kettering, Rev. Sir, Your's, &c.
April 17th, 1811. W. CONSTABLE.

BEHOLD the river that silently glides between the enamelled banks, which are beautified with various flowers, cheering to the sight!

How inſenſibly its purſues it meandering courſe toward the ſea, from whence it came! Let it remind us that our time is rapidly haſtening toward the ocean of eternity! Let us not engage our minds with the gaudy flowers on the banks, (the pomp and pleaſures of the world,) leſt our hopes wither; but let us commit to God the ſteering of our bark down the rapid ſtream of this mortal life, that we may have an abundant entrance into thoſe everlaſting joys which are treaſured up for the people of God in heaven.

The corn makes rapid progreſs in growth, the fruits of the earth are enlarged in ſize, and nature carries on her conſtant and unwearied work to greater degrees of perfection. And do we grow in grace and in the knowledge of our Lord Jeſus Chriſt?* If not, let us examine ourſelves, and pray to God to ſhew us the cauſe of ſo alarming a failure, and enable us to remove it.

The dews, which fall plentifully in the night ſeaſon, refreſh the vegetable world, and aſſiſt nature in carrying on her great deſign. So let us be anxiouſly careful that the dews of God's grace may be received into our hearts, to invigorate and revive them, and enable us to go on our way rejoicing.†

The ſun now takes a wider circle, and diffuſes his energetic beams in a greater meaſure to every thing and every creature: ſo the example and ſhining light of a righteous man ‡ prove a bleſſing to all who come within the ſphere of his actions, and the bleſſing is the greater in proportion to the number and ſplendour of his virtues. Such are the only uſeful members of ſociety, and properly fill their places in it: whereas unholy and wicked men are, at beſt, but dangerous intruders, violating every ſocial engagement, and injuring ſociety by their nefarious examples. Oh that the hearts of the ſons of men were as warmly affected in the cauſe of God and religion as their bodies now are by the piercing beams of the orb of day!

How animating is the light! How much more courageous are we in the broad face of day, than when the ſun withdraws his ſhining, and leaves the earth to the ſable night!

Yonder high hills, that bound this charming proſpect, ſhould ſet in array before our minds the Alpean mountains of our ſins. Hills in general are barren and unfruitful, whereas the vallies laugh and ſing over their rich productions. So, when the heart is exalted through the flattering blandiſhments of pride and ambition, it effectually curbs every flouriſhing grace; and let it be remembered, that it is the deeply humbled and ſelf emptied ſinner alone, that can proſper in the way of holineſs.

The glorious luminary of this nether world, after having taken his daily circle, leaves the earth with a peculiar majeſty and ſeeming enlargement: the light and ambient clouds that attend upon him in his deſcent, are tinged with radiant gold, and enhance the grandeur and beauty of the ſcene. So, although the virtues of a good man ſhine with a ſtriking luſtre in his life, yet, at his death, he goes down to the grave in all the dignity of ſupernatural grace. He leaves the earthly

* 2 Pet. iii. 18. † Iſa. xxxv. 8. ‡ Matt. v. 16.

horizon,

horizon, and ſhines in a higher ſphere! Such are ripe for the enjoyment of the pure delights of heaven. They quit the ſtate of grace to enter upon their inheritance in a ſtate of glory, where viciſſitudes will never enter, nor revolving ſeaſons ever come: but an eternal ſummer ſhall encircle all, and the fruits of paradiſe for ever grow, and for ever bloom.

The moth that flutters around our ſummer candles, inſenſible of the danger to which it is expoſed, is a lively emblem of ſinners in a ſtate of nature, who, in all the pride and pageantry of life, are ſporting in inſenſible ſecurity on the margin of the flames of Tophet. Iſa. xxx. 33.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

I Think the following awful account, (which I have extracted from a late periodical publication,) ſtrikingly illuſtrative of that expreſſion of the Pſalmiſt, "God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all them that are about him." If your views ſhould coincide with mine, you may perhaps inſert it in your very valuable Miſcellany.

Macclesfield, I am your's, &c.
April, 1811. GEORGE FROST.

"AT Amſterdam, in Holland, occurred the following remarkable event, in the ſeventeenth century. As Mr. Fleming, a pious and godly miniſter, was preaching on a Lord's day to his congregation, there were obſerved, amidſt the multitude, three young gentlemen, whoſe behaviour, during divine ſervice, was ſo very indecorous and infamous, that it not only attracted the notice of the people, but alſo excited the attention of the miniſter, who, after a little time, reproved them in public, deſiring, at leaſt, that they would behave decently while under the ſacred roof. This gentle admonition ſeemed rather to increaſe than check their miſbehaviour, and they moſt daringly offered ſtill greater contempt to the preaching of the word, which they ſignified by peeling oranges, cracking nuts, and making wry mouths at the miniſter. The ſerious preacher was moved a ſecond time to admoniſh them, at which they appeared ſtill more enraged than before, perſiſting in their ſhameful and profane practices. He was then ſo impreſſed and ſhocked at their hardened behaviour, that in the midſt of the diſcourſe he made a ſolemn pauſe, turned and looked them full in the face for ſome time, apparently, with much agitation in his countenance, and then ſpoke to the three young men in the following awful and ſolemn manner: "My young friends, I am ſorry to be the author of ſuch a dreadful, alarming meſſage to you, and I have begged of the Lord to excuſe me from it, but he will not, therefore I muſt not ſhrink from the painful duty of declaring the awful and confirmed impreſſion on my mind. I now tell you that you have not a week longer to live in this world." This direful ſentence, proceeding from the mouth of a man, ſomewhat excited the doubtful apprehenſions of the congregation, who thought it proceeded from precipitancy

and raſhneſs, and ſome of his intimate friends were of opinion, that religion would ſuffer reproach for it, eſpecially if it ſhould not prove true. The miniſter ſaid, "Let the event prove the truth of it, for I am perſuaded I was moved by the Spirit of God to ſay what I did, as prophetic of their awful end."

Monday paſſed, and nothing occurred, but on the Tueſday one of the young men went on board a veſſel to proſecute an intended voyage, (as had been fixed previous to the affair,) but in conſequence of a violent ſtorm that aroſe, the ſhip was driven on ſhore, whereby this poor unhappy wretch was launched into an awful eternity. On Wedneſday, another of the young men was concerned in a quarrel with ſome perſon, the iſſue of which was fighting a duel with ſwords, wherein this unhappy victim fell. On Thurſday, the only ſurviving one was taken ſuddenly ill, at which he began to be terrified, as two of his ſinful companions were already cut off. He then ſent for the ſame miniſter whom he had ridiculed the preceding ſabbath. When Mr. Fleming arrived at his houſe, he aſked the young man what he wanted him for: the young man begged he would pray with him, when the miniſter requeſted to know what he would have him petition for; the other told him, for his life." "That is not in my power to do," ſaid he, "for I am ſure you will die." "Then," ſaid he, "beg or pray for the life of my ſoul, if you pleaſe." The Miniſter ſo far conſented as to kneel down by his bedſide, in which poſture he remained for a conſiderable time, and then aroſe without ſpeaking a word. He then ſaid to the young man, that he found his lips ſo ſealed that he could not utter a ſingle ſyllable on his behalf, and ſo took his leave of him, when, ſoon after, the young man died in horror and deſpair, which cloſes the ſad and awful cataſtrophe."

Extract of a Letter from Mr. S. COATE to Mr. BENSON.

DEAR SIR, *Montreal, Dec.* 11, 1810.

I Have juſt been converſing with a Mr. Bliſs, with whom I had ſome ſlight acquaintance before, who has juſt had a very narrow eſcape from the jaws of death, which being a ſingular providence, I ſhall relate it. He ſet off in a ſmall boat upon the lake Champlain, to go from near Burlington in Vermont, to St. John's in Lower Canada, in company with eleven more. When they had ſailed about one third of the diſtance, there ſprung up a ſtiff breeze, which appeared to threaten them with danger. Then Mr. B., ſeeing the jeopardy that they were in, perſuaded the man at the helm to ſhorten ſail, or to run near to the ſhore, otherwiſe, he ſaid, the boat would run under, which having no deck, would fill with water, and that they would certainly periſh, it being cold weather at the time. The other laughed him to ſcorn, calling him a coward and other nick names, and could not be prevailed upon to deſiſt from his courſe, although the children on board were greatly terrified, and very much chilled by the water, which had already broke in upon them. Mr. B., perceiving that the boat would certainly run under, took ſome corn brooms, of which he had a certain number,

number, among other things, for the Canadian market, and bound all together in three bundles with his great coat, to prepare for the worſt. From all this, my dear Sir, you may conjecture how the others on board muſt have felt, eſpecially as there was a man and his whole family on board, conſiſting of young women and children: yet the poor unfortunate man at the helm, as if deaf to all the complaints of the diſtreſſed, and dead to all the common feelings of humanity, perſiſted in his preſumption, when ſuddenly a more ſtrong guſt than ordinary drove the boat under. The perſon who had made all theſe previous arrangements, ſeeing that it was actually filling and turning over, threw his brooms as far off from the boat as he could, and then ſprang upon them for his own preſervation. The man, who had been at the helm, ſwam, and was attempting to climb upon the brooms with him, but he, knowing that they were not ſufficient to bear the weight of both, kept him off. He then returned to the boat, which turned bottom upwards, and all the eleven periſhed, it being a cold day and no help at hand. Mr. B. was enabled, while in the water, to collect the three bundles, and to tie them together with his belt, and by placing one of the brooms in an upright manner among the reſt, and by putting his great coat upon it, he formed a kind of ſail, which, by holding it with both his hands, wafted him about two miles and a half; when, after being ſome hours in the water, and almoſt gone, he was taken up by a boat which came to his aſſiſtance, and is now well.

I am, your's, &c. S. Coate.

THE GRACE OF GOD MANIFESTED,
In a Memoir of EMBRY BLACKLOCK.

MR. EDITOR,

THE following Memoir was drawn up by a Collier, and brought to me by Mr. Smith, who was intimately acquainted with the deceaſed, and who deſired me to give it to you for inſertion in the Magazine. It is another teſtimony, added to the many that have been before publiſhed, that there is a degree of religion to be enjoyed in this world which conquers all its evils, and diſarms death of all its terrors.

I am, &c. Daniel Isaac.

THE ſubject of the following Memoir was born at Ryton, in the county of Durham, March 14, 1780. Her maiden name was Johnſon, the youngeſt daughter of Robert and Martha Johnſon of that place. They were of the Eſtabliſhed Church; her father was a gardener in Ryton for many years; her mother died when ſhe was very young, and left her father with a ſmall family. However, he took pains to get them all taught to read and write pretty well, as they were in decent circumſtances, and reſpectable in the neighbourhood where they lived; but on account of the death of her mother, and other circumſtances, ſhe was obliged to go to ſervice at an early age. The family ſhe lived with being viſited with a fever, ſhe alſo took the diſorder, and was very ill, inſomuch that her life was deſpaired of. She now became ſenſible of her loſt eſtate, and ſaw her need of Chriſt as a

Saviour, which led her to cry earneſtly to God for mercy. She likewiſe requeſted a miniſter might be ſent for to pray with and adminiſter the ſacrament to her. Accordingly he came, and while ſhe was commemorating the dying love of her Redeemer, he manifeſted his love to her ſoul, and ſhe was much comforted; but having no ſpiritual guide, and being expoſed to worldly company, ſhe fell again into a worldly and trifling ſpirit, and loſt the evidence of her acceptance. However, ſhe ſtill retained a degree of the fear of God; and being reſtored to her wonted health again, ſhe ſometimes heard a ſermon at the Methodiſt chapel at Byker, where it was often impreſſed upon her mind to ſpeak to W. Thompſon, one of the claſs-leaders, and here we will ſubjoin his account of her in his own words: "At Byker chapel, one Sunday, it was impreſſed on my mind to ſpeak to her; I did ſo, and gave her an invitation to meet in my claſs, which ſhe cheerfully accepted. She was not long among us before the Lord manifeſted his pardoning love to her ſoul afreſh. She then could ſay, 'I have redemption in his blood, the forgiveneſs of my ſins,' adopting the language of the hymn,

'My God is reconcil'd,
His pard'ning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry.'

The Spirit of Chriſt bore witneſs with her ſpirit that ſhe was a child of God. She uſed often to expreſs her experience in theſe words, 'My Beloved is mine, and I am his.' That verſe in Charles Weſley's hymn, ſpoke her experience:

'How happy are they
Who the Saviour obey,
And have laid up their treaſure above;
Tongue cannot expreſs
The ſweet comfort and peace
Of a ſoul in its earlieſt love.'

She was often filled with joy unſpeakable and full of glory. Her religion evidently appeared to be of the genuine kind, and her love to God, his people, his ordinances, and his cauſe, was ſtrong and ardent; ſhe loved the place where his honour dwelt; and would ſometimes ſay, 'One day in thy courts is better than a thouſand elſewhere; I would rather be a door-keeper in the houſe of God, than dwell in the tents of wickedneſs.' Eſpecially ſhe loved claſs-meetings; and, I believe, was never abſent except when lawfully detained. I have known, when ſhe could not get at the appointed time, that ſhe has come running up juſt before the concluſion of the meeting, to declare what the Lord had done for her ſoul. And when ſhe could not get at all, ſhe would ſometimes write down her experience, and ſend it with one of our liſters. When ſhe was preſent in the claſs-meeting, the account ſhe gave of her experience was generally made a bleſſing to

us all. She ſpoke ſo ſcripturally and conciſely, and with ſo much wiſdom and diſcretion, ſo humbly and with ſuch ſelf-abaſement, and appeared to be ſo filled with love and gratitude, that we were uſually melted into tears: and when ſhe was abſent we felt diſappointed. She had a good gift in prayer, which made her ſingularly uſeful in the meeting, and her conduct did not contradict her experience. As ſhe poſſeſſed a great ſhare of that mind which was in Chriſt, ſo ſhe walked accordingly. Her converſation was ſuch as became the goſpel, and ſhe adorned the doctrine of God her Saviour in all things. When ſhe ſpoke her experience ſhe often made us aſhamed of our ignorance. One Sunday in particular, at a meeting at the Battle Hill, ſhe ſpoke, I believe, fifteen minutes. She traced the dealings of God with her from a child to the preſent time, in ſo clear a manner as aſtoniſhed all preſent. She exceeded moſt of the young converts I ever ſaw, and was highly reſpected by all our friends; even the unawakened acknowledged her to be a good woman.

"As a ſervant ſhe was faithful to her truſt, diligent in buſineſs, fervent in ſpirit, ſerving the Lord. Her miſtreſs acknowledges ſhe was as good a ſervant as ever ſhe had. She lived at this place eight years. A little before her marriage ſhe wrote the following letter to a young woman that had newly ſet out, after their receiving the ſacrament together.

"'My dear Mary,

"'I write now to you to warn you of the danger your youth may expoſe you to. Remember the ſolemn vow you have made with God. You are bound by his commandments to lead a new life. Have a lively faith in his mercy; and as you have taken that vow, endeavour to perform it. We cannot ſit at the table of God and the table of devils: we cannot ſerve God and the world. The Lord views the moſt ſecret thoughts of our hearts: we may practiſe deceit upon our fellow-creatures, but, remember, the God of heaven ſees all our thoughts; we cannot deceive him. Let me entreat you, by the Lord Jeſus Chriſt, to ſeek after holineſs, without which none ſhall ſee the Lord. We may have a form of godlineſs, and know nothing of the power; but, believe me, it will only condemn us at the laſt day. O then ſeek the Lord with your whole heart, and you ſhall find him; knock, and it ſhall be opened to you. Come to him with an honeſt heart. To pray to him with your lips, and lead a life the reverſe of what you pray for, is a contradiction, and your life condemns your religion. O my dear Mary, as you have received the Lord Jeſus, ſo walk in him. Let not your good be evil ſpoken of. Reſiſt the devil and he will flee from you; draw near to God, and he will draw near to you. Let no evil communication proceed out of your mouth. Let your yea be yea, and your nay, nay; for what is more cometh of evil. Beat down all inordinate affections, and praiſe the Lord for the great privileges you enjoy. I glorify his name for what he has done for me, an unworthy creature; I am not worthy his notice, nor able to lift my eyes to heaven without his aſſiſtance. O may I be thankful for all his wiſe providence thinks fit to exerciſe me with. I deſire to lie

humbly

humbly at his feet, and receive with reſignation his bleſſed will. O Mary, pray to the Lord to give you a true ſight of yourſelf, and if he has given you that, glorify his name. By this means you will get more grace. May the Lord Jeſus lead you on in all his ways, which is the earneſt prayer of an unworthy follower of Chriſt Jeſus.'

"In 1807, ſhe was married to a pious young man, and they came to live at Killingworth Colliery. Although her marriage had every outward appearance of being for her happineſs, her huſband being a very pious young man, yet their earthly enjoyments together were but ſhort. She never had her health after ſhe bore her firſt child, which was juſt one year after they were married.

"About two months after ſhe was married, ſhe ſaid to her huſband 'I believe we ſhall not live long together.' He aſked her what reaſon ſhe had for thinking ſo. She replied, 'It is very deeply impreſſed on my mind,' and ſhe mentioned about two years as the time ſhe thought they ſhould only be permitted to be together. As ſhe was then in good health this was not much noticed; but the event proved her words true, for they only lived together two years and ſixteen days.

"We come now to the cloſing part of her life. As we have obſerved, ſhe never enjoyed her health after ſhe bore her firſt child. Her diſorder ſeemed to be of the conſumptive kind, and from her being firſt afflicted, ſhe had never much hope ſhe would recover. However, ſhe was prevailed upon to ſeek advice. The perſon ſhe applied to, gave hopes ſhe might recover, and that her caſe was not dangerous. At firſt, the means uſed ſeemed to have the deſired effect: but this was of ſhort continuance; for afterwards, the diſorder became obſtinate, and defied all human art. During her affliction ſhe was a pattern of reſignation to the will of God. As long as ſhe was able ſhe was a conſtant attendant on all the means of grace. When ſhe met in claſs ſhe uſed to ſay, 'I am often heavy through the week, yet, glory be to God, he ſtill owns me on his own day.' And when ſhe could not attend at the claſs, at her requeſt it was removed to their houſe, (her huſband being the leader,) that ſhe might have the benefit of it as long as ſhe lived. She ſpoke of her experience as long as ſhe could ſpeak, and always ſhewed the greateſt marks of reſignation to the will of God, frequently deſiring to be diſſolved and to be with Chriſt; often ſaying, 'This poor body is a great clog to the ſoul; it is not eaſily cut down, O pray for me that my faith and patience may hold out to the end.'

"A week before ſhe died, being very ill, I aſked her how ſhe was, and added, I think, 'A few more ſetting ſuns at moſt;'—ſhe interrupted me, adding, 'will land me on fair Canaan's coaſt.' At another time, one obſerving that ſhe was likely to take the lead of her companions, ſhe replied, 'I ſhall reach heaven before any of you.' On the Sunday evening before ſhe died, being the laſt time that ſhe was able to be lifted out of bed, many of the neighbours being in the houſe, thinking ſhe could only ſurvive a few minutes, while her huſband and ſome women were helping her to bed, being in extreme pain, ſhe uttered theſe words ſo loud that all in the houſe heard,

'Lord,

'Lord, now letteſt thou thy ſervant depart in peace, according to thy word, for mine eyes have ſeen thy ſalvation.' The night before ſhe died, one of our friends ſaid to her, 'I think the waters are very rough;' ſhe replied, 'But I am almoſt over.' On Thurſday morning her ſpirit took its flight from the body, without either a ſtruggle or groan, and entered into the paradiſe of God.

A few days before her death, ſhe requeſted that Hymn might be ſung at her funeral:

"Rejoice for a ſiſter deceas'd,
Our loſs is her infinite gain."

Accordingly many of our friends in Chriſt attended at her funeral, and ſung the hymn that ſhe had requeſted, and ſaw her body laid in the grave, there to remain until the reſurrection of the juſt, when ſhe will

"Revive with ever-during bloom,
Safe from diſeaſes and decline."

RELIGIOUS INTELLIGENCE.

The Toleration Act, and Proceedings in the Houſe of Lords, reſpecting the Bill of Lord Viſcount Sidmouth.

ALTHOUGH when our number for July was put to preſs, we did not intend, as we then ſignified, to inſert any account of the proceedings reſpecting Lord Sidmouth's Bill in our ſmaller periodical work, but merely to preſerve a record thereof in one or two numbers of our Enlarged Miſcellany, and that chiefly for the ſake of poſterity, conceiving that by the communications which we had made by letter to our ſocieties and congregations every where, as well as by the public prints, our readers would have generally received all needful information on the ſubject; yet at the requeſt of ſome reſpected friends, we ſo far depart from our firſt intention as to inſert here an extract of the account of thoſe proceedings already publiſhed in our larger work. Lord Sidmouth, it is well known, has long had the preſent meaſure in contemplation, and as a foundation for the proceeding, he has made ſeveral motions in the Houſe of Lords within the laſt two or three years, which have had for their object the procuring of information relative to the number of licenſed Teachers, and places of worſhip, and the ſtate of the Eſtabliſhed Church. Returns of the Archbiſhops and Biſhops on theſe ſubjects having been laid before the Houſe of Lords, on the 9th of May, 1801,

Lord SIDMOUTH roſe to call their Lordſhips' attention to certain abuſes of the Act of William and Mary, and that of the 19th of the preſent reign, and to move for leave to bring in a Bill for amending and explaining the ſame, as far as they applied to Proteſtant Diſſenting Miniſters. After what he had to ſay, their Lordſhips would ſee whether the correction of theſe abuſes ſhould not be a matter of anxious ſolicitude to all perſons of all perſuaſions, and to every one who felt what was due to the dignity, the honour, and the ſanctity of religion itſelf. It was to be regretted, that, up to the period of the Revolution, the Hiſtory of Religion was, in this country, a hiſtory of intolerance and perſecution. Whatever party was uppermoſt, whether Catholic, Proteſtant, or Puritan, the ſame want of Toleration for diverſity of opinion was diſplayed. The Revolution was the æra of religious liberty in this country, and William III. accompliſhed that which would ever remain a monument of his wiſdom: he meant the Toleration Act. That act, while it removed the penalties to which diſſenters were ſubject, declared that all the Miniſters in holy orders, or pretended holy orders, upon ſubſcribing twenty-ſix of the thirty-nine articles, upon taking the oaths, and ſigning a declaration, may officiate in any chapel or meeting-houſe. By an Act of the 19th of the King, their ſigning any of the 39 articles

articles was diſpenſed with, and they were only to expreſs their belief in the holy Scriptures. Within the laſt 30 or 40 years, theſe acts had received a novel interpretation. At moſt of the Quarter Seſſions, where the oaths were taken and the declaration made, it was now underſtood, that any perſon whatever, however ignorant or profligate, whether he deſcended from the chimney or the pillory, was at liberty to put in his claim to take the oaths before the Juſtices, to make the declaration, and alſo at liberty to demand a certificate which authoriſed him to preach any doctrine he pleaſed; which exempted him beſides from ſerving in the Militia, and from many civil burdens to which his fellow-ſubjects were liable. Now, if religion be the beſt foundation of all the virtues, was it not a matter of the laſt importance that it ſhould not be tainted at its very ſource, and that men who did not chooſe to follow the regular purſuits of honeſt induſtry, ſhould not have it in their power to poiſon the minds of the people by their fanaticiſm and folly? He would appeal to any man who had officiated at the Quarter Seſſions, whether he had not ſeen men totally illiterate, without education, without one qualification of fitneſs, demanding to take the oaths, and obtaining a licenſe to preach? He did not wiſh to ſtate particular inſtances of groſs deficiency as to intellectual qualification, and of groſs abuſes in other reſpects, which it was in his power to do. He did not mean to lay much ſtreſs on illiteracy; but it was the ſelf-aſſumption of the office, without bringing any teſtimony of fitneſs, to which he particularly meant to object, as inconſiſtent with the Act of Toleration. He had ſeen the returns of Diſſenting Preachers from two Archdeaconries; and many of them, he muſt ſay, ought not to have been allowed to conſtitute themſelves the miniſters of religion. Amongſt the liſt there were men who had been blackſmiths, coblers, tailors, pedlars, chimney-ſweepers, and what not. Theſe men were totally out of their place: they were not, in fact, at liberty, by law, to take upon themſelves the functions of teachers. There were counties in this kingdom where a different interpretation was put on the Toleration Act. In the county of Devon, and in Buckinghamſhire, the Magiſtrates admitted no perſon to qualify, unleſs he ſhewed that he was in holy orders, or pretended holy orders, and the preacher and teacher of a congregation. This he conceived to be according to the real meaning of the Toleration Act; and it was in this way that the Bill he propoſed to introduce would explain that Act. He ſhould propoſe, that, in order to entitle any man to obtain a qualification as a preacher, he ſhould have the recommendation of at leaſt ſix reputable houſeholders of the congregation to which he belonged, and that he ſhould actually have a congregation which was willing to liſten to his inſtructions. With regard to preachers who were not ſtationary, but itinerant, he propoſed that they ſhould be required to bring a teſtimonial from ſix houſeholders, ſtating them to be of ſober life and character, together with their belief, that they were qualified to perform the functions of preachers.

The Noble Lord then noticed the great increaſe of Diſſenting Preachers of late years. Thoſe who would be affected by his bill did not belong to any ſect of diſſenters; they were of the worſt claſs of the Independents, and diſtinguiſhed by their fanaticiſm and a certain miſchievous volubility of tongue. In the firſt 14 years of the preſent reign, the average annual increaſe of diſſenting teachers was limited to eight, but now it amounted to twenty-four. The cauſes of this increaſe, he conſidered to be partly the increaſe of population, and the greater prevalence of religious feelings among the people; but there were other and powerful cauſes, in the numerous pluralities and non-reſidence of the clergy. Another great cauſe was the want of churches to accommodate a numerous population, and therefore his Lordſhip ſeriouſly called the attention of the Houſe to conſider how this deficiency could be remedied, and recommended the example of Parliament in the reign of Queen Anne, who had ordered the erection of fifty new churches in London. He regarded the Church of England as the great preſervative of the principles and the morals of the people. Unfortunately, at preſent, we were in danger of having an eſtabliſhed church and a ſectarian people.

On the queſtion being put, Lord HOLLAND ſaid, that even what had fallen from his Noble Friend, impreſſed more ſtrongly on his mind, that no neceſſity exiſted for the deſired interference. The whole ſeemed to go upon a fundamental error, that it was only by the permiſſion of Government that individuals were to inſtruct others in their religious duties. He, on the contrary, held it to be the right of every man who thinks he can inſtruct his fellow-creatures, ſo to inſtruct them.

them. He was sorry that something slipped from his Noble Friend, as if he held it improper that persons of low origin, or particular trades, should attempt to teach the doctrines of Christianity. On this point he held a different opinion. Might not even they be inspired with the same conscientious feelings of duty which were required to be felt by those of the higher orders of Clergy, to whom the state had given such large emoluments? It was his strong feeling, that it was neither wise nor prudent to meddle with the Act of Toleration. For the measure itself, he did not think a sufficient case was made out, as to the existence of any real practical evils or inconveniences, to require such an interposition on the part of the Legislature. His Lordship then referred to some calculations as to the increase of dissenting teachers of late years, which he did not seem to regard as a misfortune, or an alarming consideration. With respect to what was said of the Established Church, he agreed in the opinion, that the want of a sufficient number of places of religious worship was injurious. This was a point in which the Established Religion was essentially concerned; it should take care that no insufficiency in this respect should exist. He had no objection that the public purse should, to a certain extent, contribute to the expenses of the necessary erections; but he thought the immediate funds of the Church should also contribute. Such was the uniform custom with the Church of Rome, and the Established Church in this country should shew itself no less mindful of its duty in so essential a point. With respect to his Noble Friend's Bill, he repeated his opinion, there was not a sufficient ground laid for its adoption.

Earl STANHOPE acquiesced in every thing that had fallen from his Noble Friend (Lord Holland.) That Noble Lord, on whatever question he spoke, whether right or wrong, wise or unwise, always spoke from principle. But on the present occasion, he did not think that his Noble Friend, or the Noble Viscount, had gone far enough. They did not, or would not, touch the real state of the question. They must know, or if they did not, he would tell them, that in most parts of England, where the parishes did not consist of more than a thousand souls, the places of worship, exclusive of private houses, barns, &c. were as three to four to those of the Established Church; and that if Scotland and Ireland were to be included, the proportion between the Dissenters and the Established Church would be found as two to one. Lord Sidmouth had told the House, that hardly more than one half of the Clergy were resident on their livings. It would be much better for his Noble Friend to bring in a Bill to correct this evil, than be dabbling with the Dissenters. The Noble Lord had expressed his fears lest there should be an established church and a sectarian people—the truth was, that this was the case already, and he would advise his Noble Friend not to be meddling with that class of men, who had, according to him, the mischievous gift of the tongue, and who might be canvassing among the farmers at elections, and hinting to them that they had tithes to pay. It was better to let these people alone, and for the Noble Lord to exert his magnificent abilities in the correction of the abuses which existed in the Church. It was well known, that the tide of opinion was running strong a certain way, and it was as vain to think of stopping the current of opinion, as to stop the stars in their course.

The Bill was then presented, and read a first time, an abstract of which we here insert. After the Preamble the Bill proceeds as follows:

"Be it declared and enacted by the King's Most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, That every Person being a Protestant, dissenting from the Church of *England*, in Holy Orders, or pretended Holy Orders, or pretending to Holy Orders, who shall be appointed or admitted to be the Minister of any separate Congregation of Dissenting Protestants, duly certified and recorded or registered according to Law, shall be, and is hereby declared to be a Person entitled to qualify himself to be a Dissenting Minister within the Intent and Meaning of the said recited Provisions of the said Acts; and that no other than such Person as aforesaid is so entitled within the Intent and Meaning of the same.

"And be it further enacted, That from and after the passing of this Act, upon the Appointment of any Person, being a Protestant dissenting from the Church of *England*, to be the Minister of any separate Congregation of Dissenting Protestants duly certified and recorded or registered according to Law, and upon his Admission,

to the peaceable Poſſeſſion and Enjoyment of the Place of Miniſter of the ſaid Congregation, it ſhall be lawful for any or more ſubſtantial and reputable Houſeholders belonging to the ſaid Congregation, in order that the ſaid Miniſter may duly qualify himſelf according to this Act, to certify the ſaid Appointment and his Admiſſion to the peaceable Poſſeſſion and Enjoyment of the ſaid Place, by Writing under their Hands and proper Names, to be directed to the Juſtices of the Peace at the General Seſſion of the Peace to be holden for the County, Riding, or Place where ſuch Congregation ſhall be eſtabliſhed.

"And whereas it is expedient to exempt from certain Penalties other perſons herein after deſcribed, who ſhall make and ſubſcribe the Declaration ſet forth in the ſaid Act of the Nineteenth Year of the Reign of His preſent Majeſty, be it further enacted, That in caſe any Perſon, being a Proteſtant diſſenting from the Church of *England*, and in Holy Orders, or pretended Holy Orders, or pretending to Holy Orders, but who ſhall not have been appointed or admitted the Miniſter of any ſeparate Congregation of Diſſenting Proteſtants, ſhall be deſirous of qualifying himſelf according to this Act, to preach and officiate as a Diſſenting Miniſter, it ſhall be lawful for any or more ſubſtantial and reputable Houſeholders, being reſpectively diſſenting Proteſtants of one and the ſame Sect or Perſuaſion with the Perſon applying, to certify, on their Conſciences and Belief, by Writing under their Hands and proper Names, to be directed to the Juſtices of the Peace at the General Seſſions of the Peace to be holden for the County, Riding, or Place, where the ſaid Houſeholders or the major part of them ſhall reſide, that ſuch Perſon is a Proteſtant Diſſenting Miniſter of their Sect or Perſuaſion, and has been known to them and every of them for the ſpace of at the leaſt before the Date of the ſaid Certificate, and that ſuch Perſon is of ſober Life and Converſation, and of ſufficient Ability and Fitneſs to preach or teach and officiate as ſuch Diſſenting Miniſter; and every Perſon to whom ſuch laſt mentioned Certificate ſhall be granted, who ſhall cauſe the ſame to be recorded at any General Seſſion of the Peace to be holden as aforeſaid, within after the Date of the ſaid Certificate, in the Manner directed by this Act, Proof being firſt made on the Oath of or more credible witneſs or witneſſes of the Hand Writing of the ſeveral Perſons whoſe Names are ſubſcribed to the ſaid Certificate, ſhall be, and is hereby allowed, without further proof, to take the ſaid Oaths, and make and ſubſcribe the ſaid Declarations in the ſaid recited Acts mentioned or ſet forth; and every ſuch Perſon, after taking the ſaid Oaths, and making and ſubſcribing the ſaid Declarations, in Manner, and upon the Proof aforeſaid, may from thenceforth preach and officiate as a Diſſenting Miniſter in any Congregation of Diſſenting Proteſtants duly certified and regiſtered or recorded, according to Law.

"And be it further enacted, That upon the Appointment or Admiſſion of any Perſon of ſober Life and Converſation to be a Probationer for the Exerciſe, during a Time to be limited, of the Functions of a Proteſtant Diſſenting Miniſter, it ſhall be lawful for any or more Diſſenting Miniſters who ſhall have taken the ſaid Oaths, and made and ſubſcribed the ſaid Declarations purſuant to the ſaid recited Acts, or either of them, or this Act, to certify the ſaid Appointment or Admiſſion by Writing under their hands, to be directed to the Juſtices of the Peace at the General Seſſion of the Peace to be holden for the County, Riding, or Place where the ſaid Miniſters, or the major Part of them, ſhall reſide, and that the Perſon ſo appointed or admitted is of ſober Life and Converſation, and has been known to them for the Space of before the date of the ſaid Certificate; and every Perſon to whom ſuch laſt-mentioned Certificate ſhall be granted, who ſhall cauſe the ſame to be recorded at any General Seſſion of the Peace to be holden as aforeſaid, within after the Date of the ſaid laſt-mentioned Certificate, in the Manner directed by this Act, (Proof being firſt made on the Oath of or more credible Witneſs or Witneſſes of the Hand Writing of the ſaid Miniſters whoſe names are ſubſcribed to the ſaid Certificate), ſhall be and is hereby allowed without further Proofs to take the ſaid Oaths, and to make and ſubſcribe the ſaid ſeveral Declarations in the ſaid recited Acts mentioned or ſet forth; and every ſuch Perſon, after taking the ſaid Oaths, and making and ſubſcribing the ſaid declarations, may from thenceforth, during the Period ſpecified in ſuch Certificate, and not exceeding

next

next enſuing, preach and officiate as ſuch Probationer in any Congregation of Diſſenting Proteſtants duly certified and regiſtered or recorded according to Law.

"Provided always, and be it enacted, That nothing herein contained ſhall be conſtrued to authorize or enable any Perſon to qualify more than as ſuch Probationer.

"And be it further enacted, That every Certificate of Appointment or Admiſſion of any ſuch Miniſter, or of any Perſon to officiate as ſuch Miniſter, or of any ſuch Probationer purſuant to this Act, ſhall be ſubſcribed with the reſpective proper Names of the ſeveral Perſons granting the ſame in their own Hand-writing, and in the uſual Manner of their Writing and ſubſcribing the ſame, and in the Preſence of the Perſon or Perſons who is or are to be the Witneſs or Witneſſes to verify the ſame before the Court of General Seſſion of the Peace, in the Manner herein directed.

"And be it further enacted, That this Act ſhall be deemed and taken to be a Publick Act, and ſhall be judicially taken Notice of as ſuch by all Judges, Juſtices, and others, without being ſpecially pleaded."

Our Readers will immediately ſee, that this Bill would have had a ſtrong operation upon our Oeconomy, but the extent of that operation it was impoſſible to foreſee. However, no ſooner was the Bill read, than its effects were ſufficiently underſtood to fill us with great alarm and apprehenſion for our Societies, upon whom it would have had the moſt deſtructive influence. The members of the Committee of Privileges were immediately ſummoned to meet, which they did, May 11, 1811, when it was reſolved,

I. THAT the ſaid Bill, if carried into a Law, will be a great infringement of the laws of religious Toleration, and will be ſubverſive of the moſt valuable rights and privileges which we as a religious Society enjoy.

II. That the ſaid Act will in future curtail the privileges and exemptions of our regular preachers, who are wholly devoted to the functions of their office, and to which they are legally entitled under the Letter and Spirit of the Act of Toleration.

III. That the ſaid Act will render it very difficult, if not impracticable, to obtain Certificates for the great body of local preachers and exhorters, and who are not only a uſeful part of our Society, but whoſe aid is eſſentially neceſſary in the very numerous Chapels and Meeting Houſes in which our congregations aſſemble.

IV. That with great grief of heart we have obſerved of late, a growing diſpoſition in different parts of the country, to diſturb our Meetings, even thoſe which are held only for prayer to Almighty God, and to enforce the penalties of the Conventicle Act upon thoſe who officiate in them; the great inconvenience and heavy expenſes of which we have already felt. If this ſyſtem of perſecution ſhould be perſevered in, the ſubordinate Teachers of our Body, to the amount of many thouſands of perſons in the United Kingdom, will be driven to apply for Certificates to protect them from the Penalties of the Conventicle Act, which indeed they can obtain under the exiſting Laws without obſtruction; but if the preſent Bill ſhould be paſſed into a Law, it will be utterly impoſſible to conſider ſuch perſons as Diſſenting Miniſters, and to certify them under the ſaid Act: therefore, either an end will be put to the functions of a moſt valuable and uſeful part of our Community, or they will be expoſed to all the Penalties of the Conventicle Act; the conſequence of which will be, that as the people cannot, and ought not to refrain from acts of ſocial worſhip, and meetings for religious inſtruction, the penalties cannot be paid, and the priſons will be peopled with ſome of the moſt peaceable and pious Characters in the Country.

V. That a great number of the perſons mentioned in the laſt Reſolution (as well as a large proportion of our Societies) conſidering themſelves as Members of the Eſtabliſhed Church, to which they are conſcientiouſly attached, will feel it quite incompatible with their ſentiments to apply for Certificates under the terms of the ſaid Act, which requires them to be certified and to declare themſelves as diſſenting Miniſters.

VI. That the Offices alluded to in the Fourth Reſolution, are an eſſential part of the Economy of our Societies, which has for its object the Inſtruction of the Ignorant and the Relief of the Miſerable, rather than the creation or extenſion of a diſtinct Sect of Religion; and without whoſe aid the various Chapels of our Societies in the United Kingdom, which have coſt an immenſe ſum of money in their erection, cannot be ſupported.

VII. That

VII. That our Chapels have been built, and large ſums of money, due upon the ſame, for which the reſpective Truſtees are now reſponſible, have been lent and advanced under the moſt perfect confidence that our Syſtem, ſo neceſſary for their ſupport, would remain undiſturbed; and that thoſe Rights of Conſcience, which our moſt Gracious Sovereign on his Acceſſion to the Throne declared ſhould be maintained inviolable, would, in this happy and enlightened Country, ever be held ſacred, and preſerved uninfringed.

VIII. That it does not appear to us, that the preſent Toleration Laws are either ſo ineffectual, or the interpretation of them ſo uncertain, as to render any Bill neceſſary to explain them, much leſs to curtail the benefits intended to be conveyed by them; but on the other hand we are ſatisfied, that if the preſent Bill ſhould paſs, the whole Law of Religious Toleration will become more obſcure, and its meaning more uncertain; and thus a fruitful ſource of litigation and oppreſſion will be opened.

IX. That the Returns of the Archbiſhops and Biſhops, of the number of Places for Divine Worſhip, &c. in their reſpective Dioceſes, upon which the preſent meaſure appears to be founded, are far from furniſhing evidence of the neceſſity of reſtricting the operations of religious Societies; but, on the contrary, they contain the moſt deciſive proofs (from the inadequacy of the Pariſh Churches to contain the Inhabitants of the Kingdom) that the increaſing Population calls for all the means of religious Inſtruction, which well-diſpoſed perſons, of all Denominations of Chriſtians, have in their power to afford.

X. That from the manifeſt effect which the diffuſion of religion has had for the laſt fifty Years, in raiſing the ſtandard of public morals, and in promoting Loyalty in the middle ranks, as well as ſubordination and induſtry in the lower orders of Society, which ſo powerfully operate upon the national proſperity and public Spirit, we dread the adoption of any meaſure which can in the leaſt weaken theſe great Sinews of the nation, or reſtrain the patriotic efforts of any of the religious Communities of the Country.

XI. That as we deprecate the conſequences of the Bill as it now ſtands, ſo we cannot ſee that any modification of it can meet the views of its Right Honourable and Noble Propoſer, (whoſe character we highly reſpect) without eſſentially deteriorating the indefeaſible rights and privileges of thoſe who are the objects of the Toleration Laws.

XII. That inaſmuch as this Act will moſt deeply affect our Societies, whoſe moral character and Loyalty are unimpeachable, we feel it our duty to declare, that we do not believe there exiſts among them any practice or diſpoſition, to warrant a legiſlative meaſure, which would abridge our rights and privileges.

XIII. That the introduction of the preſent meaſure is as unſeaſonable, as it is needleſs and oppreſſive. At any time, religious rights form a moſt delicate ſubject for legiſlative interference, but at ſuch a time as this, when not only unanimity, but affection for the Government and Laws of our Country are more than ever eſſential, for the patient endurance of the preſſure of the times, and the repulſion of the bittereſt Enemy with which this Country ever had to contend, the diſcuſſion of theſe rights is moſt feelingly to be deprecated. Much irritation,—even worſe than political irritation, would be produced, and the ardent affection of many a conſcientious and Loyal Subject would be involuntarily diminiſhed. We are impreſſed with theſe Sentiments the more deeply, as not a ſhadow of a charge is brought againſt our very numerous body, and we can challenge the moſt rigid enquiry into the moral and political character of our preachers and our people.

XIV. That, abſtaining from all obſervations on the abſtract rights of conſcience, but with the views and feelings thus expreſſed, we are moſt decidedly of opinion that the preſent meaſure is radically objectionable, and does not admit of any modification; and we cannot but feel it our Duty to oppoſe the Bill in all its ſtages by every conſtitutional means.

XV. That we reflect with high ſatisfaction on the liberal, enlightened, and religious declaration of our moſt Gracious Sovereign, on the commencement of his Reign. "Born," ſaid his Majeſty, in his firſt Speech from the Throne, "and educated in this Country, I glory in the name of Briton, and the peculiar happineſs "of my Life will ever conſiſt in promoting the welfare of a people, whoſe loyalty

"and warm affection to me I consider as the greatest and most permanent Security "of my Throne; and I doubt not, but their steadiness in those principles will equal "the firmness of my invariable resolution to adhere to, and strengthen this excellent "Constitution in Church and State; AND TO MAINTAIN THE TOLERATION INVIOLA-"BLE. The civil and RELIGIOUS RIGHTS OF MY LOVING SUBJECTS ARE EQUALLY "DEAR TO ME WITH THE MOST VALUABLE PREROGATIVES OF MY CROWN; and as "the surest foundation of the whole, and the best means to draw down the Divine "Favour, on my Reign, IT IS MY FIXED PURPOSE TO COUNTENANCE AND ENCOURAGE "THE PRACTICE OF TRUE RELIGION AND VIRTUE." This declaration of our beloved Sovereign has been religiously fulfilled during a long and beneficent Reign, and has been humbly met by our Societies with the affection it was calculated to inspire. We have built with confidence upon this gracious Declaration, and our confidence has not been misplaced. His Majesty has been a Shield to the Religious of all Persuasions, and he has respected the Rights of Conscience in all. And we cannot doubt that His Royal Highness the Prince Regent, with those just sentiments of truth and sincerity, which he has graciously declared shall be the Guide of his Character and every Action of his Life, will feel it his happiness to recognize the high Natural Rights of Conscience; and should it please the wise Disposer of all Events to restore his afflicted Father to the personal exercise of his Royal Functions, His Royal Highness will feel it amongst the many blessings of his benevolent and liberal Administration, that he has, agreeably to the ardent wishes of a great portion of His Majesty's Loyal Subjects, preserved those sacred Rights entire, and returned to his beloved Father the *Toleration inviolate*. We have too much confidence in the Wisdom and Justice of Parliament, to imagine that a Measure will be adopted so obnoxious to such a large proportion of the Nation, as our Societies and Congregations constitute; but if unhappily we should be disappointed, and in the dernier resort, we should be driven to submit our Case to his Royal Highness, we have already the gratification of his royal assurance, that he will "be ready to listen to the Complaints of those who "may think themselves aggrieved, and regulate his conduct upon the established "Principles of that ancient and excellent Constitution, under which the People of "this Country have hitherto enjoyed a State of unrivalled Prosperity and Hap-"piness."

XVI. That a Sub-Committee be appointed to carry these Resolutions into Effect.

XVII. That these Resolutions be printed, and with Circular Letters on the Subject, be immediately transmitted to our Societies throughout the United Kingdom, if the Sub-Committee judge it to be necessary.

XVIII. That before any active Measures be taken, a Deputation do wait upon the Right Honourable Lord Viscount Sidmouth with a Copy of these Resolutions, and earnestly entreat his Lordship to withdraw his Bill.

Signed, by Order of the Committee,

JOSEPH BUTTERWORTH, Secretary.

The Committee felt reluctant to proclaim its hostility to the Bill, by publishing these Resolutions without first stating its sentiments *officially* to his Lordship, and praying him to withdraw it. So courteous and condescending was his Lordship to Drs. C—— and C——, when he honoured them with an interview, and so great the willingness expressed by him to receive any communications which might tend to improve the Bill, that the Committee was authorised in hoping such application would not be altogether in vain. For this purpose a deputation, with Thomas Thompson, Esq. M. P. at its head, waited upon his Lordship with the Resolutions on Wednesday morning, according to appointment, and was very politely received.

The Deputation entered fully into the projected measure, and discussed the effect it would have upon the Law of Toleration and upon our system. What passed at this interview cannot be detailed. But the Deputation had the mortification to find that their observations had not the effect of inducing his Lordship to withdraw his Bill, which they pressed upon him, and they left his Lordship under the impression, that he should leave the Bill to the disposal of the House of Lords. We must, however, in justice to his Lordship, state, that he gave every credit to the Methodists for their usefulness, zeal, and loyalty.

At a meeting of the Committee on Wednesday night to receive the report of the Deputation, it was matter of sincere regret, that his Lordship could not be prevailed

upon

upon to withdraw his Bill; nevertheleſs it was not deemed expedient to advertiſe the Reſolutions in the public papers.

Deeply impreſſed as they were with the deſtructive conſequences which the Bill would have upon the economy of the Methodiſts, eſpecially that part of it which includes the ſocial meetings; they conſidered not only how they ſhould make their opinions reſpecting the Bill known, but how they ſhould give it the moſt *practical* oppoſition. They therefore determined that a Copy of the Reſolutions ſhould be ſent to each noble member of the Houſe of Lords, and accordingly a copy was tranſmitted to each of the Royal Dukes, the Archbiſhops and Biſhops, and ſuch Noble Lords whoſe addreſſes could be procured, incloſed in the following Letter:

"My Lord,

"I am directed by the Committee of the late Rev. Mr. Weſley's Societies, to "tranſmit the incloſed Reſolutions for your Lordſhip's Conſideration, and moſt "humbly to entreat the Honour of your Lordſhip's powerful Aid in oppoſing a Bill "which they conſider ſo unfriendly to the high natural Rights of Conſcience, and to "the Rights and Privileges of the Societies for whom I am employed to act.

"I have the Honour to be, my Lord,

"Your Lordſhip's moſt obedient and very humble Servant,

"THOMAS ALLAN, Solicitor."

On Thurſday, the Committee was cloſely engaged all day in carrying the foreſaid meaſure into effect, and ſending a Copy of the Reſolutions into every circuit throughout the kingdom, that our friends might know the opinion of the Committee on the ſubject, and be prepared to co-operate with it, in every future meaſure which might be deemed neceſſary to the preſervation of our religious rights.

As Lord Sidmouth had fixed on Friday the 17th for the ſecond reading of the Bill, there was but little time for obtaining ſignatures to a Petition; however, this little time was improved, and on Friday morning before eleven o'clock we had obtained upwards of 2000 ſignatures to Petitions from the different ſocieties and congregations in the London circuits.

Our Solicitor had waited on Lord Erſkine, who received him with great politeneſs, and paid the utmoſt attention to his ſtatement of our caſe; at the ſame time he moſt readily engaged to preſent our Petitions to the Houſe, and to oppoſe the Bill.

When the Petitions were prepared, and every thing in readineſs, a few of the Committee, at the requeſt of Mr. Butterworth, retired into another room, when three of the preachers implored the bleſſing of God on our endeavours, and committed the cauſe to him. The ſeaſon was ſolemn, and the hope of ſucceſs, which we all felt, was delightful.

In the evening, Lord Stanhope moved, that the ſecond reading of the Bill ſhould be deferred till ſome future day, which motion was ſeconded by Earl Grey, and acceded to by Lord Sidmouth, who in a ſhort ſpeech informed the Houſe, that on Tueſday the 21ſt he ſhould bring the ſubject forwards for diſcuſſion.

This delay was conſidered a favourable interpoſition of Providence, as it afforded the Committee opportunity for procuring parchments, and preparing a copy of a Petition, to be ſent into thoſe circuits from whence they could be returned before Tueſday noon. Special meſſengers were ſent to Briſtol, Birmingham, and down into Kent: and theſe were provided with directions and parcels, to be left in every circuit throughout which they paſſed, that the urgency of the buſineſs might be underſtood, and every energy exerted to accompliſh our purpoſe.

In every place the meſſengers met with the moſt zealous co-operation of the people, who, dreading the loſs of their religious privileges, came forward to ſign the petitions with an eagerneſs, which was highly honourable to their feelings. At Briſtol, the Mayor granted the uſe of the Town-Hall, and although the notice was ſo ſhort, yet between 12 and 5 o'clock on Monday, the petition received upwards of nineteen hundred ſignatures, and this was in addition to ſeparate petitions from all the diſſenting congregations in the city, which were numerouſly ſigned. By theſe means, the Committee had procured before Tueſday noon upwards of 250 petitions, having 30,000 ſignatures. The Committee was inceſſantly employed in examining and taking an account of them. And that every thing might be conducted with the utmoſt regularity, every petition was ſeparately rolled up, tied with a little red tape, and the place from whence it came, together with the number of ſignatures it contained, legibly written on one end of the roll, ſo that when it was preſented, the Noble Lord had no difficulty in announcing theſe particulars to the Houſe. It required

quired the utmoſt exertions of the Committee to prepare all things in readineſs before the Houſe met; however, this was accompliſhed, and the Petitions were delivered to Lord Erſkine, in one of the anti-chambers. His Lordſhip was pleaſed to expreſs his ſatisfaction with what had been done, and whilſt he was carrying his burthens into the Houſe, appeared to feel a noble pride in the office he had undertaken to perform. Several of the Committee had the high gratification of being preſent on this memorable occaſion, and heard with inexpreſſible pleaſure the admirable conſtitutional ſpeeches which were delivered.

We ſincerely regret that it is not in our power to do greater juſtice to the extraordinary exertions of the Noble Lords who ſpoke on the ſubject, than by inſerting the following account of the Debate, convinced as we are that it conveys but a very faint and imperfect idea of the eloquence and various talents diſplayed by the Noble Speakers.

Earl STANHOPE ſaid he held in his hand a Petition againſt the Bill, ſigned by upwards of two thouſand perſons; and he had no doubt that, if the Bill was perſiſted in, the Petitioners againſt it, inſtead of thouſands, muſt be counted by millions.

The Petition having been received, was ordered to lie on the table.

The Earl of LIVERPOOL roſe, and after bearing his teſtimony to the good intentions of his Noble Friend who had introduced the Bill; and who, he was confident, had nothing in view dangerous to the wholeſome and wiſe ſyſtem of Toleration in this country, expreſſed his doubts reſpecting the prudence of his farther preſſing the meaſure. If it were preſſed, the good that would reſult would be comparatively much leſs than was expected in any view of the ſubject. But if it were paſſed under the preſent miſconceptions of its object, and the alarm and apprehenſions thereby created, the evils produced by it might far preponderate. The Toleration Laws, he was ready to ſay, were matters on which the Legiſlature ſhould not touch, unleſs it were from cauſes of great and paramount neceſſity. Under all theſe circumſtances, he truſted that his Noble Friend would ſee the propriety of not farther preſſing his Bill.

Lord Viſcount SIDMOUTH ſaid, he was placed in a ſituation of conſiderable difficulty, as he muſt conſider the ſentiments expreſſed by the Noble Earl as the ſentiments of the Government, of which he was a principal part. Yet, if his Noble Friend confeſſed that miſconceptions had gone abroad on the object of his meaſure, that could not be a reaſon ſufficient for him to withdraw his Bill in the preſent ſtage of it. The greateſt miſconceptions, miſapprehenſions, and, he might add, miſrepreſentations, of the Bill had been made without doors; ſo that, although it was not regular in that ſtage to enter into particulars, he ſhould for convenience, if not regular, take that opportunity of ſtating what his Bill was, and what it was not.

Earl GREY ſpoke to order. He would be the laſt perſon to interrupt the Noble Viſcount, but it was certainly quite out of order to enter into the details of the queſtion on the preſentation of the Petitions, when the opportunity of addreſſing the Houſe would ſoon occur on the ſecond reading. He was convinced of the purity of intention by which his Noble Friend was actuated, and that he entertained no deſign of infringing on the juſt and liberal toleration of every man's opinion and worſhip; but he thought that the preſent was not the time for diſcuſſing the queſtion, when they were receiving Petitions, unleſs the reception of them was to be objected to.

Earl STANHOPE preſented fifteen other Petitions from different diſſenting congregations in various parts of England, (Caſtlecary, Market Harborough, &c.) which were ſeverally ordered to lie on the table.

A great number of other Petitions were preſented, and the places they came from mentioned.

Earl Stanhope preſented ſeveral.

Earl Grey, ſeventy-eight.

The Earl of Moira, eighty.

Lord Holland, upwards of one hundred.

The Earl of Rosslyn, several.

The Earl of Lauderdale, a considerable number.

Lord Erskine, about 250.

The Marquis of Lansdowne, 100.

After the Petitions had been presented, the order of the day was read for a second reading of the Bill, and Lord Viscount Sidmouth again rose. His Lordship expressed his regret at the misinterpretation and misconception, and he was afraid, he must add, misrepresentation of the objects and provisions of the Bill, which had gone abroad. His Lordship explained the Bill at length, pleaded for its going into a Committee, and concluded by moving, that the Bill be now read a second time.

The Archbishop of Canterbury declared his utter abhorrence of every species of religious persecution. Whilst he lamented the errors, as he thought them, of the Protestant Dissenters from the Church of England, he admitted that they had a full right to the sober and conscientious profession of their own religious opinions. The sacred writings were allowed by all Protestants to be the great standard of religious doctrine, but the interpretation of them was liable to error. Uniformity of religious belief was not to be expected, so variously constituted were the minds of men; and consequently religious coersion was not only absurd and impolitic, but for all good purposes impracticable. As to the present Bill, he should deliver his opinion very shortly. It appeared to him that there were only two objects which it had in view; the first was, to produce uniformity in explaining the Act of Toleration, and the second was, to render the class of Dissenting Ministers more respectable by the exclusion of those who were unfit for the office. These objects seemed laudable in themselves, and calculated to increase the respectability of the dissenting interest. At the same time the Dissenters themselves were the best judges of their own concerns; and as it appeared, from the great number of Petitions which loaded the table of the House, that they were hostile to the measure, he thought it would be both unwise and impolitic to press this Bill against their consent. He therefore wished that the Noble Lord would withdraw it, and put an end to that alarm which had been excited, even though it might be groundless.

Lord Erskine said, that the evidence which they had had in the multitude of petitions which he had the honour to present to them against the present Bill, left no doubt as to the opinion entertained by the Dissenters and Methodists on the subject. But it was to be observed, that a small part of the petitions had yet arrived, and that if longer time had been allowed, ten times the present number, which already encumbered their Lordships' table, and loaded the floor of the House, would have been presented; such was the opinion which the Dissenters at large entertained of the measure, and such the anxiety they felt at the appearance of encroachment on any of the privileges which they enjoyed. If his Noble Friend would attend but for a few moments, he was confident that he himself would be of opinion that he (Lord Erskine) was justified in thinking, that the second reading of the Bill should be put off till that day six months. He said he had no doubt of the purity of the motives of the Noble Lord on the cross-bench (Sidmouth.) Their Lordships would have imagined, from the discourse of that Noble Lord, that his Bill was necessary to relieve the Dissenters from errors and misconceptions in their construction of Statutes so justly called the palladium of British religious liberty. The Bill professed to be of a declaratory nature, and only explanatory of the Act of Toleration; but he would contend, that it was repugnant both to the letter and the spirit of the Toleration Act. As to the case of a man teaching blasphemous doctrines, a circumstance to which the Noble Lord had adverted as having actually taken place, was not such a person he would ask, liable to be indicted for a misdemeanour? If a man

inculcated

inculcated ſedition or blaſphemy from the pulpit, was he not liable to be puniſhed for it? and was not this the caſe with Winterbotham, who, by the bye, he believed, was rather hardly dealt with? There was no occaſion for any new law againſt blaſphemy; and therefore, ſo far there was no occaſion for the Noble Lord to refer to ſuch an abuſe as a ground for the preſent Bill. His Lordſhip here made a diſtinction which is not commonly attended to, and, indeed, ſeldom noticed, between the Methodiſts and other claſſes of Diſſenters, by obſerving that it had ever been their wiſh to continue Members of the Eſtabliſhed Church, had they not been driven by the Conventicle Act to qualify as Diſſenters, to avoid the penalties which would have otherwiſe been levied upon them. That ſome of them, to this day, have choſen to run the riſk of ſuch penalties rather than qualify as Diſſenters, in oppoſition to their principles, for they do not diſſent from the Eſtabliſhed Church And was it wiſe and juſt policy to ſubject this people to the vexatious, and to them ruinous, operation of a Bill, the principle of which was ſubverſive of the Toleration Act? The Noble Lord then ſpoke in terms of high commendation of the zeal and uſefulneſs of this people, and thought them worthy of encouragement and ſupport, rather than reſtriction and oppoſition. He knew that ſome deſcriptions of preachers among them aſked no exemption from ſerving in civil offices. If they refuſe to ſerve, their certificate would not protect them. The law on this ſubject was quite clear, and needed no explanation. If a man was a religious teacher, and had no other avocation, in that caſe he had "a local habitation and a name," he was a paſtor and had a flock, from which it was not the meaning of the Toleration Act that he ſhould be abſtracted, in order to ſerve in civil or military offices. But if all this was not the caſe, then he could claim no ſuch exemption. If the preſſure of the times, and the demand for military ſervice, require that ſuch exemption ſhould be narrowed, then do it by a ſpecial act to that effect, and not by narrowing the Act of Toleration. He had formed this opinion after he had been aſked by his Noble Friend to examine theſe ſtatutes, before he knew that this Bill was to be oppoſed by the Diſſenters, and that he ſhould have to preſent 250 petitions againſt it, from the ſocieties, in and near London, and the neighbouring counties, of the Methodiſt Connexion. But in a few days there would be an immenſe number from diſtant parts of the kingdom. He ſtated that the founder of the ſect, or numerous body of Chriſtians, whoſe petitions he with pleaſure preſented to that Houſe, the Rev. John Weſley, was a man he had the honour to be acquainted with: and had heard expound the word of God; whoſe labours had not been equalled ſince the days of the apoſtles, for general uſefulneſs to his fellow ſubjects. A man more pious and devoted, more loyal to his king, or more ſincerely attached to his country, had never lived. He alſo ſpoke, in feeling terms, of the eminent character of his own ſiſter (the late Lady Ann Erſkine). The act was a direct repeal of the moſt important parts of the Toleration Acts, as they had been uniformly explained for 120 years; and he believed that no Court and no Judges in the country would agree in the conſtruction put upon them by the Noble Lord. Would they ſuffer a Bill to paſs declaring that to be law which was not law? It was not only neceſſary to look into the Toleration Act, but into the intolerant Acts, which preceded it, and beat down religious liberty. The Noble Lord then went into ſome of theſe acts, and concluded with wiſhing to God that all of them could be buried in oblivion.

His Noble Friend had confounded ſections in the Toleration Act, which were totally diſtinct from one another. The eighth ſection was extended only to exempt from penalties. Who were entitled to be exempt? The Act ſays, that all perſons in holy orders, and all teachers or preachers who ſhould ſubſcribe certain Articles of religion, and ſhould give a general ſecurity, not of houſeholders, but in a declaration to be made by them, were entitled to be exempted from the penalties of the Act of 17th Charles II. But if they were to adopt the Noble Lord's conſtruction, this ſection would be repealed. By the 10th ſection, certain exceptions were made for the Anabaptiſts, and Quakers; and by the 11th ſection it was ſtated, that every teacher, or perſon who pretended to be a teacher, of a congregation, who ſhould take the oath, ſhould be exempted from ſerving on juries, or as church-wardens, &c.

Now ſuppoſing that the 19th Act of the King had never been paſſed, the preſent Bill was directly contrary to this ſection. Nothing can be more diſtinct than the 8th and 11th sections. The 19th of the King left thoſe declarations of the Act of William and Mary where they were. Suppoſing the Petitions out of the queſtion, he aſked them if they would make a declaration in the teeth of the law? After a variety of other arguments againſt the Bill, he concluded a long but moſt eloquent and impreſſive ſpeech, with moving that the ſecond reading ſhould be poſtponed to that day ſix months.

The Lord Chancellor, after ſtating his opinion, as to the purity and ſincerity of Lord Sidmouth's intentions in introducing the Bill, ſaid, that although ſuch a meaſure might be neceſſary, it would be well not to preſs it at the preſent moment, tho' the diſcuſſion of ſuch a meaſure might not be unproductive of a beneficial effect.

Lord Holland ſaid, he had before declared his principles, and he ſaw now no reaſon to ſhrink from them. He was an enemy, a moſt decided, principled, and reſolved enemy, to reſtraint on religious freedom. He was convinced that every man had a natural right to chooſe his mode of religious teaching, and no authority ought to interfere with the choice. The Bill was completely at variance with the original idea thrown out to the Houſe, as he underſtood it; and he could not doubt that it was at variance with all that he had ever learnt to revere as the genuine principles of religious liberty.

Lord Stanhope ſaid he did not now riſe to oppoſe the Bill, becauſe it had already got its death blow. He had never felt more pleaſure in his whole Parliamentary life, than he had done on this very day, at the immenſe heap of Petitions that was then ſtrewed upon their floor, and piled upon their table, and all againſt this moſt wretched Bill. He would not talk of the Bill; that was dead and gone; and it would be beneath a man of ſenſe to quarrel with the carcaſe. He defied all the Lawyers in the Houſe, and out of the Houſe, to prove that this wretched and unfortunate Bill was not illegal; he was one of thoſe who deteſted the Toleration Act, and for this reaſon, becauſe it did not go far enough. He hated the word toleration. It was a beggarly, narrow, worthleſs word. He hated toleration, becauſe he loved liberty. His Lordſhip gave notice, that he ſhould, early in the next Seſſion, introduce a Bill in the place of that of which he truſted they had ſeen the laſt glimpſe this night, founded on the equitable principle he had now alluded to, in order to a repeal of all and every act of religious oppreſſion.

The Queſtion was put by the Lord Chancellor, "that the Bill be read a ſecond time this day ſix months," and carried without a diviſion: it is therefore entirely loſt.

[Several other Peers ſpoke againſt the Bill; but our limits will not admit even an extract from their Speeches. We muſt refer our Readers to our Enlarged Magazine, as to a Narrative, lately publiſhed, and to be had of the Preachers.]

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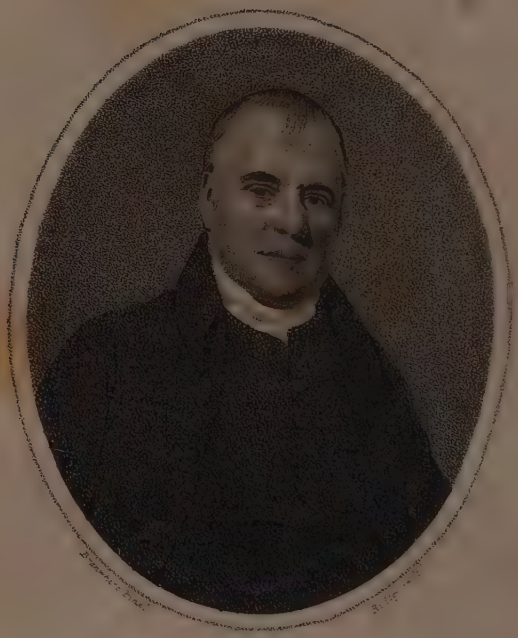

Rev. James Ridatti.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR SEPTEMBER, 1811.

BIOGRAPHY.

A SHORT ACCOUNT OF

MR. THOMAS RANKIN, *Minister of the Gospel.*

WRITTEN BY HIMSELF.

(Continued from page 281.)

I NOW embraced an opportunity of writing to one of the young men belonging to the society in Dunbar, with whom I had had many disputes upon religious topics, and informed him, what God had done for my soul. This soon spread through all the society, and afforded matter of praise to God in my behalf; but to others, it was only, "Mr. Whitefield has made him religiously mad!" This was no more than I expected; and when it came to my ears, it gave me very little trouble; but I felt some concern, when I was informed that my mother (whom I sincerely loved) and sisters, were very much distressed on my account. But the providence of God soon took care for this also. I had paid very little attention to my body, so that my health had suffered, till I was not able to attend to my business, and had all the appearance of a rapid consumption. The Doctor, who had given me some medicines, and found I grew worse, advised me to remove to my native air—I did so; and when I came to Dunbar, my mother and sisters were in great distress to see me so reduced, that walking a hundred yards would tire me. By the use of some simple, and efficacious medicines, and the benefit of my native air, after the first week, I gained strength every day; so that in six weeks time, by the blessing of God, I was restored to my former health and strength. About ten or twelve days after I came to Dunbar, as I knew that many things were said to the minister of the parish concerning me, I waited upon him: he had known me from a child, and he was well acquainted with my parents. As soon as he was informed that I was in the house, he sent for me into his study, and desired me to take a seat opposite to him.

After a few words about my health, I told him, that I ſuppoſed he had heard a variety of things concerning me. He replied, he had, and wiſhed to converſe with me himſelf about thoſe things. I told him I was come on purpoſe, and then in all ſimplicity, and godly ſincerity, informed him of my experience, and boldly declared what the Lord had done for my ſoul. He heard me with great attention, and when I had done, gave me ſeveral friendly counſels; he then aroſe from his ſeat, with tears in his eyes, and put his right hand on my head, and ſaid, "My dear Tommy, I always loved you from a child, and I now love you more than ever—may God bleſs you, and keep you, and make you a bleſſing in your day and generation." After he had done, I thanked him, and he deſired me to call upon him, whenever I thought proper. My views and purſuits were now directed to one thing, the glory of God, and the ſalvation of my own ſoul, and the ſouls of others. For ſome weeks indeed, while I remained ill, I thought of nothing but of dying, and going to Heaven; but now, being recovered, I felt ſuch love to the ſouls of my fellow creatures, that I longed to tell every one what God had done for my ſoul. My brethren of the ſociety (to whom I had now united myſelf,) rejoiced over me in the Lord; and as ſoon as my health enabled me, they called upon me to pray in their claſs and prayer meetings.

It was at this time that thoughts aroſe in my mind, that I ought wholly to dedicate myſelf to God, in preaching the Goſpel. I had already gained ſome little knowledge of the Methodiſt economy; but however I loved the preachers, and the people, I determined, if ever I preached the Goſpel, it ſhould be as a miniſter in the church of Scotland—and I had purpoſed to go to the college in Edinburgh, in order to prepare myſelf for the miniſtry. I now had ſome converſation with the miniſter of the pariſh on this head, and alſo with the Rev. Mr. Whitefield. The reſult was, I determined, whether I became a miniſter or not, to make it my one, and only concern, to live to him, who had lived and died for me. I was enabled to do ſo, and to dedicate all my ſpare time to reading, prayer, and divine improvement. The more I did this, however, the more the thoughts of preaching reſted on my mind; but I was called to paſs through another ſchool, very different from a college, before that period ſhould arrive.

Being now perfectly recovered, and in ſome degree eſtabliſhed in the ways of God, and my parent, and other relations, made ſenſible that the change wrought upon me, was from God, and not from man; I was called, by the Providence of God, to ſpend a little time longer in Leith. I ſoon got acquainted with ſome pious people, and we frequently met together, for prayer, and ſpiritual converſation. This was the caſe both in Edinburgh and Leith, and was attended with a bleſſing to my ſoul. At this time,

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we had no regular ſociety in Edinburgh, but there were a few who were united together in Muſſelborough, ſix miles from Edinburgh. Some pious dragoons, of the ſame regiment with thoſe who firſt brought Methodiſm to Dunbar, were the the inſtruments, under God, of bringing the ſame to Muſſelborough. Several of the inhabitants were awakened to a ſenſe of their danger, and ſome were alſo brought to a ſaving knowledge of the Lord Jeſus Chriſt. They were formed into a ſociety, and the preachers viſited them, as well as the ſociety at Dunbar. I went to ſee them, whenever I had an opportunity, and we mutually partook of the bleſſing of the Lord. Thus I went on till the month of October, when the Providence of God opened a new ſcene to my view.

I had been diſappointed in my expectations of going to the college, and although the thoughts of preaching would frequently come to my mind, yet I ſaw no proſpect of ſuch a thing taking place. There was, at this time, an offer made to me, of taking a voyage to Charleſtown, in South Carolina. I had a couſin in Edinburgh who was in the mercantile line, and he, and another gentleman, offered to ſend ſeveral kinds of goods, under my care, to diſpoſe of them to the beſt advantage in that city, and to bring ſuch returns, as were moſt likely to anſwer the markets at home. As the proſpect was flattering, and I underſtood the buſineſs, I entered into an agreement, and accordingly ſailed for that place. The paſſage was long and tedious, but we came at laſt, in ſafety to Charleſtown. One particular inducement for me to undertake this voyage was, the captain was reported to be a pious man, and of an exemplary character. Another was, that as the proſpect of dedicating myſelf to the work of the miniſtry was cloſed, I thought it my duty to employ my time and talents, in a way that might tend to my worldly advantage. I had conſulted my friends and relatives, and all of them ſeemed to approve of the ſtep I now took. I always had a ſtrong deſire to ſee foreign countries, and now, I thought, I ſhall have this deſire gratified. I did not properly conſider I was but young in the ways of God, and wanted more eſtabliſhment therein. However, I had a leſſon to learn, and the Lord permitted me to take this ſtep, in order that I might, in ſome meaſure, learn it. Whenever the weather permitted, we had prayers, morning and evening, and all the officers, and ſhip's company, as well as paſſengers, regularly attended. This, in general, was performed by the captain, and ſometimes he called upon me to read and pray alſo. I had been mentioned to him as a religious young man, and he ſhewed a particular regard for me, both in going out and coming home. He would ſeveral times call me into his ſtate-room, (ſo called) and converſe with me about the things of God. I ſoon found that he had formerly experienced a real work of grace upon his ſoul. I alſo learned, that it was not

with him as in times paſt. It was not long after our arrival at Charleſtown, that I had a ſad proof that he had fallen from grace. His buſineſs expoſed him to the company of ſome merchants and captains of ſhips, and I obſerved that he came to his ſhip, ſeveral times, intoxicated. I was very much grieved to ſee this, and I once took the liberty to hint it to him. As I was but young, and he upwards of forty, if not fifty years of age, I was afraid he would be offended; but I found the contrary. He was much of a gentleman in his manners, very different from moſt ſea captains, which made him receive what I ſaid in a way I ſcarcely expected. He candidly confeſſed his being overtaken with liquor, and with tears lamented it; but, alas! his ſpiritual ſtrength was departed from him, ſo that I ſaw him, at different times after this, overtaken in the ſame ſnare.

The veſſel was at Charleſtown ſeveral months before her cargo was diſcharged, and a freſh one on board of her. I had an opportunity of taking notice of the place, its inhabitants, and their conduct. The people appeared to be a diſſipated and thoughtleſs generation. The little I ſaw in public, and what I obſerved in private companies, made me conclude, that the world, and the things thereof, engroſſed their whole attention. The cheapneſs of rum, and the heat of the climate, were ſtrong inducements for the inhabitants to love drink, and many of them did ſo to exceſs. I alſo obſerved a very great profligacy of manners among the poor blacks, whether they were free or ſlaves. However, I found, there were Lots, even in this Sodom. As I made it a point of conſcience to attend the public worſhip every Lord's day, I obſerved the places pretty well filled, and the people ſeemed to hear with attention. The only miniſter I heard, who ſeemed to ſpeak home to the conſciences of his hearers, was a Baptiſt. I attended principally at his chapel, and had reaſon to bleſs God for the agreeable ſeaſons I enjoyed under his miniſtry. I nevertheleſs found I was not at home, and I did not enjoy that depth of communion with God, either in public or private, which I had experienced before I left Edinburgh. I longed to leave the place, and when the time came, I rejoiced at the thoughts of ſeeing my Chriſtian friends, in Leith, Edinburgh, and Dunbar, once more. We ſailed from Charleſtown, in the month of February, and the veſſel arrived at Leith about the middle of April. We had a very ſtormy paſſage; but our gracious Lord moſt mercifully preſerved us. Our captain was ill moſt of the voyage, and what was worſe, he made himſelf too often ſo, by taking ſtrong drink. He had truly been converted to God, and for years, was a burning and a ſhining light; but that fatal opinion, that he could not fall from grace, had been the bane of his ſpiritual happineſs. He ſeveral times took me by the hand, and thanked me, and then ſaid, if

God

God ſpared him to return home ſafe, he would go to ſea no more.

The company that I was obliged to mingle with at Charleſtown, on account of buſineſs, was far from pleaſing to me; and the want of more retirement was attended with loſs to my ſpiritual happineſs. On my return home, when I compared the ſtate of my mind, to that which I experienced before I left Britain, I found that my ſoul had ſuffered a real declenſion. On my knees, and with many tears, I cried to God, to reſtore the joy of his ſalvation. My mind was much affected with this thought, that I had acted the part of Jonah, and had fled from the preſence of the Lord, by making the proſpect of gain one of the chief inducements for me to go this voyage; and this was increaſed, when I reflected on the conviction that I had ſo deeply felt, of giving up myſelf to the work of the miniſtry. It was then that the thoughts of preaching the Goſpel returned upon me with double force.

Mr. Whitefield came to Edinburgh, ſoon after my return from abroad; and I had the pleaſure of hearing him, evening and morning, for ſome days. The Lord, in mercy, made the word by him, a great bleſſing to my ſoul; ſo that I ſoon recovered all that peace and joy in believing, which I had experienced twelve months before. My cup now run over, and the joy of the Lord was my ſtrength. I had now an opportunity of getting acquainted with ſeveral pious perſons, to whom I was a ſtranger before I ſailed for Carolina.

Mr. Weſley had paid ſeveral viſits to Glaſgow, at the kind ſolicitation of that good man, Dr. Gillies; but no ſociety was formed there for ſeveral years afterwards. As a ſociety was formed at Dunbar, in the latter end of the year 1755, and at Muſſelborough, ſoon after, Mr. Weſley preached at both the above places, in the years 1757, and 1759, and was much pleaſed to ſee the piety and zeal which the members of each ſociety ſhewed, as well as the congregations that attended. I was abſent from Dunbar at the time of both his viſits, and I had not the pleaſure of ſeeing him for two years afterwards. In the year 1760, an opening was made for our preachers to viſit Edinburgh and Aberdeen, with ſome other places in the north; but it was not till the Summer, 1761, that Mr. Weſley preached in the above cities. I came to Dunbar about the month of June, 1759. It was with great pleaſure I met with my relatives, and Chriſtian friends, after an abſence of near ten months. The Lord enabled me to improve the time and opportunities I now enjoyed, both to my own good, and the good of others. Now it was, that I firſt got acquainted with my valuable friend, Mr. Mather. For ſeveral years there was no regular preaching at Dunbar, only the preachers paid them a viſit from Newcaſtle, as often as they could. Mr. Mather's viſit was attended with

with a great bleſſing to the ſociety at Dunbar, as alſo to the ſociety at Muſſelborough. I was greatly pleaſed, as well as profited, by his preaching and converſation. I never ſaw any one before, that appeared ſo dead to all below, and ſo much alive to God, as alſo ſo deeply engaged in his work. I embraced every opportunity of his company and converſation, and the more I ſaw and heard, the more my heart cleaved to him. I was with him at Muſſelborough, and ſtood before him when he preached out of doors, and he leaned on my ſhoulders, which I thought a very great honour; although I did not admire the appearance of ſome who were preparing to throw dirt at him. I had not learned then what it was to go through ſhowers of dirt, ſtones, and rotten eggs, which I experienced ſeveral years afterwards. From the converſation I had with Mr. Mather, I had a very great deſire to viſit the ſocieties of Alnwick, Newcaſtle, and Sunderland. In September I ſet off for Berwick, and from thence to Alnwick, and Newcaſtle. I was greatly pleaſed, as well as profited, by all I ſaw or heard, whether in public, or with private individuals. Now it was, that I ſaw Methodiſm in its beauty, as it reflected its doctrine and diſcipline, as well as the divine power that attended the word of God preached. My ſoul was greatly united to the people, wherever I came; and every one I met with ſhewed me kindneſs. While I was at Newcaſtle, in attending the preaching one Sunday afternoon, (when Mr. Thomas Lee preached out of doors,) he enquired who that young man was, that ſtood oppoſite to him dreſſed in blue? As ſoon he knew where I lodged, he ſent for me, and ſhewed me every mark of love and brotherly kindneſs. He ſaid he was going to the North, in order to viſit the ſocieties in thoſe parts, and deſired me to go with him, which I moſt willingly complied with. When we came to one of the country places where he was to preach, he deſired me to meet the little congregation that evening. I told him, that I never had attempted to preach, and begged to be excuſed. He then aſked, if I never had prayed, or exhorted in public? I told him, I had, ſometimes, at our little prayer-meetings; then he replied, that I ſhould certainly ſpeak to the people that evening. I intreated him to excuſe me; but all I ſaid was in vain; ſo that I was obliged to comply. I ſung and prayed, and ſaid ſomething; but in ſuch confuſion, that I do not remember one ſentence I delivered. I was heartily glad when I had done, and told Mr. Lee, that I hoped he would never aſk me to ſpeak or pray any more in public.

After my return to Dunbar, I determined I would ſpend ſome time in the North of England. While at home, my time was principally ſpent in reading, meditation, and prayer. The Lord was now preparing me for that work, unto which he was pleaſed afterwards to call me. I was aſſured that I grew in grace, and in

the knowledge of our Lord Jesus Christ. In the month of November, Mr. Shent, from Leeds, called at Dunbar, and preached several times. As I had been making up my mind for some time, I now saw my way clear, to go with him to Newcastle. After staying a few days there, I went to visit Sunderland, and determined to spend some time in that place. There was something in the spirit and temper of the people, that was very pleasing to me, and I soon got acquainted with some who were much devoted to God. My soul increased in the divine life, and if ever I was sensible of deep communion with God, it was now. I greatly loved the conversation of the pious old professors, as I learned more from their experience of the work of divine grace, than all that I ever conversed with before. To spend an hour with such, was truly pleasing to me; and to this day, I remember with gratitude, the many useful lessons I then learned. I now saw the whole economy of Methodism in the most favourable light. The class and band meetings, meeting of the society, body-bands, love-feasts, &c. I saw the great utility of, and it gave me the utmost pleasure to conform to, every part: the whole was calculated to promote the great end for which they were designed; the glory of God in the salvation of souls. The preachers lodged at the house where I was, which afforded me frequent opportunities of instruction, and although it is now almost 44 years ago, yet I call to mind, with the utmost pleasure, the salutary effects of those interviews. It is with the most cordial satisfaction, that I record the names of a Cownley, Hopper, Lowe, Rowell, Lee, Oddie, Hosmer, Olivers, and some others, whose names I do not at this time remember. I most unfeignedly thank God for the seasons I enjoyed with all of them. They have all run their race, and finished their course; and as they were all burning and shining lights in their day and generation, they are now in the garner of God, where I believe I shall soon join them, with many others, to part no more for ever!

Before I came to Sunderland, I had, at times, a discovery of the remaining evil of my heart, which at seasons made me very uneasy. In reading the oracles of God, I was clearly convinced that the grand design of the Gospel, was not only to bring sinners to enjoy a sense of the divine favour, through our Lord Jesus Christ; but also to restore them to that holiness, without which no man can enjoy God in eternal glory. After I came to Sunderland, I had a discovery of this important truth, in a more distinct and ample manner. I now began to seek this great salvation, as I had never done before; and the more I sought it, the more my soul grew in grace, and in the knowledge of the adorable Saviour. It was also at this time, that the thoughts of preaching began to operate with more force upon my mind. This led me to much

prayer

prayer, that I might not deceive my own ſoul. As theſe thoughts occurred, I was determined never to attempt any ſuch thing, unleſs God ſhould make it as plain to me as the ſun at noon day. Thus I ſpent the Winter, and the early part of the Spring, and moſt ſenſibly felt, that my ſoul had gained ground in the heavenly race. My one deſire was to pleaſe God, and to do the will of Heaven; and I laboured to redeem the time, in the moſt earneſt and uſeful manner. I frequently ſtrove to put away the thoughts of preaching from my mind; and the more I did ſo, the more would they return, and penetrate my heart.

As the Spring approached, I frequently walked out into the fields; and many a precious moment have I experienced in reading and prayer, at the ſide of a hedge, when none but the Holy One of Iſrael, either ſaw or heard me. It was in one of thoſe ſeaſons that I was ſeized in a very uncommon manner. I had ſuch a diſcovery of the deplorable ſtate of the human race, by original and actual ſin, that I almoſt fainted away. Words cannot expreſs the view, as well as the feelings, I at that time had, which led me to more earneſt prayer, ſearching the Scriptures, and walking more cloſely with God. Some time after this, as I was one evening meeting my claſs, and happy in my ſoul, I was all on a ſudden ſeized with ſuch horror, as I had never known from the time I knew the pardoning love of God. As ſoon as the meeting was finiſhed, I went home, and retired to private prayer; but all was darkneſs and painful diſtreſs. I found no intercourſe with Heaven, and faith and prayer ſeemed to have loſt their wings. For five days and nights I went through ſuch diſtreſs of ſoul, as made ſleep, and the deſire of food, depart from me. I could attend to nothing but my painful feelings, and mourn and weep.

On the fifth day, two friends called to ſee me, and we joined in prayer, and I found more liberty than I had experienced during the time of this painful diſtreſs. As ſoon as my friends were gone, I fell down on my knees, and continued in prayer till I went to bed. I now found a degree of ſweetneſs, and communion with my Lord once more, and I cloſed my eyes with the pleaſing ſenſation. I awoke very early next morning, and with ſuch a change in my feelings, that I could ſcarce allow myſelf time to dreſs, before I fell upon my knees to praiſe God; and when on my knees, had ſuch a view of the goodneſs and love of God, as almoſt overcame every power of body and ſoul. Soon after this, I had ſuch a diſcovery made to the eye of my mind, of the dreadful ſtate of all the human race (who were without God, and without hope in the world), that my knees ſmote together, and every joint trembled; while theſe words ſounded in my ears, "whom ſhall I ſend? whom ſhall I ſend?" My heart replied, "Lord, if I can be of any uſe, to pluck one of theſe from the

jaws

jaws of ruin, here I am, ſend me." At that moment I felt ſuch love for the ſouls of my fellow creatures, as I never had done, ſince I knew the pardoning love of God. A variety of ſcriptures were now applied to my mind, part of which were the following: "Depart ye, depart ye, go ye out from thence; touch no unclean thing; go ye out of the midſt of her; be ye clean that bear the veſſels of the Lord. For ye ſhall not go out with haſte, nor go by flight; for the Lord ſhall go before you, and the God of Iſrael ſhall be your rereward!" And, "They that be wiſe, ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever." My whole heart cried out, "What am I, O Lord, or what is my father's houſe, that thou ſhouldſt employ ſuch a poor, ignorant creature as me?" Then it was, that theſe words came with power to my ſoul, "I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo, Father, for ſo it ſeemeth good in thy ſight."

If my cup, for ſome days, had been a cup of inward anguiſh and diſtreſs, it was now filled with joy unſpeakable, and full of glory! It was ſimilar to the overwhelming power of divine love, which I felt at that tranſporting morning, when the Lord brought my ſoul firſt out of darkneſs, into his marvellous light. The only difference was in this—I had ſuch a deep diſcovery of the ruined and deplorable ſtate of man, and of the unſearchable riches of Chriſt, as I then had no conception of. Such were my feelings, that I thought I could lay down my life, if I might but be any wiſe inſtrumental of ſaving one ſoul from everlaſting ruin. It did not now enter into my mind to think about a genteel proviſion for the work of the miniſtry, or of being deeply learned in polite literature, ſo as to acquire the applauſe of men; but only how I might obtain the approbation of God, connected with the ſalvation of my own ſoul, and alſo of the ſouls of others. In ſhort, my will was ſo loſt in the will of God, that the whole cry of my heart was, "Thy will be done, thy will be done."

(To be continued.)

DIVINITY.

SERMON ON JOHN I. 17.---TRANSLATED FROM THE FRENCH OF THE REV. DANIEL DE SUPERVILLE.

(Continued from page 299.)

PART II.

LET us now proceed to the ſecond oppoſition between the Law and the Goſpel, which is *truth*. The law is an œconomy of promiſes,

miſes, ſhadows, figures, and imperfections. The Goſpel is an œconomy of truth, plenitude, accompliſhment, and perfection. This is the ſubject of our ſecond point.

In the creation of the univerſe, darkneſs preceded the light; the confuſed chaos, and the earth without form, were before the world was arranged in that beautiful ſymmetry which we now behold. Something ſimilar to this has taken place in the creation of the new world, which is the Church. Darkneſs and the ſhadow of the law preceded the light of grace. There was a mixture of heaven and earth, as it were, before the new heaven and new earth appeared in that beautiful order which we now admire. The legal œconomy, mixed with carnal ceremonies, and ſpiritual precepts, with promiſes tereſtrial and celeſtial, preceded the Goſpel, in which the earthly was ſeparated from the heavenly; or in which grace is no longer hid, nor the truth veiled. "The law was given by Moſes, but grace and truth came by Jeſus Chriſt." I will not inform you in how many reſpects the Goſpel may be called *truth*, as by the ſolidity of its doctrines, its importance, its conſtancy and immutability in oppoſition to the errors, ſuperſtitions, and lies of all religions purely human, and particularly that of Paganiſm: I ſhall content myſelf ſimply with that which St. John has in view in this paſſage, which is the oppoſition he makes between the Law and the Goſpel, without pretending in any manner to diminiſh the glory of the former, as being true and having come from God.

1. The term Truth is ſometimes taken for the execution of a thing, and the accompliſhment of a promiſe. The promiſe is a pledge; the execution is a reality. The Jews had promiſes: what could they have done without them? The law alone would have been as the water of Marah, bitter to drink; it would have contained nothing ſweet for the taſte, nor conſoling to the heart of man; it would rather have tended to drive him to deſpair. Though the law contains many great and excellent promiſes of the Redeemer, yet there is much difference between the promiſe and the thing itſelf; between the note and the payment; the prediction and the event, walking by faith and by ſight; between ſaying I expect, I hope, "I ſhall ſee, but not nigh," and "we have ſeen, we have heard." I hold, I poſſeſs whom my ſoul loveth, he is come! he is come! The ancients, ſays the Apoſtle to the Hebrews, "died in the faith, not having received the promiſes, but having ſeen them afar off, believed and embraced them." That which we ſee at a diſtance is generally ſeen imperfectly. I wiſh, O ye Jews, that you had been ſo happy as to have embraced the promiſes afar off, by which you were ſo advantageouſly diſtinguiſhed from all nations, who were (to uſe the language of St. Paul) "without God, and without hope in the world:" without God entering into a covenant with them, and without hope founded upon the promiſe.

Bleſſed are our eyes for they ſee that which the prophets and many righteous men have not ſeen; and our ears, for they have heard that which they deſired to hear!

2. The term truth, is taken for the *reality* and *ſolidity* of a thing in oppoſition to the ſhadows, types, and ceremonies of the Old Teſtament. "The law," ſays St. Paul, "was the ſhadow of good things to come, and not the very image of the things." As the ſhadow receives its form from the body, and depends upon it, ſo it was upon the truth of the Goſpel that God formed the types and ceremonies of the law. As the ſhadow is but an obſcure, groſs, and imperfect figure of the body, ſo the law was but a feeble and obſcure repreſentation of the Goſpel. The ſhadow moves, ſtops, and turns with the body that forms it, but with this appearance of action it has neither life nor reality; ſo the figures of the Moſaic Œconomy might have ſome virtue by their relation to the truth they repreſented, but in themſelves were deſtitute of power and efficacy to quicken and ſave man. In proportion as the ſun proceeds to ſhine perpendicularly over our heads, and caſts his rays equally before and behind us, on the right and on the left, our bodies ceaſe to form a ſhadow; ſo ſince the Goſpel of Jeſus Chriſt is riſen upon us in its meridian ſplendour, the legal ſhadows have diſappeared.

Again; the law had its types and figures; but as all the beauty of types conſiſts in the likeneſs they have to the original, and as all the pleaſure they can afford ariſes from the knowledge we have of the juſtneſs and the exactitude of that reſemblance, and the proportion they bear to the thing they repreſent; and as the Jews had a very imperfect knowledge of the Meſſiah, his kingdom and his religion, which the types repreſented, they could much leſs develope their ſignification and juſtneſs. Our knowledge is obſcure and imperfect, and our ſtudies unpleaſant and difficult when they turn upon enigmas and figures whoſe real ſignification can be but imperfectly underſtood. But now the event has ſupplied us with light! We have the original! We can ſee what reſemblance the figure had to it! We can ſtudy the types with pleaſure, facility, and profit, provided we do it without extravagance, and with wiſe ſobriety. The ceremonies of the law were ſo many, that religion was loaded with them; ſo that its ſubſtance, ſoul, and ſpiritual part was loſt or buried underneath them. God had particular reaſons for giving them ſuch a law; reaſons which were very juſt and wiſe: but, nevertheleſs, not ſuch as could render the ſame inſtitution proper for all people, nor all times. The particular reaſons were not only the proſperity and health of the body, or that theſe laws might be an image of certain things, or an abridgment of Natural Philoſophy, as ſome of the Jews imagined: they were not ſimply to draw them from idolatry, though the ceremonial or-

dinances in general had much relation to that, and seemed to be founded upon the distinction that God would make between the customs of the Jews, and those of the Gentiles, as the learned have made appear. And though we ought to unite together many reasons, and many views which God had in the same ordinance, yet it is certain that he gave the ceremonial law principally with a view to prepare the Jews for the Messiah, and to represent and prefigure the spiritual blessings of the Gospel. If this had not been the case, this body of ordinances in things that perish in the using, the distinction of meats, of new moons, and of sabbaths, if they had not had a connexion with Christ, the grand end of all the works of God, they would not have appeared worthy of the infinite Jehovah. Let us say then, that all the figures and ceremonies of the Law, conducted men to the Gospel, by way of argument and inference; for the weakness of these institutions led them to believe that they had a relation to some end more elevated, and created a desire for something more perfect. Let us add that, in loading the Israelites, they caused them to sigh after liberty. They were subject to the rudiments of the world, as children under the discipline of tutors and guardians. But we are free; we are no longer under the yoke of servitude; we are the inheritors of paternal blessings, in the full liberty that Christ has procured for us. Let us observe, above all, that the legal ceremonies led to Jesus Christ by way of figure and sign, as the rough and imperfect outline. "All these things," says the Apostle, "were the shadow of good things to come, but the body is Christ." Under the law, all was shadow and figure—under the Gospel, all is substance. We have the true Israel, the true manna, the true deliverance, the true righteousness, the true expiation for sin, the true spiritual and reasonable service, and the worship in spirit and in truth.

3. The Truth is understood for the perfection of a thing. The law perfected nothing, but the Gospel has perfected every thing. One may find something defective in the morality of Moses which was tolerated for a time because of the hardness of the hearts of the Jews: as the law of divorce, polygamy, and retaliation, and a certain vengeance permitted on certain occasions. Also, the too great difference the Jews made between their own countrymen and strangers, not believing themselves obligated to perform almost any of the duties of humanity towards the Gentiles. But the morality of Christ condemns polygamy, divorces, and retaliation of evil, and prescribes every where, and towards all, a pure, lively, tender, and universal charity, and patience in the greatest trials. It has truly brought this to perfection. The law of Moses seems to represent the Deity as in some degree partial, if I may be permitted so to speak, not regarding any but one sole people, whose number was very small compared with the rest of mankind. This dis-

tinction

tinction of the Jewish people, I conceive to have been useful and necessary, in order to make them one day better acquainted with the Messiah. But the Lord, who has made of one blood all the nations of the earth, and who is good to all without exception of persons, could he hide himself for ever from all the earth, except Judea, and not extend his revelation beyond the narrow bounds of Palestine? Oh! my brethren, this was impossible! It was then an imperfection of the legal covenant that it was so confined and contracted! There was a wall of separation between the Jews and the Pagans. But now the covenant of grace and truth is salutary to all men! Christ has broken down the partition wall, and abolished the distinctions. "Is it a light thing," saith the Lord, "that thou (Christ) shouldst be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel: I will also give thee for a light of the Gentiles, that thou mayest be my salvation unto the ends of the earth," Isaiah xlix. 87. Certainly the political ordinances of Moses would not have been proper for all people, much less would all nations have been subject to the yoke of ceremonies to which the Jews were subject. But now in every nation he who fears God and worketh righteousness is accepted of God! Now, in all nations we can offer the pure oblation to God! Now there is no distinction between Jew and Greek; between circumcision and uncircumcision. Rejoice, O ye Gentiles, for salvation has reached you! Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child, for more are the children of the desolate than the children of the married woman, saith the Lord, Isaiah liv. 1, 2. This is enough to cause us to see that "grace and truth came by Jesus Christ." Let us now only say a little upon the opposition between the mediators of these two covenants. This is our third part.

(To be concluded in our next.)

RULES FOR THE CONDUCT OF PEOPLE TOWARDS THEIR MINISTERS.

To the Editor of the Methodist Magazine.

DEAR SIR,

I HAVE observed, within the last few years, many excellent rules laid down, and a variety of important duties enforced, in the Methodist Magazine, relative to the Christian Ministry, by which, I trust, many have been profited. Permit me, through the same extensive medium of communication, to present your readers with a few rules for their conduct towards their ministers, taken from a sermon published by Dr. Gill, nearly eighty years ago. Wishing both preachers and hearers that divine power by which they may observe the duties they owe reciprocally to each other,

Halifax,
March, 1811.

I am, respectfully your's,
J. D.

"AS

"AS the committing the word of reconciliation to men, is a glorious display of the Divine wisdom and goodness; and ministers of the Gospel are accountable to him, who entrusts them with the mysteries of the kingdom, for their diligence, care, and fidelity, in publishing the message of salvation; as they have their *duty* to preach the word in season, and out of season, and are to study to approve themselves to God, and commend themselves to every man's conscience, as workmen who need not be ashamed, rightly dividing the word of truth; so there are certain rules and directions laid down in God's word, relating to the conduct of saints, towards their pastors and ministers. Of this kind is the passage—*Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.*

"1. You are to entertain high and honourable thoughts and apprehensions of your minister, as one of Christ's ambassadors, clothed with his authority, sent in his name, and charged with a commission of the greatest moment and importance. There is a respect which we owe our fellow creatures, from the common relation subsisting between them and us. We are to do good to all men, but especially to the household of faith; and to give honour to whom honour is due. Now, if this is a rule which holds good, as to our regard to men, magistrates, and saints: I see no reason why it should be forgot, or laid aside, when we are thinking of ministers. The Apostle says, '*we beseech you, brethren, to know them, which labour* among you, and are over you *in the Lord, and admonish you, and to esteem them very highly in love, for their works' sake.*' I need not tell you, how little this precept is regarded in our day.

"The point may, indeed, be carried too far on the other hand, when men deify and idolize their teachers, expecting too much from them, or ascribing too much to them; but certainly there is an easy medium, between putting them into the throne, and trampling them under our feet. They are men, but men, and men of like passions with ourselves; but when diligent, faithful, and conscientious, should we not regard them as the servants of the living God, who show unto us the way of salvation? Our Lord seems to have determined this point, when he says, *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.* Matt. x. 40. And, *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* Luke x. 16.

"I might add, it is your interest, as well as duty, to cherish honourable and becoming sentiments of your (minister or) pastor, otherwise you will hardly attend much to what he delivers, or gain any considerable advantage from his labours.

"2. You are, at all times, and in all places, to speak to your minister with a proper decency; and when you are called to speak of him,

him, it ſhould be in terms full of affection, veneration, and reſpect. I am far from intending, by this, that you ſhould uſe ſoothing or flattering words, or that you ſhould be always praiſing and commending him to his face, a practice equally naufeous as it is ſervile. But, inſtead of that rude, uncivil, and unmannerly way, in which many ſpeak to their miniſters, you ſhould remember the place in which God has fixed him; he is not, nor will he deſire it, if he is wiſe, to lord it over God's heritage; but as, by your own conſent, he is to have the rule over you, he may juſtly expect a ſuitable decency in your behaviour towards him. But eſpecially ſhould you watch againſt all bitter, wounding, or provoking language, which may grieve and diſtreſs the mind of your miniſter. Some very ſerious, and honeſt, though *ſevere* and *rugged*, chriſtians, have little thought, perhaps, when their words, like ſo many ſwords, have entered into the very ſoul of their paſtor; that though he prudently declined the debate, and ſtifled his reſentments, to prevent diſorder and confuſion, yet they have hereby driven him to the throne of grace with tears, and obliged him to complain to the Lord, of ill-uſage and unkindneſs. And as we are to take heed what we ſay to our miniſters, ſo we ſhould be equally cautious what we ſay of them, whether in our families, or in the world, or among our fellow-profeſſors. What muſt our children, or ſervants think, when they hear us finding fault continually with our teachers, carping at every expreſſion, cavilling at every phraſe, mimicking every geſture, and expoſing every weakneſs, will they not, of courſe, be either wholly unattentive to, or hear them with prejudice and diſlike. Inſtead of this, we ſhould labour to ſet their performances in the beſt light, and by a favourable interpretation of their attending imperfections, endeavour to engage and ſecure the good opinion of thoſe who are either accuſtomed, or inclined, to attend on their miniſtry.

"3. You are to make conſcience of praying for your miniſter, in your cloſet, and when you are worſhipping God with your families at home, and eſpecially when you are called to the diſcharge of that duty at your church-meetings. See Ephes. vi. 19, 20.—Col. iv. 2, 3.—2 Theſ. iii. 1, 2. Now, if the Apoſtles, and firſt preachers of the goſpel, who were ſo eminently furniſhed with grace, and gifts, and had ſuch an extraordinary effuſion of the Holy Spirit, were, upon every occaſion, beſpeaking the prayers of the Church, how much more may the miniſters of Chriſt now deſire it, who fall ſo vaſtly ſhort of them in every thing. And I perſuade myſelf, you cannot ſeriouſly think of the nature, difficulty, and importance of their work, how unequal they are to it in themſelves, and the oppoſition they are to meet with from earth and hell; but you will conclude, that with good reaſon they may ſay, *Brethren, pray for us.* As we, therefore, deſire the advancement

of

of Chriſt's cauſe, the converſion of ſinners, and the proſperity of our own ſouls, we ſhould be much in prayer for thoſe, who diſpenſe unto us the myſteries of the kingdom.

"4. You are by no means to take up, or receive a report againſt your miniſter, but upon ſufficient evidence; much leſs ſhould you ſpread abroad idle tales, or ſtories, to his hurt or diſadvantage. '*Againſt an Elder receive not an accuſation, but before*, or under, *two or three witneſſes.*' This was, indeed, the rule of judging under the law, eſpecially in capital caſes, whether the party accuſed was elder or younger; but the Apoſtle would have it more particularly regarded in the caſe of miniſters, who, if faithful, are, of all men, the moſt expoſed to ſlander and reproach.

"There are certain diſorderly perſons, whom the Apoſtle calls, *buſy bodies*, who wander from houſe to houſe, and live by carrying ſtories, and ſpreading reports. Be careful, therefore, my brethren, how you give into the ſuggeſtions of thoſe who would bring your miniſters into contempt, and who may barbarouſly be aggravating every miſtake, and heightening every imperfection.—Beſides, we ought to remember, that the uſefulneſs of a miniſter, very much, under God, depends upon his character, which ought not, at any time, to be cauſeleſsly ſtained or blemiſhed; and where it is, I know of no reparation the guilty are capable of making, proportionate to the injury.

"5. We are to be followers of our miniſters, in faith and holineſs, as far as they appear to be the followers of Chriſt. See Heb. xiii. 7.—1 Cor. iv. 15, 16.—chap. xi. 1.—Phil. iii. 17.—Gal. ii. 12, 13, 14. As miniſters are required to be examples to believers, in word, in converſation, in charity, in ſpirit, in faith, in purity; as they are to follow after righteouſneſs, godlineſs, faith, love, patience, and meekneſs themſelves, ſo ſhould we endeavour to copy after them, as far as it appears that the mind that was in Chriſt, is in them alſo. 1 Tim. iv. 12.—Phil. iv. 8, 9.—2 Tim. iii. 10.

"Laſtly, you are to provide for your miniſters, as God has bleſſed you, with cheerfulneſs and generoſity. This has been thought by ſome learned and judicious divines, to be intended in the expreſſion of *double honour*; (1 Tim. v. 17,) the Apoſtle immediately ſubjoining; *for the Scripture ſaith, thou ſhalt not muzzle the ox that treadeth out the corn; and the labourer is worthy of his hire*; which he explains more at large in his (firſt) Epiſtle to the Corinthians. 1 Cor. ix. 4, 5, to 11, and ver. 13, 14. See alſo Gal. vi. 6.

"I am very ſenſible there are ſome narrow-hearted, ſtrait-handed profeſſors, who think a very little is enough for their miniſters; and who, becauſe they live recluſe themſelves, and withhold more than is meet, are ready to charge even common decency, in a miniſter, or his family, as folly and extravagance; forgetful that it is for their honour and reputation, that he ſhould live as the reſt

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of the world, in his ſtation. I would be far from ſaying any thing in favour of pride or profuſeneſs in any, and leaſt of all, in thoſe who are to be examples to the flock: but methinks it is hard, where miniſters are faithful, and God renders them ſucceſsful, any ſhould grudge them the fruits of their labour. Miniſters are either ſuch who have had what the world calls a regular education; or they are perſons who, being taken notice of by the church, as eminent for grace and gifts, are, by them, deſired to quit their ſecular employments, and to give themſelves wholly to ſtudy, reading, meditation, prayer, and preaching the word. If ſome then, from a zeal for God's honour, and a hearty concern for the welfare of immortal ſouls, are willing to deny themſelves, and forego the advantages which they might otherwiſe expect, in common with the reſt of mankind, how unreaſonable and diſingenuous is it, that the very perſons, for whom they are acting thus, ſhould think much of allowing them all due and proper encouragement? And as to ſuch who leave their ſecular callings, it becomes unrighteous, as well as ungrateful, not to allow them a competency for the maintenance and ſupport of their families."

THE TRUTH OF GOD DEFENDED.

REVIEW*

Of a Series of Letters, addreſſed to the Methodiſts, by THOMAS COKE, LL. D. Price 4s.

THIS work conſiſts, as we are informed by the title-page, of "An Explanation of the important Doctrines of Juſtification by Faith, and the Direct Witneſs of the Spirit, as taught by the Methodiſt Preachers, and a Vindication of theſe Doctrines, from the Miſrepreſentations, and erroneous Concluſions of the Reverend Melville Horne, in five Letters written by that Gentleman, and entitled, 'An Inveſtigation of the Definition of Juſtifying Faith, the Damnatory Clauſe under which it is enforced, and the Direct Witneſs of the Spirit, held by Dr. Coke, and other Methodiſt Preachers.'"

That theſe Doctrines, juſtification by faith, and the witneſs of the Spirit, are of the utmoſt importance, will be readily admitted by all who have competent views of the goſpel plan of ſalvation. The former of theſe, with which the latter is cloſely connected, is that grand chriſtian doctrine, concerning which Luther obſerved, that true religion will flouriſh or decay, in proportion to its being inſiſted upon, or neglected. Mere moral preachers, ignorant of God's method of juſtifying ſinners, ſubſtitute the reception of doctrinal articles, judged orthodox, for that faith which "is the evidence of things

* This Review appeared in our enlarged Number for April, and is inſerted in this, at the requeſt of a friend.

things not seen." A natural consequence of this is, their addressing congregations, in general wholly unawakened, as genuine christians. Without ever attempting to make them so much as suspect the safety of their spiritual state, they direct them to the performance of moral duties; and assure them, that on doing their best their salvation depends. Now, this is evidently preaching salvation by works, and of necessary consequence, representing salvation to fallen man impossible. For who, acquainted with either law or gospel, will dare to assert, that for one single day in his life, he has exerted *all* the powers of his body and mind, to the *utmost* of his ability, in the divine service? Or who, possessed of common sense, pretends to know the full extent of his powers? Nay, who acquainted with the doctrine of man's natural depravity, would dare to stake his salvation on doing his best for a single hour?

These observations are by no means designed as an attack upon morality; in making them, we have in view a directly opposite object. We admit, nay strongly insist, that all pretensions to vital godliness, without morality, that is, sincere, universal obedience, are founded in delusion; and thus we scripturally oppose Antinomianism. But after doing this, the half of our work remains undone; and, hence, we as strongly insist, that all morality, however regular and uniform, without inward holiness, will leave those who practice it, without either a title to, or a qualification for heaven. To the goodness of the fruit, the goodness of the tree is essential. And as it is by faith in Christ, that we are sanctified as well as justified, the great importance of right views of justifying faith must appear evident to the religious world.

It is to be lamented, that many who embrace these general truths, make no scruple to separate justifying faith from its necessary adjuncts, the witness and fruit of the Spirit. According to these advocates for doubt and uncertainty in religion, men may be labouring beneath a sense of guilt, and at the same time be fully justified; have the Spirit of the Lord, and be *conscious* of spiritual bondage; be fighting under the banner of Christ, and have no satisfactory evidence, that they do not compose a part of Apollyon's army; be running in the christian course, having passed the strait gate of regeneration, while they are painfully apprehensive, that they are still in the broad way which leads to destruction; nay, be drinking the water of life, and yet have their moral taste so depraved, as to be incapable of deciding, whether they are not still drinking iniquity as the ox drinketh water. Do not such absurd and unscriptural notions tend to confound all moral distinctions, and to represent the science of divinity, which has the God of truth for its Author, as a precarious hypothesis.

Man, a rational and accountable creature, is formed for the perception and enjoyment of truth and certainty, especially on subjects which involve his eternal interests. And were it not the nature of sin to blind as well as burden, none could imagine it possible to be happy,

happy, upon any principle, rational or divine, without a ſufficient evidence of their being "accepted in the Beloved." Without this, men may be trifling or ſtupid, but cannot be happy. But true believers *are* happy; nay, rejoice with joy unſpeakable, and full of glory; and hence, we juſtly and certainly infer, that they *know* they "have paſſed from death unto life;" that they are conſcious of the divine favour; that they *know* they are of God; and that the Spirit of adoption which they have received, enables them to call God their reconciled Father.

In vindication of theſe and other ſcriptural tenets connected with them, the work before us is written. From the extracts with which we ſhall furniſh our readers, they will be able to decide on the importance and execution of "a Series of Letters addreſſed to the Methodiſt Connexion."

Mr. Horne ſtrongly inſiſts, that Mr. Weſley, as early as 1747, renounced the definition of juſtifying faith, which often occurs in the works which he publiſhed before and ſince that period. In proof of this, he quotes a letter written by Mr. Weſley, bearing the above date. The Doctor, with a candour becoming a fair diſputant, inſerts this letter at full length. To his judicious obſervations upon it, and his arguments to prove, that it contains nothing which does not fairly comport with the definition which Mr. Weſley ſo often gave of what he termed, the proper chriſtian faith, we refer our readers.

In oppoſition to the dangerous and unſcriptural opinion, which confounds that penitence which precedes pardon, with pardon itſelf, we tranſcribe the following paſſage: "Can a hope of pardon, I would aſk, be identified with forgiveneſs? Can expectation be led to realize the fact which it purſues, without loſing both its name and nature? Can a man hope for a mental bleſſing which he poſſeſſes? Can a perception enter the mind, or take up its abode, where nothing is to be found but the evidence of its abſence? Impoſſible!" (page 46.)

Mr. Horne ſays, (page 15) in reply to the Eunuch who requeſted to be baptized, "Philip ſaid, 'If thou believeſt with *all* thine heart, thou mayeſt:' and he anſwered, 'I believe that Jeſus Chriſt is the Son of God.' This is the grand elementary truth of chriſtianity; the living rock and foundation of the church, againſt which, our Lord aſſures us, the gates of hell ſhall never prevail. It involves in it, or *neceſſarily* draws after it, the belief, experience, and practice, of every goſpel truth.'" To this (page 51) the Doctor replies: "It is only on the laſt ſentence that I am diſpoſed to make any remarks; and admitting the aſſertion which this contains to be founded in fact, I know not how any can be excluded the kingdom of heaven, but ſuch as doubt the Incarnation and Divinity of the Son of God. But are none found who hold theſe truths in unrighteouſneſs? Are none living without hope and without God in the world, who admit this 'elemental truth?' Look at the vices which prevail, hearken to the oaths and blaſphemies which are uttered; and ſurvey the mul-

titudes who are drinking down iniquity, and wallowing in all manner of filthineſs, and let fact decide upon the bold aſſertion. And yet Mr. Horne, in the face of ten thouſand witneſſes, declares, without any qualification whatever, that 'this grand elemental, primary truth of chriſtianity, involves in it, or *neceſſarily* draws after it, the belief, experience, and practice, of every goſpel-truth.'

In an equally convincing ſtrain of argument, and in language equally ſuitable, the Doctor proceeds to the end of this Letter. We not only excuſe, but heartily thank him, for the valuable quotation with which he has furniſhed us from Dr. Paley; a quotation which abounds with evangelical truth, expreſſed in the beſt poſsible manner. Dr. Paley, it is well known, was never ſuſpected of cant or enthuſiaſm.

Mr. Horne ſays (page 33) "repentance is regeneration, and regeneration repentance." And (page 60) "I aſſume the fact, as acknowledged by all but mere ſciolifts in divinity, that repentance, regeneration, and the new-birth, mean the ſame thing: the turning of men from darkneſs to light, from ſin to holineſs, from Satan to God."

To theſe aſſertions the Doctor replies, (page 80) "That repentance is diſtinct from faith, is evident from the following ſcripture, "Repent ye, and believe the goſpel," Mark i. 15. And that it is diſtinct from converſion, theſe words inform us with equal clearneſs, "Repent ye, therefore, and be converted, that your ſins may be blotted out," Acts iii. 19. Now, "if repentance and converſion mean ſubſtantially the ſame thing," as Mr. Horne aſſerts, Why, I would aſk, does St. Peter diſtinguiſh them? If repentance and converſion be diſtinct, Mr. H.'s aſſertion is proved to be erroneous; if they be not diſtinct, the Apoſtle has been guilty of an unmeaning tautology, and has uſed language which "mere ſciolifts in divinity" cannot reſcue from the charge of being deluſive! This Letter, with much other valuable matter, contains ſeveral quotations from the works of Mr. Fletcher.

In the third letter, we find many concluſive arguments in proof of the poſition. That neither Mr. John, nor Mr. Charles Weſley entertained thoſe views for which Mr. Horne contends. The following quotation from Benſon, which occurs, page 131, is ſo full and deciſive on the ſubject, that our readers will find themſelves gratified by its inſertion: "That Mr. Weſley did not alter his ſentiments, as contained in his ſermons, towards the cloſe of his life, may be moſt unequivocally proved, by the very remarkable legacy which he left to each of the travelling preachers who ſhould remain in the connection ſix months after his deceaſe: 'I give to each of theſe preachers, as a little token of my love, the eight volumes of Sermons.' This was the laſt legacy in his will, and (except the appointment of his executors) the laſt ſentence. With his dying breath, as it were, he recognizes theſe ſermons, ſome of which, it muſt be remembered, were written only a few years before his death; and he leaves them all unaltered:

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as a token of his love, and, modeſtly, as a ſtandard of the doctrines which, he judged, ought ſtill to be preached by his ſucceſſors. His will is dated Feb. 20, 1789, only two years before his deceaſe. I would here recommend the conſideration of the above circumſtance to the Writer of that unwarranted attack upon the Methodiſts, contained in *The Chriſtian Obſerver* for October 1803: wherein he charges them 'with now generally holding doctrines, reſpecting the knowledge of ſalvation by forgiveneſs of ſins, which,' he ſays, 'were diſtinctly oppoſed by Mr. Charles Weſley, Mr. Fletcher of Madeley, and in the latter part of his life by Mr. John Weſley.' Let the writer of that paragraph know, that however 'credibly' he may think he has been informed of this, he has been *miſinformed*. The ſentiments which the Methodiſts hold on this ſubject, are the very ſame that they have held from the beginning; and ſo far are they from being oppoſed by the pious and well-informed miniſters of Chriſt juſt mentioned, that their writings are conſidered and appealed to by us, as the moſt clear elucidation and beſt defence which we have, next to the Scriptures, of our views on that ſubject. I ſhall only add, that I myſelf was intimate with them all, and with the Rev. John Weſley in particular, for more than thirty years, and can teſtify that there is not the ſhadow of a foundation for any ſuch opinion."

(*To be concluded in our next.*)

THE WORD OF GOD ILLUSTRATED.

NAMES GIVEN TO THE LORD'S SUPPER.

THE ancient fathers of the Chriſtian Church have called it by various names, ſeveral of which are neither very proper, nor ſignificant; though ſome of them are expreſſive and emphatic enough: but the moſt important and inſtructive deſignations of it are to be met with in the oracles of God, where it is ſometimes called by the ſeven following names.

1. The *breaking of bread*, Acts ii. 42; xx. 7. In this ordinance bread is broken in remembrance of the death of Chriſt, whoſe body was broken for us as a ſacrifice for ſin, and to be the ſpiritual food of our ſouls. How improper is the Popiſh wafer to anſwer to this memorable truth! How different from our Lord's example, who took bread, and after he had bleſſed it, *brake it*, Mark xiv. 22.

2. The *Lord's Table*, 1 Cor. x. 21. *Ye cannot be partakers of the Lord's table, and of the table of devils.* The Lord hath furniſhed this table; the fleſh and blood of the Lord Jeſus Chriſt are the ſpiritual proviſion for it, and it is ſacred to his honour, to commemorate his obedience and ſatisfaction, whereby he hath finiſhed tranſgreſſion, and made an end of ſin, and made reconciliation for iniquity, and brought in an everlaſting righteouſneſs.

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3. *The cup of bleſſing which we bleſs*, 1 Cor. x. 16. The reaſon may be, becauſe, according to the inſtitution and example of Chriſt, his ſervants ſolemnly ſet it apart for a ſacred uſe, by thankſgiving and prayer, for the ſpiritual benefit of the receiver; and becauſe they who partake of it with faith, and other ſuitable graces, offer up their joyful adoration, bleſſing, and praiſe to God for a crucified Redeemer, and for all the great and glorious deliverances and bleſſings, which he, in his ſuperlative, endearing love, has purchaſed for them by his death.

4. *The Feaſt*, 1 Cor. v. 8. *Let us keep the Feaſt.* This ordinance may be called a feaſt, in alluſion to the Paſſover; and was very properly inſtituted inſtead of that ordinance, which was both commemorative of Iſrael's deliverance from the deſtroying angel, and prefigurative of the death of Chriſt; but it is now ſuperſeded by the Lord's Supper, which is a commemoration of the more glorious redemption through his blood.

5. *The New Teſtament in the blood of Chriſt*, Luke xxii. 20. God made a covenant with his choſen, even his own Son, before all worlds, wherein mercy is built up for eternity. This moſt gracious tranſaction fully ſecures every valuable purpoſe. The glory of God, and the ſalvation of all that believe, are provided for, in the moſt effectual manner, by the obedience unto death of God our Saviour. Whatever is neceſſary to remove our guilt, to ſanctify our nature, and to ſave us with an everlaſting ſalvation, is provided in this covenant, and conveyed to our enjoyment in the form of a Teſtament, that we may receive it freely, and have a ſecure poſſeſſion. This is a New Teſtament, and cannot wax old, nor periſh, and decay, as old things are ready to do. The New Teſtament is in the blood of Chriſt, who finiſhed all that he undertook, as the ſurety of a better covenant, by ſhedding his blood for remiſſion of ſins unto many, and thereby confirmed the covenant in the whole ſyſtem of its promiſes and privileges. Now, in the Lord's Supper, there is a perpetual memorial of the confirmation of the New Covenant by Chriſt's blood, as ſhed for the redemption of our ſouls, inſtead of drinking wine at the paſchal ſupper, in commemoration of Iſrael's great deliverance.

6. *The communion*, 1 Cor. x. 16. In this ordinance, believers have communion, 1, with the Lord Jeſus Chriſt, in the virtue and benefits of his precious blood, and in the ſufferings of his broken body, which was wounded for our tranſgreſſions: and, 2, with one another; for, we being many, are one bread,—"for we are all partakers of that one bread," 1 Cor. x. 17. "For as the bread taken and eaten in that ordinance, is of one loaf, or one ſort of ſubſtance, broken for us all, and is made up of many grains of corn, which are ground, and moulded into one lump; ſo it intimates, that we, the members of the viſible church, which conſiſts of many individual Chriſtians, are hereby in a ſymbolical manner conſidered as, and own ourſelves to be united together by faith and love, into one holy lump in conformity to Chriſt, and into one myſtical body, of which he is

the head: for we are all partakers of that one loaf or ſubſtance, which ſignifies, Chriſt the bread of life, who came down from heaven, John vi. 51, and ſo we have fellowſhip one with another, in our communion with him: (the like may be ſaid of our drinking the wine, which is made of the juice of many grapes, and ſignifies the blood of Chriſt.) And when theſe ſacramental elements are received with faith in the object, repreſented by them, we have ſpiritual and ſaving communion with Chriſt, and communications of bleſſings from him, in virtue of his atoning ſacrifice." *Guyſe's Paraphraſe.*

7. *The Lord's Supper*, 1 Cor. xi. 20. The foundation of this name is well accounted for in the next verſes, where we are told this ordinance was firſt inſtituted at *ſupper time;* and from the account of its appointment in the goſpels, we learn, that it was obſerved ſoon after the eating of the Jewiſh Paſſover. Without entering on any long detail of the reaſons, why it gets the name of the *Lord's Supper*, I ſhall obſerve, that the principal one is, becauſe the Lord Jeſus Chriſt appointed it to be a memorial of his death. Here there is a commemoration of what he has done and ſuffered; for we are to eat and drink in remembrance of him. And we are to perform this ſervice with a ſingle regard to his glory, and in obedience to his authority.

A ſupper is a ſtated meal for the body; and among the ancients, it was accounted the principal one: this is ſo for the ſoul, which ſtands in as much need of its daily bread as the body doth: and amongſt Chriſt's friends, this ordinance is the principal meal; and the moſt ſolemn entertainment. It is called a *ſupper*, becauſe firſt inſtituted in the evening: but this does not *tie* us to adminiſter it *always* in the evening: but it reminds us, 1. That Chriſt in the end of the world, hath appeared to put away ſin by the ſacrifice of himſelf; 2. That comfort in Chriſt is intended for thoſe only that dwell in God's houſe, not thoſe that are day viſitants only.

It is the *Lord's Supper.* The Apoſtle in his diſcourſe concerning this ordinance, 1 Cor. xi. 23, all along calls Chriſt the Lord, and lays an emphaſis on it; for as the ordaining of it was an act of his dominion, ſo in receiving it, we own his authority, and acknowledge him to be the Lord. It is celebrated in obedience to him, in remembrance of him, and for his praiſe. Juſtly it is called the Lord's Supper. It is he ſends the invitation, makes the proviſion, gives the entertainment: we feed on him, and with him; he is the Bread of Life, and he is our beloved and our friend.

The ancient fathers gave this ordinance the names of the *Sacrament*, and the *Euchariſt.* The former of theſe does not diſtinguiſh it from the ordinance of baptiſm, which we have all received, are bound by, and are concerned to improve. The word ſacrament ſignifies a ſign, and an oath. 1. It is a ſign, an outward and viſible ſign, of an inward and ſpiritual grace. Chriſt and the benefits of the new covenant, are in the inſtituted elements of bread and wine ſet before us, and offered to us. We live in a world of ſenſe, not yet in a world of ſpirits;

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and becauſe we find it hard to look above the things that are ſeen, we are directed in a ſacrament to look through them, to thoſe things which are not ſeen, which are repreſented by them.

2. It is an oath. That is the ancient ſignification of the word ſacrament. The Romans called the oath which ſoldiers took to be true to their general, *Sacramentum Militare.* So that to take the ſacrament, is to take an oath, a ſolemn oath by which we bind our ſouls with a bond unto the Lord, Num. xxx. 2. It is an oath of allegiance unto the Lord Jeſus, by which we engage ourſelves to be his dutiful and loyal ſubjects, acknowledging him to be our rightful Lord and Sovereign. An oath is an appeal to God's knowledge of our ſincerity and truth in what we aſſert, or promiſe. An oath is alſo an imprecation of God's wrath upon ourſelves, if we deal falſely, and wilfully prevaricate. So in this ſacrament, we eat and drink judgment to ourſelves, if we are not truly ſincere, 1 Cor. xi. 29.

The Greek Church called it the Euchariſt, and we from them. The word ſignifies a thankſgiving, and it is ſo called, 1. Becauſe Chriſt in the inſtitution gave thanks, 1 Cor. xi. 24. It ſhould ſeem that Chriſt frequently offered up his prayers in the form of thanksgivings, John xi. 41. Though our Saviour, when he inſtituted the ſacrament, had a full view of his approaching ſufferings, yet he was not thereby indiſpoſed for thankſgiving: praiſing God is a work that is never out of ſeaſon. 2. Becauſe we, in participation of it, muſt give thanks. It is an ordinance of thankſgiving, appointed for the joyful celebration of the Redeemer's praiſes. The ſacrifice of atonement Chriſt himſelf offered once for all: and it muſt not, cannot be repeated: but ſacrifices of acknowledgment Chriſtians muſt offer daily; and particularly when receiving this ordinance, i. e. the fruit of our lips, giving thanks to his name.

This ordinance, according to the ancients, conſiſted of five parts. 1. The Thankſgiving. 2. The words of Inſtitution. 3. The oblation of ourſelves and offerings. 4. The Invocation. 5. The Interceſſion for the church in general, its purity and increaſe.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodiſt Magazine.

REV. SIR,

IT appears to me that contemplations on the wonderful works of God are attended with very conſiderable advantage. They are calculated to expand the mind: they give us a very exalted idea of the Creator; and in the real Chriſtian they excite a ſpirit of adoration. If you think the following worthy a place in your excellent Miſcellany, their inſertion will oblige,

Ketterıng, Your's, very reſpectfully,
May 9, 1811. W. CONSTABLE.

REMARKS

REMARKS ON THE WISDOM OF GOD IN THE WORKS OF CREATION.

"*And God saw every thing that he had made, and behold it was very good,*" Gen. i. 31.

IN taking a view of the works of creation, let us lift up our eyes to the firmament, where the wisdom and the glory of God are wonderfully displayed. His hand erected over our heads this vast and magnificent arch, and spread out the heavens like a curtain. He garnished these heavens with a great variety of shining objects, suns, and moons, and worlds, all regular in their motions, and floating in their liquid ether. He painted the clouds with a variety of colours, in such diversity of shades and figures, as it is not in the power of the finest pencil to emulate. He formed the sun of a determinate size, and placed it at such a convenient distance as not to annoy, but refresh us, and nourish the earth with its kindly warmth. At his voice it arises, and by his hand it is directed in its course to give us the blessed vicissitude of day and night, and the regular succession of the different seasons. He causes the moon to supply the office of the sun, and appear at stated times to illuminate the air; to regulate the fluxes and refluxes of the sea, whereby the water is kept in constant motion, and so preserved from putrefaction, and accommodated to man's manifold conveniences. These are so many incontestable proofs of the wisdom and goodness of the Divine Architect; and, when properly examined, will lead us to wonder and adore.

If, from the firmament, we descend to the orb whereon we live, what a glorious proof of the divine wisdom do we meet with in the intermediate expansion of the air, which is so wonderfully contrived, as at one and the same time, to support clouds for rain, and to afford winds for health and traffic: to be proper for the breath of animals by its elasticity, for causing sounds by its motion, and for conveying light by its transparency. The fingers of the Almighty have made this thin and fluid element a safe repository of thunder and lightning, of winds and tempests. By his command, and out of his treasures are those meteors sent forth to purify the air, which would otherwise stagnate, and consume those vapours which would otherwise annoy us. By his skilful hand, the water which is drawn from the sea by a natural distillation, is made fresh, and condensed in the clouds, to be sent upon the wings of the wind into different countries, and dispersed and distributed over the face of the earth in gentle showers.

He hung the earth upon nothing, and gave it a spherical figure, the most commodious that could be devised, both for the consistency of its parts, and the velocity of its motion. "He weighed the mountains in scales, and the hills in a balance;" and arranged them in their most proper places for usefulness and health. He diversified the climates of the earth into such an agreeable variety, that each one has its proper season: and he clothed the face of it with plants and

flowers, exquisitely adorned with various and inimitable beauties. He placed the plant in the seed in such elegant complications as afford at once both a pleasing and astonishing spectacle: painted and perfumed the flowers, gave them the sweet odours which they diffuse in the air for our delight, and, with one and the same water, dyed them into different colours, surpassing the imitation as well as the comprehension of mankind. He replenished the surface of it with an infinite variety of living creatures, so like, and at the same time so unlike each other, that, of the innumerable particulars wherein each creature differs from all others, every one is known to have its peculiar beauty and singular use. Some walk, some creep, some fly, some swim, but every one has its members and organs, fitted to its peculiar motion. In short, the pride of the horse, and the feathers of the peacock, the largeness of the camel, and the smallness of the insects, are equal demonstrations of infinite wisdom and power; nay, the smaller the creature is, the more amazing is the workmanship; and when in a little mite, by the help of glasses, we see limbs perfectly well organized, a head, a body, legs, and feet, all distinct, and as well proportioned for their size, as those of the enormous elephant, can we help being lost in wonder and astonishment, or refrain from crying out with the apostle, "O the depth of the riches both of the wisdom and knowledge of God!" "How unsearchable are his works, and his ways" of creation and providence "past finding out!!"

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Northampton, April 20, 1811.

I HAVE frequently thought several anecdotes which have been inserted in your excellent and extensively useful Magazine, of God's retributive justice, have been calculated to deter the hardened and obdurate sinner; and also to evince that, *Verily there is a God that judgeth in the earth.* Therefore, I take the liberty of presenting to your notice, a most striking instance of a similar nature, which I have extracted from Dr. Cave's Primitive Christianity. If you should think it worthy of a place in your Miscellany, by the insertion of it, you will oblige,

Your's, affectionately,
J. B.

"Narcissus, Bishop of Jerusalem, a man of admirable piety and holiness of life, shined with so glorious a lustre in the place where he lived, that the brightness of his conversation gave offence to other men. Three more especially, not able to bear the strictness of his life, and being themselves guilty of very great enormities, thought to *escape* themselves, by accusing him. Whereupon they laid a very heinous crime to his charge, and to beget the greater credit with them that heard it, solemnly ratified it with their *oaths*. The first

imprecating upon himself that he might be *burnt*, if it were not true: The second, that his body might be *consumed* by some noisome and pestilent *disease*: The third, that he might lose his *sight*. The good man thought, notwithstanding all this, he stood right in the thoughts of all true Christians, who knew his life to be too clear and unblamable, to be *sullied* by the breath of such vile fellows; yet not being able to bear it, he withdrew himself to a hermit's life in the wilderness. But the *restless eye of* Divine vengeance quickly overtook these *perjured* wretches, and caught them in their own snares; the first, by a little spark that casually, and whereof no account could be given, happened in his house, was, in the night, *himself*, with his *family* and *house*, universally *burnt* to ashes; the second was from head to foot over-run and consumed by such a *disease* as he had wished for himself; the third, that saw all this, and feared the righteous and inevitable vengeance of God upon himself, *confessed* the whole plot and combination, and testified his repentance with so deep a sorrow, that with the multitude of his tears he lost his sight."

THE GRACE OF GOD MANIFESTED,
In a short Account of JONATHAN LINDLEY.

OUR Lord says, "the things which are highly esteemed among men are an abomination in the sight of God;" on the contrary, the things which are despised in the eyes of men, are oftentimes "great in the sight" of the Lord. King Solomon gives us a short, neat history, which confirms the above remark. "There was a little city, and few men within it; and there came a great king and besieged it, and built great bulwarks against it; now, there was found in it a poor wise man, and he, by his wisdom, delivered the city; yet no man remembered the same poor man."* Now, whether this was a parable or a relation of facts, the design is to shew that the most honourable actions, when done under the veil of poverty, are often thrown into shades. Had the subject of the following memoir been a man of wealth and figure in the world, we should have had abundance of orations, elegies, and high painted encomiums, and flattering panegyrics; but he was a poor labouring man, and therefore no great notice is taken of him; but although he has no monumental stone, no fulsome inscription, yet "the righteous shall be had in everlasting remembrance."

June, 1810. THOMAS TAYLOR.

JONATHAN LINDLEY was born at Darfield, a village a few miles from Barnsley, in the year 1735; most likely of poor parents, as he was but a day labourer all his life. The Spirit of God wrought powerfully upon his mind when he was only thirteen years of age. But as "evil communications corrupt good manners," so it was with him. Still,

* Eccl. ix. 14, 15.

Still, however, he was not happy; he had juſt got as much religion as made him miſerable, only now and then his mind was drawn after God by the Spirit of Truth. In this ſtate of fluctuation and inſtability, he remained till he was twenty-four years of age, and then thought if he were married he ſhould be more ſteady. Accordingly getting married he left Darfield, and came to work at the iron works at Maſbrough, near Rotherham, carried on by Meſſrs. Walkers and Company. One of that family had been in the Methodiſt connexion, but embracing the principles of Calviniſm, he and ſome others ſeparated themſelves from our connexion, and a preacher, of the name of Sharp, who ſeparated at the ſame time, became their miniſter. This miniſter, for a time, Jonathan ſat under; but not being ſatisfied with the doctrine he often heard, nor happy in his ſoul, he begged that God would direct him to a people where he might be profited, and might glorify his name, and have peace in his own mind. It pleaſed Providence to direct him to the Methodiſts, and there he found the word ſpoken to be *ſpirit and life* to his weary ſoul. He caſt in his lot amongſt them, and continued to his dying day, a ſteady, uſeful member, according to the ability which God gave him. Providence never deſigned him for a man of literature, but he was what he profeſſed to be, a ſincere, humble chriſtian. He once thought God had called him to preach, and made ſome attempts in that way; but a judicious friend ſimply and honeſtly told him that he thought he was miſtaken. His friend adviſed him to do all the good he could in a private way, as in viſiting and praying with the ſick; or in meetings for prayer; or in claſs meetings; but by no means attempt to preach, for that he had not a gift for ſuch an undertaking. The ſimple honeſt heart of Jonathan bowed down to the counſel of his friend, and gave up the thoughts of being a preacher. He was bleſſed with that love which hopeth all things; for as he thought evil of no one, ſo he ſpoke evil of no one. He loved the cauſe in which he was engaged, and laid himſelf out to the utmoſt of his power to promote it. He removed from *Maſbrough*, to *Thribrough forge*, ſome miles below Rotherham, and as there was neither preaching nor place of worſhip near, he got the local preachers to come and eſtabliſh a meeting for prayer; for being deeply and feelingly concerned for the ſalvation of his neighbours, he was willing to do every thing in his power to attain that bleſſed end.

The liberal ſoul deviſeth liberal things; he requeſted the travelling preachers to come to his houſe, which they did, once a fortnight, for years; Jonathan entertaining them without aſſiſtance from any one. Nor did he deſire any help; it was a ſufficient reward for Jonathan that his neighbours had the goſpel preached to them, and that ſome received the truth in the love thereof, and it was always a cauſe of grief to him if any thing happened to prevent the miniſter from attending. A ſmall ſociety was formed, and I and my colleagues regularly preached on the Saturday evenings and Sunday mornings, and from thence went forward to Doncaſter. It is true that Jonathan

could not accommodate us in an elegant way, either in bed or board, but he gave us the beſt he could afford; and I, for my own part, found myſelf ſatisfied and thankful under his homely roof.

Our worthy brother had a generous ſoul, not only in aiding the cauſe of God, but in other reſpects alſo which fell in his way. A poor child who, his father being dead, had been turned adrift in the wide world, and was deplorably filthy and ragged, fell into the hands of Jonathan, who took him in, ſtripped off his filthy rags, and got him cured of the itch, of which he was ill, and after ſome ſpace of time put him apprentice to a hatter. Soon after, another poor forlorn orphan came in his way, who was wont to beg in the day time, and at night to ſleep among the aſhes by the furnace fire. This poor helpleſs creature, Jonathan took compaſſion on, ſtripped off his rags alſo, which were only fit for the flames, got him into a tub of water, and waſhed and cleaned him; clothed him, both for week days, and alſo very decently for Sabbath days, ſent him to ſchool juſt as if he had been his own child: and when of a proper age, put him apprentice to a carpenter. By the time he had well got rid of him, another, exactly of the ſame deſcription, came about begging, and took up his lodging at the furnace fire; him alſo Jonathan took up, and he underwent the ſame proceſs as the former. This boy was with him when I uſed to go to his houſe; and I am ſure he could not have been treated with more tenderneſs if he had been Jonathan's ſon. He clothed him decently, and had him taught to read, and if I miſtake not, to write alſo; and when he was old enough put him apprentice at Sheffield to a cutler. Now, I may venture to ſay, thoſe three lads could not coſt this poor labouring man leſs than a hundred and fifty pounds. I might mention likewiſe, a poor girl, who found ſhelter under his roof for ſome conſiderable time, till ſhe got into a place as a ſervant. Hear this, ye who grudge giving a penny or twopence weekly, and a ſhilling or two in a quarter, to help the cauſe of God, or in charity to the poor; although in your days of ſin and vanity you ſpent twice, nay, perhaps, ten times as much in gratifying your ſenſual appetites!

A foundry being ſet up near Wakefield, Jonathan removed thither, and continued to ſuſtain the ſame character which he had done before, viz. that of a pious, quiet, inoffenſive man, much eſteemed by his brethren and all who knew him. He had the care of a claſs which met in his own houſe, and great care he took of them while he was able; for if at any time they abſented themſelves, he failed not to ſeek after them and to ſee what was the cauſe; and if he found them remiſs and careleſs, he endeavoured to ſtir them up to zeal and diligence, and if they were under temptation or in trouble, he laboured to comfort them; in ſhort, as it were, he travailed in birth with them till Chriſt was formed in them. For, although his abilities were ſmall, his love and his diligence were great; and the people in return loved him much. I have known it frequently to have been the caſe, eſpecially among the leaders of our claſſes, that a perſon of ſmall abilities and much love has been far more uſeful than another whoſe talents were far

ſuperior,

superior, but where that main-spring of all usefulness, the love of God, if not wanting, yet was but weak. Jonathan Lindley was a christian at all times. In his daily labour he set the Lord always before him; so that though cheerful, he was not light and trifling. I am inclined to think he never left his first love, and that he gave his whole heart to God. He mourned over the drunkenness and follies of the workmen among whom he laboured; but never was their companion in public houses, nor had their profane nonsense the sanction of his smile. His natural constitution was healthy and robust, but an accident shortened his days. He was driving a cart in the street, and another meeting it, by some means he was caught between the carts, and so terribly crushed that it was thought he could not live. However, after a long and painful confinement he was raised up, so as to be able to crawl about, but was unable to do any sort of work, so that in a great measure he was cast upon the bounty of his friends, who took care that he wanted for nothing. He resumed the meeting of his class, and was much esteemed by the members of it, and justly so, for he was a nursing father to them. But although he was so raised as to be able to walk about a little, yet his frame was so broken, that at length he was obliged to take entirely to his bed; and here patience and resignation had their perfect work. He had much pain, but was still happy, no murmuring was heard, nor any peevish temper ever rose. "Bless his name," was his constant language, "I shall be with him soon!" The greatest wish he had on earth respecting his body was, that he might be buried in or near God's house, that is the chapel; for as he loved God, he loved the place where his name is recorded. But, as no one had been interred there, the trustees were not quite willing that he should; therefore, that wish he readily relinquished. He was many weeks confined to his bed, and was sometimes speechless, and apparently near his last end; and then he revived again. I visited him many times, and can say, he was always a good preacher to me. In such cases we see the power of religion. It is not a mere pulpit harangue, a sound of words: no; it is a manifestation of the power of God to an endless life; it is seen in the christian triumphing in the jaws of mortality.

One time, on my entering his chamber, and asking how he was; after a little pause, he sweetly answered in the two following verses:

"And let this feeble body fail,
And let it faint and die;
My soul shall quit this mournful vale,
And soar to worlds on high:

"Shall join the disembodied saints,
And find its long sought rest;
That only bliss for which it pants,
In the Redeemer's breast.'

And surely never were those fine lines more appropriate than to the lips which then repeated them. "Bless his name," said he, "I shall

ſhall ſoon be with him." He was very anxious for the little company which he had had the care of, that a perſon might be appointed as his ſucceſſor, who would be careful to keep them together. And I hope, he that is put into his place will be ſolicitous to fulfil his dying requeſt, and that thoſe few ſheep will not forget his prayers and tears over them, but ſtill keep cloſe to the doctrine, experience, and diſcipline, which has long been, and ſtill is, publicly and privately taught them.

The ſilver cord now began to relax apace, the pitcher to be broken at the fountain, and the wheel at the ciſtern; the duſt was haſtening to the duſt, and the ſpirit unto God who gave it. Jeſus and eternal bliſs were the topics which engaged his thoughts, and his converſation when he was able to converſe, admiring the goodneſs of God to him, whoſe praiſe filled his ſoul, and dwelt upon his lips. His recollection was perfect to the laſt moment. His wife was with him, and I think only ſhe, while he converſed with her of eternal things, till he ſuddenly and ſweetly fell aſleep without ſigh or groan. "Surely, the end of the good man is peace."

MISCELLANEOUS.

To the Editor,

I tranſmit you a copy of an original letter from the late Rev. R. Robinſon, of Cambridge, which in a courſe of reading I lately met with: ſhould it deſerve your attention, an early inſertion in your very uſeful Magazine, will greatly oblige

Your's, moſt ſincerely and affectionately,

Walſall, June 14, 1811. W. HILL.

Original Letter of the Rev. R. Robinſon, late of Cambridge.

Nothing could be more acceptable to me than your valuable preſent by the German. I was at that time too ill to converſe much, and had been ſo ſix weeks before; but, through tender mercy, I am now recovered, and able to write. Permit me to aſſure my dear Mr. L——, that neither length of time, diſtance of place, nor multiplicity of affairs, have been able to eraſe from my mind that deep-rooted regard which (I will not ſay formerly, but conſtantly) to this moment has ſubſiſted for you. The pleaſing moments that we have enjoyed together, ſtamped in me a veneration for a name which, when I ceaſe to reſpect, I ſhall alſo ceaſe to live. But when ſhall we have an interview? I have a thouſand queſtions to aſk, and a thouſand things to tell. Bear with me a little in my folly. I have two of our Tabernacle ſociety ſituated near me, paſtors of two congregational churches; but, alas! where is that ancient ſimplicity and power? They are moderniſed, and a vain affectation of academic pride and inſolence has taken place of Methodiſtic zeal and energy. I confeſs, therefore, freely to you (for friendſhip admits of no reſerve,) that while I long to know how you are in the miniſtry, I am afraid to enquire, leſt I ſhould not find you ſuch as I would. O that I had

I had a window, think I, into his heart, that I might ſee the ſecret ſprings of his conduct! or, O that I had a ſeat in —— meeting, that I might read his heart in his actions! Does he court popularity and applauſe; or is he aiming at winning ſouls for Chriſt? Does he give himſelf airs? Does he ſtudy the art of the finger, ſhow of the ring, cut of the band, ſize of the wig? &c. or dead to theſe, is his holy ſoul abſorbed in the preſence of God, importance of his errand, miſery of ſin, bowels of the Saviour, and certainty of an approaching judgment, when he muſt give an account? The former are baubles, fit only for babes and idiots;—the latter, worthy the deſires of a miniſter of Chriſt. You ſee I am putting your patient friendſhip to the trial; but, believe me, real love makes me ſpeak. I enquired ſeveral years before I heard where you were. I intended to have viſited you laſt harveſt; but ſickneſs prevented. Now, I beg to ſee you at Cambridge. A pretty congregation, thirty miles from me, want juſt ſuch a man as I hope you are: there is a plenty of fiſh, and there I ſhould have a world of pleaſure in ſeeing you catch men. I have mentioned you to this people, and told them (what I heard,) that you intended to leave ——; and I, this day, received a letter from them, deſiring me to inform them more particularly about you, and to enquire the truth from you. Do me therefore, the favour, my dear J——y, to write by return of poſt. Direct for me, at Mr. F———'s, Cambridge; and, however it be in regard to a removal, do not deny me a viſit. We have ſome Jonahs, though in the belly of hell;—I mean, though at Cambridge.

I am now in my eighth year at Cambridge, with a people who abound in love to me and each other; ſo that I never knew what a wiſh for a remove meant; and was I to chooſe this day a people in the three kingdoms, this is the people I ſhould chooſe. Would to God I had the gift of an archangel for ſo worthy a people. I have plenty of work in Cambridge, and villages adjacent, where I preach in my poor way often: I truſt not altogether in vain. I live in a village four miles from town; I have four daughters, a ſon, and a wife who fear God.

I have judged of your love to me, by mine to you, and have therefore ſtuffed in trifles, not worthy of being related to other people; but friendſhip is inquiſitive. Tell your lady I ſhould take pleaſure in ſhewing her the univerſity, &c. With tears I conclude, praying, that the Almighty God, who led us formerly, "when the land was not ſown," would bleſs you indeed, here and hereafter. I can get in no more. Love to Mrs. L. and Mr. S. I am, my dear brother,

Hauxton, Your's, unalterably,
Nov. 19, 1766. R. ROBINSON.

P. S. My mother was in the room when your letter came: ſhe rejoiced with me: ſhe lives twelve miles off; but begged I would inſert her love when I wrote.

OBITUARY.

The following Preachers have departed this life since the Conference in 1810.

1. GEORGE BALDWIN. (For an Account of whom see the Number for May of this Volume.)

2. ROBERT SWAN, a Native of North Britain, who laboured as an itinerant Preacher twenty-six years. His labours were bleſſed to the ſalvation of many, ſome of whom are now employed in the Miniſtry of the Word. During the laſt fifteen years of his life, he reſided at Alnwick, where his uſefulneſs was much impeded by affliction. As far as his health would permit, he diligently attended the ordinances of religion. Towards the cloſe of his life, his ſufferings were great, but he endured them with the patience and reſignation of a chriſtian; and on the 19th of September 1810, he finiſhed his courſe with joy.

3. PETER DE PONTAVICE, born of illuſtrious and very affectionate parents at Fougere, in France, in the year 1770, emigrated at the Revolution, and by a ſingular providence, having eſcaped all perils and dangers in various parts of the Continent, arrived ſafe in Jerſey, where he became acquainted with the Methodiſt Miniſters, by whoſe converſation, example, and preaching, he profited much. Some years after, travelling with Dr. Coke, he was brought under deep anguiſh of mind, and then ſaved by faith in Chriſt at Sheffield, under the prayer of Meſſrs. Taylor and Bramwell, as may be ſeen in the Arminian Magazine for the year 1796, page 587. "God (ſays he) ſpoke theſe kind words to my heart; 'I will remember thy ſins no more; I will wipe all tears from thine eyes.' I believed, I felt an aſſurance of pardon; my ſoul was filled with joy unſpeakable. From that moment I have rejoiced in the Lord, and his Spirit hath witneſſed with my ſpirit that I am a child of God. I feel that God dwells in me, and I in him. And as Chriſt prayed that the faithful might be one in him, I now feel myſelf united to them as I never did before." Then he prayed with his whole ſoul: "God grant that we may never be diſunited, but that our union may be more and more intimate in time and in eternity." His prayer was heard, for, on his part, he never was diſunited, but his union with the children of God increaſed more and more unto the end. He felt an inward call to the Miniſtry, and began as an Itinerant in his native language, in Jerſey, Guernſey, Alderney, and Sark, in the year 1800, and continued till July 1802, when Providence opened a way for his return to his native country. There he preached, as in the iſlands, with general acceptance, and with as good ſucceſs as could be expected. His ſweet and loving addreſs gained the affections of his numerous hearers; his great circumſpection, ſelf-denial, and punctuality in every branch of his office, obtained the approbation of all that knew him. He was ſo regular, temperate, patient, meek, humble, and lowly; ſo prudent, and judicious, that he gained the affection, and excited the admiration of thoſe who had the privilege of his company and converſation. In a word he ſo conducted himſelf towards men of all ranks, tempers, and diſpoſitions, even in France, that he found favour in the ſight of all he had to do with. He ſpent his laſt years and remaining ſtrength chiefly with five Proteſtant congregations near Bolbec. Soon after he had begun to preach in public, and to inſtruct, exhort, and pray from houſe to houſe, an old man with tears of gratitude, ſaid, "This Paſtor has been ſent us of God, and there is already a great reformation in the people." The proteſtant Miniſters held him in high eſtimation on account of his deep piety and faithfulneſs in the miniſtry; hence he had ſeveral invitations to officiate at Bolbec, Havre de Grace, Rouen, &c.; and on theſe occaſions their churches were crowded with both Proteſtants and Roman Catholics, who heard him with deep attention. He boarded at Monſieur Cadoret's, one of the Proteſtant Miniſters, who with his wife, are both converted to God, and truly pious; and as they have a very large family with a ſmall income, he was to them a friend and a brother indeed. He ſpent but little upon himſelf, and abounded in good works. His whole income was prudently diſtributed to the poor of his flock. He acted the part of the true chriſtian and the good ſhepherd,

herd; but, alas! this burning and ſhining light was ſoon extinct. M. de Pontavice, no longer able to fill up the duties of his ſacred office, retired at Beuville, with a Society more eſtabliſhed in grace, and better able to judge of, and profit by his deep and heavenly converſe; there he lived two months in great ſufferings and cloſe fellowſhip with God. His peace flowed as a river, he was overjoyed at the thought of death, he longed to depart and be with Chriſt; his hope was immortal, his joy unſpeakable and full of glory. He praiſed God night and day, and when he had loſt the power of ſpeech, with his face like that of an angel, he lifted his right hand, with his dying looks towards heaven, and then fell aſleep in his beloved Jeſus, in ſo ſweet a manner that his laſt breath could not be perceived. He died December 1ſt. 1810.

4. Parson Greenwood, aged 83, who had laboured in the connexion as an itinerant Preacher for 31 years. He entered upon the work of a travelling Preacher in the year 1762, and preached with much acceptance in the various circuits to which he was appointed, and we believe that his miniſtry was owned of God. When the infirmities incident to old age conſtrained him to retire from his labours as an itinerant, in the year 1793, he ſettled in Leeds, but continued to preach occaſionally until a few months before his death. At the laſt Chriſtmas quarterly meeting he roſe up, and leaning on the top of his ſtaff, gave a moſt impreſſive and ſolemn charge to all preſent, and informed them that he believed it was the laſt quarterly meeting he ſhould ever live to attend. A few weeks afterwards he ſickened, and with calmneſs and compoſure reſigned his body to death, and his ſpirit into the hands of God who gave it.

5. Booth Newton. At the age of 19, he was deeply convinced of the ſinfulneſs of ſin, and brought to the ſaving knowledge of God, through Jeſus Chriſt. He was pious and upright, ſtudious and faithful, endued with good miniſterial abilities, and laboured as an itinerant Preacher about 17 years with great acceptance; but his affliction was ſuch that he was under the neceſſity of becoming a ſupernumerary for nearly the laſt four years of his life. He preached occaſionally in Whitby, Robinhood's Bay, and elſewhere, with great profit to the hearers. His laſt affliction was ſhort. Sometimes his reaſon was diſturbed; at other times he was recollected and happy in God. In the forty third year of his age he departed in peace to reſt with God in glory.

6. John Watson. He commenced his itinerant labours in the year 1799. He was a man of ſound ſenſe, ſolid piety, and great integrity of mind. His whole ſoul was engaged in the ſacred work in which he was employed, and his miniſtry was crowned with the divine bleſſing. He came out with a remarkably ſtrong conſtitution, but by being put into a damp bed,* a ſpitting of blood enſued, which appears alſo to have given a ſevere blow to that ſtrength of conſtitution which he originally poſſeſſed. For the laſt 18 months of his life, he laboured under great bodily affliction, which he bore with patience and chriſtian fortitude, his confidence in the Redeemer being firm and unſhaken. On the evening before his diſſolution, he began to write a letter to his brother, from which we make the following extracts. "At preſent I am in a very weak ſtate, and have very little hope of recovery, but am confident that all will be well. I am in the hands of God, and he will make all things work together for my good. His will be done. I now find that religion which I have often recommended to others, to be my ſupport with an eternal world before me." On Monday morning, July 15, he awoke with a cough, attended with a vomiting of blood, which rendered him ſpeechleſs, and in a few minutes his happy ſpirit was introduced into the company of juſt men made perfect in the heavenly Jeruſalem.

7. James Alexander. He had but lately left England as a Miſſionary to Nova Scotia; and, during the ſitting of Conference, intelligence of his death was received. The account ſtates no particulars, except that his end was triumphant.

8. John Charrington, a young man of ſolid piety and deep ſerioufneſs, rather of a reſerved temper. He voluntarily engaged as a Miſſionary to the Negroes in the Weſt-Indies, and died in peace in that bleſſed work in the Iſland of Nevis.

* This is one among the many instances that have occurred, and are still frequently occurring, of the bad effects produced by sleeping in damp beds.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

Of the Meeting of the Sixty-eighth Annual Conference of the Preachers, late in Connexion with the Rev. John Wesley.

IN laying before our readers an abſtract of the tranſactions of this Conference, we feel a gratification equal, if not ſuperior, to that which we have felt on any former occation, on account of the great and increaſing proſperity of moſt of the Societies in particular, and the whole Connexion in general. On Monday, July 22, the Committee, choſen by the preceding Diſtrict Meetings, conſiſting of 26 Members, in addition to Mr. Benſon, late Preſident, and Dr. Coke, Secretary, aſſembled in Sheffield, for the purpoſe of drawing up a plan of the Stations of the Preachers for the enſuing year. The intereſt which the Preachers take in the important cauſe in which they are engaged, brought together a large number of them from the different parts of the kingdom, ſo that before the concluſion of the week, about 240 arrived; and upwards of 290 were preſent during a great part of the two following weeks. On Monday, 29th, at ſix in the morning, the Preachers met in full Conference, in the Chapel in Carver Street, of that town, and Mr. Benſon, of courſe, going out of office, Mr. Charles Atmore, was choſen Preſident, and Dr. Coke, Secretary. The ſundry Committees, for the different departments of the buſineſs to be tranſacted were choſen, and the neceſſary Clerks appointed to take an exact account of the various branches of income and expenditure, and to report the ſame at a convenient time to the Conference. The Minutes of the different Diſtricts propoſing any new regulations, were afterwards read, and proper perſons were named to prepare an abſtract of them. The Conference then proceeded to enquire, as uſual, What Preachers were to be admitted into FULL CONNEXION this year? Who were to remain on trial? Who were proper to be admitted on trial? What Preachers had died during the laſt year? and who had deſiſted, or purpoſed to deſiſt, from travelling. To anſwer theſe enquiries took up a very conſiderable portion of time, and it was found, upon examination, that forty-four were proper to be incorporated with us, and forty to become probationers, the names of whom will be found in our Annual Minutes. No more than eight of the Preachers died the laſt year. The increaſe of our Societies and Circuits called for an additional number of Preachers, and the Conference, deſirous to receive none who cannot be recommended in the manner that their economy requires, met with conſiderable difficulty in procuring them. Indeed, the number of Preachers recommended to be taken upon trial, who had been propoſed to, and approved by, their reſpective Quarterly and Diſtrict Meetings, was found conſiderably unequal to the demand. The Confetence therefore proceeded to call over all the Circuits, and appointed to the Miniſtry a number of men, well recommended for piety and promiſing abilities, on condition of their being approved by their reſpective Quarterly Meetings, and by the Preachers appointed to examine them.

As uſual, the characters of the Preachers were carefully and faithfully examined, the reſult of which was very ſatisfactory.

Our friends in Sheffield, ſeveral of whom are not in our Society, entertained the Preachers at their houſes with a kindneſs and Chriſtian hoſpitality highly to their credit.

A courſe of Sermons, chiefly on the leading Doctrines of Chriſtianity, was preached in the principal chapel, and heard with pleaſure and profit by very crowded congregations. Some of thoſe Diſcourſes we hope to have the pleaſure of inſerting in our Monthly Miſcellany.

The Stations of the Preachers, after mature conſideration of that complicated ſubject, and attention to the wiſhes of our people in their various Circuits, were appointed as follows:

The Rev. DR. COKE *is General Superintendant of the Irish, Welch, West-India, Nova-Scotia, and Newfoundland Missions.*

I. THE LONDON DISTRICT.

1 *London East*, JOHN BARBER, George Highfield, John Stephens, John Brown;—Thomas Vaſey, ſen.;—James Creighton, Richard Rodda, George Story, William Griffith, Supernumeraries;—Joſeph Benſon, Editor; James M'Donald, Aſſiſtant Editor; Thomas Blanſhard, Book Steward; Hugh Carter, Welch Miſſionary.

2 *Leigh, Eſſex*, Joſeph Goſtick, Miſſionary.
3 *London West*, Walter Griffith, Adam Clarke, Richard Reece, Jonathan Williams; William Jenkins, Supernumerary.
4 *Deptford*, John Aikenhead, William Fiſh, William B. Fox.
5 *Brentford*, William Williams, Joſeph Cuſworth, William Lord.
6 *Barnet*, Thomas Padman; Moſes Dunn, Miſſionary.
7 *Colchester*, William Gilpin, Francis B. Potts.
8 *Chelmsford Miſſion*, Iſaac Phœnix, who is to change regularly with Brother Potts, of the Colcheſter Circuit.
9 *Ipſwich*, Philip Jameſon, James Bate; William Laker, Miſſionary.
10 *Harwich*, Robert Wheeler, Robert Mack; Thomas Ludlam, Miſſionary.
N. B. Brother Ludlam and Brother Mack are to change regularly.
11 *Rochester*, Robert Johnſon, William Toaſe, Robert Martin; William Palmer, Supernumerary.
N. B. The Rochester Circuit is not to be responsible in any respect for the support of Brother Toase. This is left to the General Superintendant of the Missions.
12 *Canterbury*, Hugh Ranſom, John Walton.
13 *Aſhford Miſſion*, William Towers, who is to change regularly with Brother Walton, of the Canterbury Circuit.
14 *Margate*, Maximilian Wilſon, John W. Green; Benjamin Rhodes, Supernumerary.
15 *Dover*, William Shelmerdine, James Goulding.
16 *Rye*, Benjamin Leggatt, James Mole, Francis Burgeſs.
17 *Seven Oaks*, Richard Gower, David Vipond, John Coats; John King, Supernumerary.
N. B. The Superintendant resides at Maidstone.
18—19 *Bletchingley Miſſion*, Thomas Newby.
N. B. Brother Newby and Brother Coats are to change under the direction of the Superintendant of the Seven Oaks Circuit.
20 *Bedford*, John Brownell, Henry Cheverton, William Theobald, Archibald M'Laughlin.
21 *Luton*, William Pearſon, jun. John Leppington.
22 *St. Neot's*, John Sydſerff, Frederick Calder, Henry Tuck.
23 *Biggleſwade*, Thomas Slinger, George Sykes.
24 *Brighton* George Gellard, Joſeph Lyſk, Thomas Hewitt.
N. B. The two single men shall change from Brighton to the Eastbourne side of the Circuit every month or six weeks as the Superintendant may judge best.
25 *Chichester Miſſion*, Robert Watkin.

II. THE NORWICH DISTRICT.

26 *Norwich*, Michael Emett, Corbett Cooke.
27 *Yarmouth*, Samuel Botts, James Anderſon; Charles Adſhead, Miſſionary.
28 *Framlingham*, William Barr, John Griffin.
29 *Bungay*, John Taylor.
30 *Diſs*, Iſaac Bradnack, Thomas Slugg, William M. Havard; Thomas Hall, Miſſionary.
N. B. The three last Preachers are to change at the discretion of the Superintendant.
31 *Thetford*, Joſiah Walker, Abraham Watmouth.
32 *Littleport*, Philip Rawlins, Thomas Roſe, Benjamin Hiley.
33—34 *Lynn*, Barnard Slater, Thomas Pollard, James Bromley.
35 *Wisbeach*, Francis Weſt, Samuel Ward, Edward Oldfield.
36 *Walſingham*, James Penman, William Hinſon, Thomas Davies.

III. THE OXFORD DISTRICT.

37 *Northampton*, James Blackett, Joſeph Bromwich.
38 *Towceſter*, John Simmons, John Harris.
39 *Daventry*, Thomas Graham, William Taylor.
40—41 *Banbury*, Henry Anderſon, William Harding.
42 *Brackley*, Caleb Simmons, John Hobſon.
43 *Oxford and High Wycomb*, Marmaduke Revell, Thomas Aſhton, William Dixon.
N. B. The Superintendant lives at High Wycomb.

44 *Whitchurch*, William Harrison, Jun.
45 *Kettering*, Thomas Doughty, William Blanshard, Joseph Fowler.
46 *Wellingborough*, John Hodson, William Wilson.
47 *Witney*, Joshua Fielding, William Toogood.

IV. THE PORTSMOUTH DISTRICT.

48 *Salisbury*, John Dean, Richard Robarts.
49 *Shaftsbury*, Stephen Butler, William Baker:—Leonard Poffnet, Miffionary, who is to change regularly with Brother Baker.
50 *Pool*, Robert James, John Keeling.
51 *Portsmouth*, William Henshaw, John Roffell, Francis Derry.
52 *Isle of Wight*, Richard Moody, John Smith, Jun., Thomas Key.
53 *Southampton*, Joseph Taylor, Jun. George Banwell, Joseph Walker.
54 *Farnham Miffion*, William Kaye.
N. B. The Missionary is to be under the direction of the Superintendant of the Southampton Circuit, and to change with the two single men of that Circuit.
55 *Newbury*, George Button, Jonathan Roberts.
56 *Reading*, Joseph Scott, Miffionary.
57 *Hungerford*, James Scholefield, Thomas Newton, Jun., and one to be fent by the Prefident.
58 *Marlborough Miffion*, One to be fent by the Prefident, who is to be under the direction of the Superintendant of the Hungerford Circuit.

V. THE GUERNSEY DISTRICT.

59 *Guernfey and Alderney*, James Etchells, Thomas Twiddy, Nicholas Mauger; William Mahy, Supernumerary.
60 *Jerfey* John de Queteville, William Beale, Henry Mahy, Amice Oliver.
N. B. The English Preachers are to change under the direction of Brother Etchells; and the French Preachers under the direction of Brother de Queteville.

VI. THE PLYMOUTH DOCK DISTRICT.

61 *Plymouth Dock*, John Riles, Samuel Woolmer, John Davies.
62 *Ashburton*, Edmund Shaw, John Worden.
63 *Torquay*, Williliam Trampleasure; Wm. Pechey.
64 *Exeter*, John Walmsley, Joseph Saunders, William Hayman.
N. B. The two young Preachers are to change quarterly.
65 *Launceston*, Edward Roberts, George Rowe.
66 *Stratton Miffion*, Edward Chapman.
N. B. Brother Chapman and Brother Rowe are to change under the direction of the Superintendant of the Launceston Circuit.
67 *Liskard*, John Woodrow, William Sleep.
68 *Tavistock*, John Martin, George Lazenby.
69 *Oakhampton Miffion*, John W. Cloake.
N. B. Brother Cloake and Brother Lazenby are to change at the discretion of the Superintendant of the Tavistock Circuit.
70 *Camelford*, William Fowler, James Thomas.
71 *Barnstable*, John Simpson, Jun., Solomon Whitworth, John Slater.
72 *South Devon Miffion*, Nicholas Sibley, George Womersley.

VII. THE CORNWALL DISTRICT.

73 *Redruth*, Anthony Seckerson, William, Homer, James Jones.
74 *Truro*, Thomas Rogers, William Martin, John Bryant; John Jordan, Supernumerary.
75 *St. Auftle*, Joseph Burgess, John Rowe.
76 *Bodmin*, James Evans, William Sleigh, Matthew Day; Thomas Trethewey, Supernumerary.
77 *Penzance*, William Aver, Charles Haime, Joseph Hunt; John Watson, Supernumerary.
78 *Scilly Islands*, James Hyde.
79 *Helstone*, Francis Collier, Joseph Proffer, William Stokes.

VIII. THE BRISTOL DISTRICT.

80 *Briſtol*, Samuel Bradburn, Thomas Kelk, Richard Treffry, Thomas Martin; John Pritchard, Jeremiah Brettell, Supernumeraries.

KINGSWOOD, Joſeph Womerſley; George Shadford, George Mowatt, William Stevens, Supernumeraries.

81 *Taunton*, John Knowles, John Bedford.

82 *Minehead*, James Spink, James Lancaſter.

83 *South Petherton*, Alexander Weir, William Flint, Jarvis Shaw, Benjamin Frankland.

N. B. The Superintendant lives at Axminster.

84 *Banwell*, William Horner, John Appleyard, James Ambler; James Jay, Supernumerary.

85 *Bath*, Henry Moore, William Myles, Thomas Pinder; James Watſon, Supernumerary.

86 *Warminſter*, James Odgers, Henry Crawſhaw.

87 *Stroud*, John Ogilvie, Charles Greenley.

88 *Cirenceſter Miſſion*, George Morehouſe.

89 *Durſley*, John Hodgſon, Joſeph Griffith, Luke Heywood, Thomas Walker.

N. B. One of the single men is to act by rotation on the Miſſionary Plan.

90 *Downend*, Joſeph Bowes, James Akerman, Thomas Dodd.

91 *Glouceſter*, John Townſend, Edward Banks, Samuel Lear.

92 *Weymouth*, Mark Daniel John Chettle.

93 *Bradford Wilts*, George Dermott, Thomas Warren.

94 *Melkſham*, William Pearſon, ſenior; Charles Colwell, Miſſionary.

95 *Stanton*, Ralph Scarrah, who is to change with Brother Colwell.

96—97 *Shepton-Mallett*, James Alexander, Joſeph Robinſon, Joſeph Marſh; John Eaſton, William Aſhman, Supernumeraries.

IX. THE SOUTH WALES DISTRICT.

98 *Swanſea*, Edward Milward, George Sykes, jun.

99 *Cardiff*, William Hicks, Joſeph Armſtrong.

100 *Newport*, William Breedon, Thomas Rowe.

101 *Monmouth*, William Woodall, John Bell.

102 *Merthyr Tydville*, George Ruſſell.

103 *Brecon*, William Radford, William Mucklow.

104 *Haverford Weſt*, Jonas Jagger, James Heaton.

105 *Pembroke*, Francis Truſcott, James Allen.

106 *Carmarthen*, Joſeph Cole, Thomas Roberts.

X. THE WELCH MISSIONARY DISTRICT.

107 *Caerphily*, William Davies, ſen. Edward Anwill, Lewis Jones.

108 *Neath*, Edward Jones 1ſt, Evan Hughes.

109 *Brecon Welch*, Humphrey Jones, another to be ſent.

110 *Merthyr Tydville Welch*, David Jones, ſen. Robert Jones, ſen.

111 *Llandilo*, John Davies, Robert Jones, jun.

112 *Caermarthen Welch*, John Bryan, Owen Rees.

113 *Cardigan*, Edward Jones 3d, Thomas Thomas; John Williams 1ſt, Supernumerary.

114 *Lampeter*, William Hughes, Morgan Griffith.

115 *Aberyſtwyth*, Edward Jones 2d, Lot Hughes, William Davies, jun.

116 *Machynleth*, John Williams 2d, Owen Thomas, John Jones, jun.

117 *Dolgelly*, John Jones, ſen. William Jones.

118 *Caernarvon*, Robert Humphries, Evan Parry.

119 *Pwllheli*, William Evans, David Evans.

120 *Holyhead*, John Rogers, Griffith Hughes.

121 *Beaumaris*, Robert Roberts, Griffith Owen.

122 *Llanrwſt*, Maurice Jones, Evan Edwards.

123 *Denbigh*, Owen Davies, Hugh Hughes, John Williams 3d.

124 *Ruthin*, Edward Jones 4th, David Williams, Stephen Parry.

125 *Llanfyllyn*, William Batten, Robert Owen.
126 *Llanidlos*, David Rogers, Owen Jones, James James.

N. B. Brother Owen Davies is Superintendant of all the Welsh Missions under the direction of the General Superintendant and the Missionary Committee.

XI. THE BIRMINGHAM DISTRICT.

127 *Birmingham*, Joſeph Taylor, John Lancaſter, Joſeph Wilſon.
128 *West Bromwich*, John A. Lomas, who is to change with the Preachers of the Birmingham Circuit, according to the diſcretion of the Birmingham Superintendant.
129 *Coleshill Miſſion*, Thomas Mollard.
130 *Redditch, Worceſterſhire*, Michael Couſin, Samuel Sugden.
131 *Wedneſbury*, George Morley, William Hill, Joſiah Goodwin, Webſter Morgan.
132 *Worceſter and Broomſgrove*, James Byron, Thomas Thompſon.
133 *Eveſham*, James Gartrell; Richard Martin, Miſſionary.
134 *Stourport*, Thomas Hutton, Theophilus Leſley, Jun.
135 *Dudley*, Jacob Stanley, John Pipe, John Rigg.
136 *Wolverhampton*, George Deverell, David Clark.
137 *Hinckley*, John Denton, William Brocklehurſt.

N. B. Brother Brocklehurst is to change two Sundays in six, with the Preacher of the Coventry Circuit.

138 *Coventry*, Simon Day.

N. B. The single preacher of the Hinckley Circuit, is to change with Brother Day two Sundays in six weeks.

XII. THE SHREWSBURY DISTRICT.

139 *Shrewsbury*, Joſeph Brookhouſe, William France, William Bird.
140 *Ludlow*, Benjamin Wood: William Pinches, Miſſionary.
141 *Hereford*, John Wood: John Ingham, Miſſionary.
142 *Kington*, Benjamin Barrett, John Radford.
143 *Newtown*, David Deakin, Richard Tomlinſon.
144 *Ledbury Miſſion*, a Miſſionary wanted.
145 *Wrexham*, William Timperley, William Worth.
146 *Oſweſtry Miſſion*, James Fuſſel, Miſſionary.

N. B. Brother Fussell and Brother Worth are to change at the discretion of the Superintendant of the Wrexham Circuit.

XIII. THE CHESTER DISTRICT.

147 *Cheſter*, John Braithwaite, Iſaac Muff.
148 *Neſton Miſſion*, Porteus Haſwell.

N. B. Brother Haswell and the Chester Preachers are to change under the direction of the Superintendant of the Chester Circuit.

149 *Macclesfield*, Robert Smith, Samuel Warren, Charles Burton: George Snowden, Supernumerary.
150 *Congleton*, Robert Hopkins, John Wheelhouſe: George Lowe, Supernumerary.
151 *Namptwich*, Daniel Campbell, John Squarebridge.
152 *Northwich*, James Townley, Timothy Crowther, John Hughes.
153 *Burſlem*, Joſeph Sutcliffe, Samuel Gates.
154 *Newcaſtle-under-Lyme*, Thomas Preſton, John Hanwell.
155 *Stafford*, Humphrey Parſons: John Maſon, Jun. Miſſionary.
156 *Leek*, John Simpſon, Sen. Luke Barlow: John Wilſhaw, Supernumerary.

XIV. THE MANCHESTER DISTRICT.

157—158 *Mancheſter*, Thomas Taylor, James Bogie, Iſaac Turton, Edward W. Miller:—David Jones, Welch Miſſionary:—Robert Coſterdine, Supernumerary.
Altringham, Thomas Edwards.
159 *Stockport, and our Chapel at Redhall*, Thomas Wood, Thomas Stanley, Wm. Ault:—Daniel Jackſon, Supernumerary.
160 *New Mills, Derbyshire*, William Midgley, Mark Day.
161 *Aſhton under Lyme*, William Jones, who is to change with the ſingle Preacher of the New Mills Circuit.

162 *Oldham, and our Chapel at Moseley*, Philip Garrett, John Thompson.
163 *Rochdale*, George Sargent, Thomas Rought.
164 *Bacup*, Thomas Cooper, Joseph Chapman.
165 *Bury*, Jonathan Crowther, Joseph Agar.
166 *Bolton*, Samuel Taylor, William M'Kittrick.
167 *Blackburn*, Matthew Lumb, James Bridgnell.
168 *Liverpool*, Joseph Entwisle, William West, John Gaulter, James Buckley: Samuel Davies, Welch Missionary.
169 *Prescott*, Edmund Grindrod, James Holroyd.
170 *Lancaster*, Thomas Yates, Thomas Newton, Sen.
171 *Garstang*, John Wright, Missionary, who may, if he need it, call out another Preacher to his assistance with the consent of the President.
172 *Preston*, Thomas Jackson, Samuel Jackson.
173 *Leigh*, Lawrence Kershaw, Joseph Hollingsworth.
174 *Ormskirk*, Richard Smeatham:—Samuel Wild, Missionary.

XV. THE HALIFAX DISTRICT.

175 *Halifax*, Jabez Bunting, William Leach, Mark Dawes:—Zachariah Yewdall, Supernumerary.
176 *Colne*, Stephen Wilson, Joshua Fearnside.
177 *Burnley*, Thomas Rogerson, Lawrence Hargreave.
178 *Skipton*, Thomas Fletcher, Robert Emmett.
179 *Grassington Mission*, Charles Hulme, Missionary: Richard Hardacre, Supernumerary.
N.B. The Missionary is to act under the direction of Brother Hardacre.
180—181 *Addingham*, James Johnson, Thomas Bersey.
N. B. Brother Bersey and Brother Hulme are to take the Grassington Mission, according to a regular change.
182 *Todmorden*, Jonathan Parkin, Philip Hardcastle.
183 *Keighley*, Miles Martindale, Robert Jackson.
184 *Bingley*, Alexander Suter, Joseph Boddycoat.
185 *Bradford*, Thomas Bartholomew, John Kershaw, John Storry; John Crosby, Supernumerary.
186 *Huddersfield Circuit, our Old Chapel in Huddersfield, and our Chapel at Shelley*, John Stamp, Jonathan Brown, Jun.
187 *Holm Firth*, Robert Newton, John Brown, Jun.: Jacob Newton, Supernumerary.

XVI. THE LEEDS DISTRICT.

188 *Leeds*, James Wood, George Marsden, Charles Gloyne: George Smith, Supernumerary.
189 *Bramley*, Robert Pilter, Robert Wood.
190 *Wakefield*, Richard Waddy, Edward Green.
191 *Birstal*, George Gibbon, John Nelson, William Stones.
192 *Dewsbury*, Thomas Ingham, Samuel Hope, John Armitage.
193 *Otley*, John Fairborne, William Ratcliffe.
194 *Pateley Bridge*, Aaron Floyd, John Roadhouse.
195 *Pontefract*, John Booth, Edward Gibbon, Henry Hopwood: Isaac Brown, Supernumerary.
196 *Wetherby*, Thomas Laycock, Isaac Lilly: Joseph Harper, Supernumerary.

XVII. THE SHEFFIELD DISTRICT.

197 *Sheffield*, William Bramwell, Robert Miller, Jonathan Barker, William Appleton: Charles Tunnycliffe, Supernumerary.
198 *Chesterfield*, Robert Crowther, Joseph Worrell.
199 *Bakewell*, James Ridall, William Todd, William Smith.
200 *Rotherham*, Richard Elliott, John Newton: Joseph Collier, Supernumerary.
201 *Doncaster, and Thorne Chapel, and Hatfield Woodhouse Chapel*, Jonathan Brown, Sen. John Pearson.
202 *Barnsley*, John Smith, Isaac Clayton, James Everett.
203 *Derby*, Jonathan Edmondson, James D. Burton.

204 *Belpar*, John Beaumont, Thomas Skelton, Iſaac Keeling.
205 *Cromford Miſſion*, Jonathan Turner.

N. B. The Conference authorizes Brother Beaumont to divide the Circuit, if the Quarterly Meeting conſent to the diviſion; in which caſe the two ſingle Men are to change Quarterly.

XVIII. THE NOTTINGHAM DISTRICT.

206 *Nottingham Circuit, and our Chapel at Hockley in that town*, Cleland Kirkpatrick, Richard Pattiſon, David M'Nicholl.
207 *Ilkeſtone*, William Harriſon, Sen. William Dalby.
208 *Mansfield*, John Furneſs, John Cullen.
209 *Workſop Miſſion*, John Ward, Jun.

N. B. Brother Ward is to change with Brother Cullen, under the direction of the Superintendant of the Mansfield Circuit.

210 *Newark*, John Burdſall, Martin Vaughan.
211 *Grantham*, William Moulton, George Bellamy.
212 *Leicester*, Cuthbert Whiteſide, John Buſtard: Robert Finney, Supernumerary.
213 *Melton Mowbray*, James Sydſerff, Edward Hollis, Elijah Morgan: William Bobby, Miſſionary.
214 *Aſhby-de-la-Zouch*, Marſhall Claxton, Samuel Webb.
215 *Burton*, John Ward, Sen. William Jenkin: a Miſſionary wanted.
216 *Loughborough*, William Holmes, Lewis Andrews: William Saunders, Supernumerary.
217 *Stamford*, James Burley, Benjamin Milman: Peter Preſcott, Miſſionary.

XIX. THE LINCOLNSHIRE DISTRICT.

218 *Grimſby*, Thomas Tatterſhall, William Scholefield, George Wilſon.
219 *Louth*, James Waller, John Aſlin, Thomas Simpſon.
220 *Horncastle*, Zacharias Taft, Joſeph Mann, Abraham Crabtree.
221 *Spilsby*, John Barrett, Humphrey Stevenſon, Barnabas Shaw: Robert Carr Brackenbury, Supernumerary.
222 *Epworth*, Edward Towler, Thomas Edman, Hugh Beech.
223 *Retford*, Joſeph Drake, Thomas Fearnley, William Clegg.
224 *Winterton*, Thomas Harriſon, Matthew Mallinſon, John Scott.
225 *Lincoln*, Thomas Gee, John Draper, James Bumſtead.
226 *Gainsborough*, John Doncaſter, Joſeph Pretty.

XX. THE YORK DISTRICT.

227 *York*, John Reynolds, Sen. Henry Taft, Thomas Livingſton.
228 *Hull*, Charles Atmore, John Hickling, Edward Hare.
229 *Holderness*, William Renniſon.

N. B. Brother Rennison ſhall be under the direction of the President.

230 *Howden*, Richard Wintle, Thomas Hill.
231 *Pocklington*, Francis Wrigley, John Maſon, Sen.
232 *Bridlington*, John Farrar, William Carlton, and one to be ſent by the Preſident.
233 *Driffield*, Joſeph Meek, Anthony Triffett.
234 *Scarborough*, John Foſter, John White, William Nother.
235 *Malton*, James Needham, William Howarth.
236 *Eaſingwold*, John Poole, William Waterhouſe.

XXI. THE WHITBY DISTRICT.

237 *Whitby*, Thomas Simmonite, John Slack.
238 *Gisborough*, William Aſh.
239 *Ripon*, William Warrener, John Shipman.
240 *Thirſk*, Samuel Bardſley, Benjamin Gregory.
241 *Darlington*, Thomas Vaſey, Jun. Samuel Sewell, Thomas Dixon, Supernumerary.
242 *Barnard Castle and Weardale*, Joſeph Robbins, William Beſwick, John Nicholſon.
243 *Middleham*, Thomas Gill, Charles Ratcliffe.
Wensley-Dale Miſſion, Arthur Hutchinſon.
244 *Richmond*, Robert Harriſon, John Wittam.

XXII. THE NEWCASTLE DISTRICT.

245 *Newcastle*, Theophilus Leſſey, ſen. William Welborne, Abraham E. Farrar: John Hudſon, ſupernumerary.
246 *Shields*, Daniel Iſaac, William Naylor, John Waterhouſe.
247 *Sunderland*, William Atherton, John Phillips, James Lowry, Wm. Tranter, Joſeph Britain: Duncan Kay, ſupernumerary.
248 *Alſtone*, James Hopewell, Edward Batty.
249 *Hexham*, Thomas Wilton, Thomas Garbutt.
250 *Alnwick*, *Morpeth*, *and Berwick*, James Sykes, John Bumſtead, Wm. Arnett, William Jackſon.

XXIII. THE CARLISLE DISTRICT.

251 *Carliſle*, John Reynolds, jun. John Mercer, William Jackſon.
252 *Brampton Miſſion*, Richard Allen.
253 *Whitehaven*, William Hainſworth, John Lea: Robert Dall, ſupernumerary.
254 *Brough*, William Hunter, Thomas Ruſhworth.
255 *Penrith*, John Gill: Joſeph Hutton, Miſſionary.
256 *Kendall*, John Sedgwick, Joſeph Frank.
257 *Ulverſton Miſſion*, John Heap.
258 *Dumfries*, Lawrence Kane.

XXIV. THE ISLE OF MAN DISTRICT.

259 *Douglas*, George Thompſon, James Sugden.
260 *Ramsay*, George Holder, Nathaniel Elliott.

N. B. 1. The ſingle Men are to change.
2. Brother Holder is to ſuperintend the two preceding Circuits.

XXV. THE EDINBURGH DISTRICT.

261 *Edinburgh*, Duncan M'Allum, Robert Nicholſon, Samuel Blackburn.
262 *Glaſgow*, *Paiſley*, *and Hamilton*, Valentine Ward, John James, George Willoughby.
263 *Ayr and Kilmarnock*, John Rawſon; and one to be ſent by the Preſident.
264 *Greenock*, Joſhua Bryan.
265 *Perth*, Edward Wilſon.

XXVI. THE ABERDEEN DISTRICT.

266 *Aberdeen*, Samuel Kittle, Alexander Bell.
267 *Dundee*, Joſeph Kitchen.
268 *Arbroath*, Robert Melſon.

N. B. Brother Kitchen and Brother Melſon *are to change every ſix weeks.*

269 *Brechin*, George Douglas.
270 *Bamff*, John Kemp.
271 *Inverneſs*, Benjamin Hudſon.

GIBRALTER, James Gill.
SIERRA-LEONE, George Warren.

THE BRITISH DOMINIONS IN AMERICA.

THE WEST INDIES.

I. ST. VINCENT'S DISTRICT.

1 *St. Vincent's*, William Gilgraſs, George Poole, Calvarley Riley.
2 *Barbadoes*, James Whitworth.
3 *Grenada*, William Jewett.
4 *Trinidad*, John Dace.

II. ANTIGUA DISTRICT.

5 *Antigua*, Samuel P. Woolley, Dermidd M'Dermidd, William Wilſon.
6 *Dominica*, George Johnſton, Edward Thompſon.

III. ST. CHRISTOPHER'S DISTRICT.

7 *St. Chriſtopher's*, Francis Hallett, Thomas Morgan, William Driver, Thomas Blackburn.
8 *Nevis*, Thomas Talboys, John Willis.

9 *St. Eustatius*, To be supplied from St. Christopher's
10 *St. Bartholomew*, One is to be sent as soon as convenient.
11 *Tortola, and all the other Virgin Islands*, Edward Turner, Myles C. Dixon, William Coultas, William Cooper.
12 *Jamaica*, John Toland, John Wiggins.

IV. BAHAMA DISTRICT.

13 *New Providence, and all the other Bahama Islands*, William Turton, John Rutledge, William Dowson.
14 *Bermuda*, James Dunbar.

NOVA-SCOTIA, NEW BRUNSWICK, AND NEWFOUNDLAND.

15 *Halifax*, James Knowlan, William Croffcomb, Richard Taylor.
N. B. Brother Crosscomb and Brother Taylor are to be stationed as Brother Black judges best.
16 *Liverpool*, William Black, Supernumerary.
17 *St. John's and Frederick Town*, Stephen Bamford.
18 *St. Stephen's*, Duncan M'Coll.
19 *Cumberland and Shelborne*, William Bennet.
20 *Prince Edward's Island*, William Bulpitt.
21 *Annapolis*, William Sutcliffe.
22 *Horton, Windsor, and Newport*, John Mann, Superannuated; James Mann, Supernumerary.
N. B. William Black is General Superintendant of the two Provinces and Newfoundland.
23 *Newfoundland*, William Ellis, Samuel M'Dowell, William Ward.

Several regulations, having firft been recommended by fome of the Diftrict Commitees, or arifing out of the confideration of the prefent ftate of the Methodift Body, were in the courfe of the Conference adopted. From thefe we fubjoin the following extract.

Q. 14. Can any thing be done, in order more effectually to promote *Family Religion* among our People?

A. 1ft. We again earneftly enforce upon all the people under our care, a conficientious and uniform attention to this important fubject; and folemnly exhort them to maintain the practice of daily prayer in their houfes:—To have *ftated times* allotted for this purpofe; to fix their morning worfhip, for inftance, juft before breakfaft, and their evening worfhip juft before fupper:—To make the daily *reading of the Holy Scriptures* a conftant part of their domeftic devotion:—To require not only *fome*, but *all* the members of their refpective families to be prefent at the time of family worfhip, and to allow of no excufes, except in cafe of ficknefs, or other unavoidable emergences; and, once at leaft in every week, to *catechife* their Children and Servants, and converfe with them individually on the bufinefs of Religion.

2. We require all our Preachers to make particular enquiries into the ftate of Family Religion in their Circuits; to inforce the duties above-mentioned in the Leaders' Meetings, and in the Society Meetings; and to fpeak on the fubject clofely and ftrongly to every clafs, in their Quarterly vifitations of the Societies.

Q. 15. What method can we adopt to promote a more extenfive circulation of our Tracts?

A. We recommend to every Superintendant to form a Committee in his Circuit, who may co-operate with the General Committee in London, for the purpofe of difeminating Religious Tracts throughout the land.

Q. 16. Have all the branches of our difcipline been properly executed?

A. We fear not; and therefore the Conference directs that every Superintendant fhall take care that the Plans for the Local and Travelling Preachers be made by himfelf, or his colleagues;—that no perfon be permitted to adminifter the Sacraments of Baptifm and the Lord's fupper but a Travelling Preacher in full connexion;—that the Stewards be annually changed or re-elected in every Circuit; and that the Chapels which are not yet fettled, be fpeedily fettled on the Conference Plan. The Conference defires that all the Chairmen of Diftricts will enquire particularly into thefe matters at the Diftrict Meetings, and report the refult of their enquiries to the enfuing Conference.

Q. 17. Can any thing be done to promote the holineſs and uſefulneſs of our Leaders of Claſſes?

A. Let a ſtrict enquiry be made by the Superintendant Preacher, in the Leaders' Meetings, at leaſt twice in the year, into the moral character of all the Leaders, their punctuality in beginning and ending their Claſs-Meetings in proper time, and every thing that relates to their office.

Q. 18. Are any directions to be given reſpecting collections for our Miſſions?

A. Dr. Coke ſhall be authorized to viſit ſuch of our Circuits as he may think proper to ſelect, to make application to individuals in private, in behalf of the Miſſion-Fund. Dr. Coke is requeſted to draw up a general Plan for this purpoſe, and to inform every Superintendant, as ſoon as poſſible, at what period of the year he intends to viſit each particular Circuit.

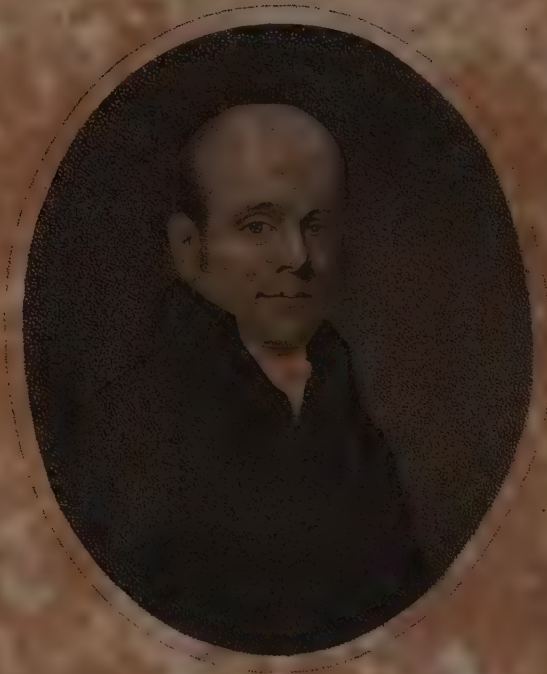
On the afternoon of Saturday, Auguſt 3, thoſe of the brethren who had now finiſhed their four years of probation, and were preſent at the Conference, 26 in number, were privately examined by the Preſident and others, concerning their knowledge and belief of our doctrines; their attachment to, and purpoſe of maintaining our diſcipline; and eſpecially reſpecting their Chriſtian experience, and call to the work of the miniſtry. Having given full ſatisfaction on theſe heads, and the Preachers who had laboured with them in the ſame Diſtricts and Circuits bearing teſtimony to their exemplary conduct, their genuine piety, their ability for the work, and ſucceſs therein, they were ſolemnly admitted in the public congregation on the Monday and Tueſday evenings following, when they made a good confeſſion before ſome thouſands of witneſſes. The circumſtantial and unpremeditated account which they all gave of their converſion to God, and call to the miniſtry, ſeemed greatly to intereſt the whole of the congregation.

Our readers will obſerve, in comparing the plan of this year's ſtations with thoſe of former years, that ſeveral new Circuits are formed, and a much greater number of Preachers now appointed to labour in the Lord's vineyard among us than in any preceding year. Indeed many new congregations and ſocieties have been raiſed up the laſt year, and chapels erected to receive them; while very many congregations and ſocieties formerly gathered, have been greatly increaſed, and their chapels enlarged, or new ones built.

The increaſe of the numbers in ſociety in Great Britain, ſince the Conference in 1810, is 7500, and in Ireland 393. In the Weſt-India Iſlands alſo, eſpecially in Bermuda, and the Bahama Iſles, the increaſe has been conſiderable, the Word of God having had free courſe, and many having been turned to the Lord. We have reaſon to think alſo, that while the work of God has been thus extended to many thouſands of individuals, it has been greatly deepened in the hearts of many, their exemplary and godly converſation and behaviour, and their unwearied diligence in all good works, giving undeniable evidence of the truth and livelineſs of their faith and hope, and of the ardor of their love to God and man. *Bleſſed be the Lord God who only doeth wonderous things, and bleſſed be his glorious name for ever, and let the whole earth be filled with his glory; Amen and Amen!*

On Whit-Tuesday last, June 4, was held the Eleventh Anniversary of the Society for Missions to Africa and the East. The Annual Sermon was preached at the Parish Church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, by the Rev. Melville Horne, late Chaplain to the Colony of Sierra-Leone: after which a Collection was made for the benefit of the Institution, amounting to £275. 2s. 7½. The Annual General Meeting of the Society was afterwards held at the New London Tavern, Cheapside, Wm. Wilberforce, Esq. M. P. one of the Governors of the Society, in the Chair; and attended by Thomas Babington, Esq. M. P. Governor; Charles Grant, Esq. M. P. Governor; Henry Thornton, Esq. M. P. Treasurer, and many other Gentlemen,—when a Report of Proceedings during the last year was read by the Rev. Josiah Pratt, B. D. Secretary. From the Report it appears, that upwards of Fifty persons, Adults and Children, are dependant on the Society, at its Settlements on the Rio Pongas in Africa; that the Schools of native Children in that quarter are in a very flourishing state; and that the Missionaries are invited to extend their labours both Southward to the Dembia, and Northward to the Rio Nurris; in which stations large Schools are offered to them by friendly Chiefs. These encouraging proposals will be embraced as soon as several Missionaries, who are now waiting for a passage to Africa, shall arrive at their destinations. The Society has also granted the sum of £250 per ann. to its corresponding Committee at Calcutta, to establish Readers of the Scriptures in the Market-Places of the principal Towns in India. The Report likewise contains interesting communications from the Rev. Samuel Marsden, respecting New Zealand, and the best means of diffusing the light of the Gospel throughout the Islands of the Southern Ocean. The Society's Funds, it appears, are not adequate to the objects opening before it. Contributions will be thankfully received by Mr. Thomas Smith, Deputy Secretary, No. 19, Little Moorfields,—and at the Banking-Houses of Messrs. Down, Thornton, & Co. Bartholomew-Lane; Messrs. Hoare's, Fleet-Street; and Messrs. Ransom, Morland, & Co. Pall-Mall.

Conference-Office, 14, City-Road; Thomas Cordeux, Agent.



Bailey Sculp.

M.r Will.m Hill.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR OCTOBER, 1811.

BIOGRAPHY.

A SHORT ACCOUNT OF

MR. THOMAS RANKIN, *Minister of the Gospel.*

WRITTEN BY HIMSELF.

(Continued from page 329.)

WHEN the overwhelming power of God, in some measure subsided, I began to reason about my weakness, and unfitness in every respect for the work of the ministry; but how kind and gracious was the Lord, in conveying with power the following scriptures to my mind, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn: this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord," Isaiah liv. 17. All the above solemn transaction between God and my soul, passed in the morning between three o'clock and seven, when my mind settled into a sweet and heavenly calm. Such had been my ignorance and folly, that many times I had said in my mind, "I will never attempt to take a text, or stand up to preach the gospel, unless God shall condescend to make my call as clear as the apostle Paul's was." The Lord therefore in great mercy, took this method to remove all scruples from my mind, and to make it as clear as the sun at noon day. Who would have thought, that after such an abundant revelation of the will of God concerning me, I ever should have feared that I had deceived myself, and that the whole was a delusion? But of this in its proper place. I now saw that all the past dealings of God, in the painful, as well as the pleasing experience I had gone through, was intended to prepare my soul for this important period. When I was called down to breakfast, all the family observed the pleasing change in my countenance, but they remained strangers to the cause, only I observed, that I was delivered from my painful exercise of mind, and was now exceeding happy in the enjoyment

enjoyment of the love and comfortable preſence of God. Indeed, if ever I lived in the ſuburbs of heaven, it was this day, and for ſeveral days after. On the Saturday we expected the preacher, and I could not help praying, in the ſimplicity of my heart, if what I had paſſed through was from God, that ſuch a one might come. It was not his regular turn, but the kind providence of heaven condeſcended to my ignorance and weakneſs, in ſending the very perſon I had prayed for. I now thought this was a token for good, and fully believed the whole I had gone through was indeed the work of the Lord. I took the firſt opportunity that offered, to read to him the whole of the late tranſaction between God and my ſoul. As ſoon as I had done it, he replied, "This may be of God, and it may not be of him; but nothing certain can be ſaid, or a proper judgment formed, till a trial is made." This was a wiſe and judicious manner of giving me his ſentiments; but it caſt a damp on my mind, and expoſed me to painful reaſonings. Nevertheleſs, matters were ordered ſo, that I went with one of the local preachers, and ſupplied his place on the ſabbath. I had occaſionally given an exhortation before, but never ventured to take a text till this day; ſo that this was the firſt ſermon I ever preached. Several of the people took me by the hand when I came down from the pulpit; but I was ſo aſhamed, that I could not look any of them in the face. But this was not all; I had been led to think, if I really was called of God to preach, the divine power would attend the word in a very remarkable manner, in the conviction and converſion of ſinners. This aroſe from reading Meſſrs. Weſley's and Whitefield's Journals; as alſo in hearing Mr. Whitefield myſelf. I did not know the meaning of that ſaying, "My time is not yet!" Indeed, I concluded I had been miſtaken, and had deceived myſelf, and therefore I reſolved to preach no more. In this reſolution I returned from the place where I had preached, to Sunderland, and was very much tempted and diſtreſſed. As ſoon as I came home, I retired to my room, and poured out my ſoul before God, moſt fervently beſeeching him that I might not be deceived, and thereby ruin my own ſoul. Thoſe who have gone through the ſame fire and water, will underſtand what I then felt.

It was ſtrongly ſuggeſted to my mind, "that if ever I attempted to preach any more, Satan would tear me limb from limb!" I perſevered in prayer till the ſweat flowed from every pore, and till I could challenge all the powers of darkneſs (in the ſtrength of the Lord,) to hurt a ſingle hair of my head.

It was about this time that I was more deeply convinced of the neceſſity of recovering the image of the bleſſed God. What by my exerciſe of mind about preaching, and the diſcovery of inbred

ſin,

ſin, it might have been ſaid, "Commences now, the agonizing ſtrife, previous to nature's death, and ſecond life!"

Sometimes I thought I would preach no more; but when I refrained, I was truly miſerable. Through the mercy of God, wherever I went the people received me with pleaſure, and kindly ſolicited my return among them. But all this did not ſatisfy me: as I did not ſee the fruit of my labours, as I expected, I was much caſt down and diſtreſſed. I did not then know that I had not wiſdom or grace ſufficient to bear any remarkable ſucceſs in my preaching. I was enabled, however, to go on my way, if not at all times rejoicing, yet with a pleaſing hope I ſhould yet ſee better days. Early in the Spring, 1761, another local preacher with myſelf, reſolved to ſpend the enſuing Summer in breaking up freſh ground; a bleſſing attended our labours, and we were encouraged to go on in the work of the Lord. In the beginning of June, Mr. Weſley being on his return from Scotland, and as I never had ſeen him, I was deſirous to give him the meeting before he came to Sunderland. Accordingly five or ſix friends ſet off from Sunderland, and being informed that Mr. Weſley was to preach at Morpeth, at one o'clock, we ſet forward; but when we came to Morpeth, we found he had preached at twelve, inſtead of one o'clock. We put up our horſes, and haſtened to the market place, where he was giving out the laſt hymn. We were not too late however for the divine bleſſing. As ſoon as I came near to hear the words of the hymn, I was ſo ſtruck with the preſence of God, that if I had not leaned on a friend's arm, I ſhould have fallen to the ground. The words of the hymn were,

"Now, even now, the Saviour ſtands,
"All day long he ſpreads his hands."

As I had read all Mr. Weſley's works, (and in particular his Journals,) I had formed a very high opinion of him, and the moment I diſtinctly ſaw him, and heard his voice, ſuch a crowd of ideas ruſhed upon my mind, as words cannot expreſs. The union of ſoul I then felt with him was indeſcribable

I had long conſidered Mr. John Weſley as the father of the Methodiſts, under God. If Mr. Whitefield was rendered ſuch a bleſſing to my ſoul, in my firſt acquaintance with God, and the things of eternity, I had ſince learned, that Mr. Weſley had been a father to him and others, who afterwards had been burning and ſhining lights in their day and generation. I could not help ſaying in my mind, "And is this the man who has braved the Winter ſtorm, and Summer's ſun; and run to and fro, throughout Great Britain and Ireland; and has croſſed the Atlantic ocean, to bring poor wretched ſinners to the knowledge of the Lord Jeſus Chriſt!" I looked at him with a degree of aſtoniſhment, and from my very

ſoul could bleſs God, that he had ſo highly favoured me, as to let me ſee this eminent ſervant of the King of kings, and Lord of lords! It was now that the foundation of that union was laid, which remained inviolate for thirty-one years, to the time he was called to his great and eternal reward! I have a thouſand times over, bleſſed the God of heaven that ever I ſaw his face, or heard his voice; and I ſhall continue to do ſo while life remains, and I hope to ſpend a glorious eternity with him.

As ſoon as the ſinging and prayer were concluded, I went to the friend's houſe where Mr. Weſley was to dine. We had the pleaſure of his converſation for ſome little time, and after dinner rode on to Placey, he preached there at five o'clock, and then rode on to Newcaſtle. Mr. Weſley's company and converſation by the way, made this one of the moſt pleaſant rides that I ever had known. In the courſe of a few days, Mr. Weſley came to Sunderland, and I had the pleaſure of hearing him, morning and evening, while he was there. His preaching was attended with a peculiar bleſſing to my ſoul, in giving me a more clear conception of purity of heart, and the way to obtain it, by faith alone; but when he read ſome letters in the ſociety, giving an account of the great work of God in London, and ſome other places, I was ſo deeply affected with a ſenſe of inbred ſin, that I was almoſt overwhelmed by it. For ſeveral years I had ſeen, and (at ſeaſons) deeply felt, the need of purity of heart; but now my ſoul was pierced with ſuch keen convictions, as gave me no reſt, night or day. In ſhort, my heart was ſo laid open, and ſo completely diſſected by the word and Spirit of God, that I was ready to caſt away my confidence, ſeeing it ſo deſperately wicked.

I wanted to open my mind to Mr. Weſley; but the power of temptation ſhut my mouth, ſo that I could neither inform him of what I intended reſpecting my call to preach, nor the preſent experience of my ſoul. The Lord in great mercy preſerved me from caſting away my ſhield, and ſinking in the deep waters, which at times appeared ready to ſwallow me up. However, I was not ſuffered to ſink under the preſſure of this burthen. There were a few that were earneſtly ſeeking the great ſalvation, (deliverance from inbred ſin,) and with them I aſſociated. None of them appeared to me to labour under ſuch deep diſtreſs, nor had ſuch deep diſcoveries of the evils of their heart, as I laboured under. From what I heard of their experience, I was afraid to mention the whole of my feelings, leſt I ſhould ſtumble any of them. The Lord knew what he was preparing me for, and therefore he was pleaſed to give me to drink deeper of the painful cup, that I might know how to comfort and encourage others. I was alſo at this time ſtrongly tempted to preach no more, till God had purified my heart, and brought me into this glorious liberty. When I gave way

way to this temptation, I was so much the more unhappy, and therefore I still continued to preach, and the Lord was pleased to bless my labours. It was about this time that I had an opportunity of conversing with one who professed to love the Lord with all her heart, soul, mind, and strength. Her conversation was much blest to my soul, and I saw the way of deliverance more clearly than I had done before.

After labouring as in the fire, from the month of June to September, the Lord gave me such a discovery of his love, as I never had known before. I was meeting with a few Christian friends, who were all athirst for entire holiness, and after several had prayed, I also called on the name of the "deliverer that came out of Zion to turn away ungodliness from Jacob." While these words were pronounced with my heart and lips, "Are we not, O Lord, the purchase of thy blood, let us then be redeemed from all iniquity," in a moment, the power of God descended upon my soul, that I could pray no more. It was

"That speechless awe, which dares not move,
"And all the silent heaven of love!"

I had many times experienced the power of redeeming love, and in such a manner, as I scarce knew whether in the body or not; but this manifestation of the presence of my adorable Lord and Saviour was such, as I never had witnessed before, and no words of mine can properly describe it. I can only say, that my soul was filled with serene peace, unutterable, and full of glory. It was such a heaven opened in my heart, as I never had expected to experience on this side eternity. The language of my heart every moment was, "O what has Jesus done for me! O what has Jesus done for me!" Soon after, some of the friends present asked, if I had received the blessing of purity of heart? I replied, "I cannot tell what the Lord hath done for me; but this I can say, I never felt such a change, through all the powers of my soul, as I now feel!" When we parted, I left them all in tears; but most were tears of joy. Yet, as I had no particular scripture applied, I durst not say that the blood of Christ had cleansed me from all sin. I longed to retire in private, and to pour out my whole heart and soul to my blessed deliverer! O what an evening did I experience! The windows of heaven were opened, and the skies poured down righteousness, and great was my glorying in God my Saviour.

When the overwhelming power of divine love began to subside a little, and I had no more such manifestations as I had had the first evening of my great deliverance, Satan began to suggest, I had not received purity of heart. So far the tempter would allow, that I had received a very great blessing; but not deliverance from

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inbred sin. Having none to converse with, who were established in that glorious liberty, and therefore a stranger to Satan's devices, I was ready to conclude, I might be indeed mistaken. By these subtile suggestions, I was led into hurtful reasonings, and this made way for doubts concerning the glorious work which God had wrought in my soul. However, I still enjoyed liberty, and I felt nothing contrary to love arise in my heart. When I opened my mind to one of the preachers, and told him a little of my experience, he asked me if I thought God had delivered me from the remains of the carnal mind? I replied, "I cannot tell, only I enjoy such a liberty as I never did enjoy, since I have known the pardoning love of God." He encouraged me to go forward, and to expect the witness of what the Lord had done for me.

I saw my great business was to keep close to God, and continue my meetings with those few, who wished to be all devoted to the Lord Jesus.

In the beginning of October, I wrote to Mr. Wesley, and informed him of what had passed in my soul; as also what I had gone through for near two years, concerning my call to preach. He soon answered my letter, and closed it with these words, "You will never get free of all those evil reasonings, till you give yourself wholly up to the work of God!" Soon after this, I went up to London, and embraced the first opportunity of waiting upon Mr. Wesley: he spoke to me as a father to a son, and advised me to decline all thoughts of temporal concerns, and to go into a circuit. The importance of the work appeared to be such as made me tremble. He desired me to consider the conversation, and call upon him again. In the mean time, I embraced every opportunity of meeting with those whom I observed were all in earnest for deliverance from inbred sin. The kind providence of God soon brought me acquainted with some of the most excellent of the earth, several of whom had been brought into the glorious liberty of the sons of God. With such I constantly associated, and their prayers and conversation were a great blessing to my soul. The Lord removed all my doubts and evil reasonings, and by his grace, I knew I loved the Lord my God with all my soul, mind, and strength. In short, I was not ashamed to declare, that I assuredly knew, that the Lord Jesus had purified my heart by faith in his blood; and that I felt nothing contrary to the pure love of God. What seasons of refreshment did I find in the select band, and other private meetings at this time. My soul was like a watered garden, from day to day, and my cup was running over. I no longer felt reluctance to go out as a poor despised Methodist preacher; (whereas, before this period, I really thought I could have chosen death as soon.) I therefore embraced the opportunity of waiting upon Mr. Wesley again, and told him I was willing to

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labour where he thought proper. He told me "that Mr. Murlin, (who was then in the Suſſex circuit,) was going down to Norwich, and that I ſhould go and ſupply his place," and I accordingly went.

Sevenoaks, in Kent, was the firſt place I preached at. I had paid a very particular attention to the manner of Mr. Weſley, as alſo of Mr. Maxfield, when preaching in London. I took notice of the pointed and cloſe applications they made to the conſciences of the people. As I had them for a pattern, I endeavoured to tread in their ſteps. I enforced, as well as I could, a free, full, and preſent ſalvation. The Lord ſoon ſet to his ſeal, ſo that ſome were ſtirred up to expect pardon, and others deliverance from the remains of the carnal mind. The goodneſs of God was manifeſted in a peculiar manner, with reſpect to my own ſoul, for I had not been a week in the circuit before I had ſuch a diſcovery of my call to preach, as confirmed all my former experience. The preaching had not been above three years in this little circuit, and one preacher ſupplied the whole. I therefore attended to the diſcipline of the ſocieties, as well as preaching to them; and as all the ſocieties were but ſmall, I always met them, by ſpeaking to every member after I had done preaching. This I did the firſt time I went round the circuit, and I ſoon ſaw the ſalutary effects thereof. I knew the ſtate of every member, and this enabled me to addreſs them in public and private, accordingly. It pleaſed God firſt to viſit ſome in Sevenoaks, with a ſenſe of pardon, as alſo of the virtue of the all-cleanſing blood of the Lord Jeſus Chriſt. When I mentioned this, as I went round the circuit, the flame broke out in ſuch a manner, as was never ſeen or felt among them before.

At my third or fourth viſit, upwards of twenty found peace with God, and ſeveral others were enabled to teſtify that the blood of Chriſt had cleanſed them from all ſin. Now it was, that I ſaw the arm of the Lord made bare, and the fruit of my labours, when God had prepared my ſoul, by many temptations, and many bleſſings, to bear the ſame. O the wiſdom and goodneſs of God, in his dealings with his creatures!

Every day, ſome one or another was brought to the knowledge of God; others filled with his pure love, and ſeveral awakened to a ſenſe of their loſt and undone ſtate.

In one of thoſe meetings at Ewehurſt Croſs, it pleaſed God to viſit Mr. Richardſon, (who was then curate of the pariſh). A few months after, he came to London, and laboured as a clergyman, in connection with Mr. Weſley, and was a burning and a ſhining light, till called to his eternal reward! That memorable day, when the Lord viſited Mr. Richardſon's ſoul, was ſuch a one as I had never ſeen. From twelve to twenty perſons in the two little ſocieties of Norjham and Ewehurſt, were brought to the knowledge

of God. I was engaged, almoſt the whole of the day, in praying and ſpeaking to the people. I was ſo filled with the love of God, that I ſcarely ſlept the whole night; and yet I got up in the morning as a giant refreſhed with wine.

I went to the Conference, held at Leeds, in July 1762, where I was appointed to the Sheffield circuit, and had for my companions, John Nelſon, William Ingill, and James Clough. The Sheffield circuit, at that time, extended to Leiceſter on the South, and beyond Barnſley in the North. The work of the Lord proſpered, but particularly in Sheffield and Rotheram. Many were added to the ſociety, and ſeveral brought to know the juſtifying and ſanctifying influences of the grace of the Lord Jeſus Chriſt.—Derby, Nottingham, Leiceſter, (with ſeveral other places) partook of the revival. At the next Conference in London, the fund for the old preachers was firſt ſet on foot. I was appointed to labour, the enſuing year, 1763, in the Devonſhire circuit, which took in Somerſet, as well as Devon. My fellow labourers were Nicholas Manners, and William Menithorp.

We ſoon began to ſee ſome fruit of our labour. Except Tiverton, and Collumpton, the ſocieties were but ſmall, as were the congregations alſo. We preached a free, full, and preſent ſalvation. In ſome places we ſaw the fruit of our labours; but not without oppoſition from thoſe that were without, as well as others that were within. Where we introduced preaching, we had a great deal of tumult and confuſion, and alſo in ſome of the old ſocieties, particularly in the city of Exeter. However, in moſt of the ſocieties, there was an increaſe of number; in others, many were ſavingly brought to the knowledge of the Lord Jeſus Chriſt. We had a very remarkable work in the little ſociety of Northmoulton, both for grace and number. The doctrine, and the witneſſes of purity of heart, gave much offence to a well meaning man, who was a ſchoolmaſter, and local preacher. He gave way to a very improper ſpirit, which hurt the work, and grieved the ſpirits of many, as well as myſelf. How much hurt will one jarring ſtring cauſe in a ſociety, and ſometimes in a circuit. There was one thing which had an unhappy effect on the minds of ſome in that ſociety, and in other ſocieties of the circuit. Mr. Menithorp was obliged to leave the circuit; the preacher who came in his place, neither underſtood nor loved the Methodiſt doctrines, or diſcipline, and therefore, the diſcontented found a kind of refuge in him, which hurt the work in ſeveral places, and greatly pained my mind. Nevertheleſs, we had ſuch a revival of the work of God, as had not been known for years.

In 1764, the Conference was in Briſtol, and I was appointed aſſiſtant preacher for Cornwall. I had no ſooner given my conſent, than my heart was filled with the divine preſence, and a

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conviction that I ſhould ſee ſuch a year as I had never done ſince I was an itinerant preacher. All the time I remained in Briſtol, before I ſet out for my circuit, I enjoyed ſuch communion with God as I had not done in all the former part of the Conference. In this happy frame of mind I continued till I reached Redruth. I had little or no acquaintance with thoſe who were to be my fellow-labourers, except two of them; one of whom I could truly depend on, as a man, whoſe ſoul was wholly in the work of God. As ſoon as I had time to converſe a little with our friends, I found that Brother Brammah, and his wife, had not been idle, the few days they had been in Redruth before me. The firſt evening I preached, the Lord was pleaſed to give me an earneſt of what he was about to do in this town, as well as in all the circuit. Ten or twelve were awakened under that ſermon.

I looked upon this as a token for good, and I believed we ſhould ſee glorious days of the Son of Man. The whole county was one circuit; but we were obliged to divide it into two: three preachers ſupplied the Weſt, and three the Eaſtern part. My companions in the Weſt were, Meſſrs. Brammah and Stevens: thoſe in the Eaſt were, Meſſrs. Oldham, Darney, and Whitehead, who were truly alive to God, and they were bleſt to the people, wherever they preached. Brother Whitehead was only come out, at this Conference on trial. Brother Darney had preached for years; he had been eccentric in his manner of labouring in the connection, and Mr. Weſley, with my brethren, thought I might be able to cure him. For a ſeaſon, he behaved pretty well, and was ready to be adviſed; but he relapſed into his former conduct, and advanced opinions in public, contrary to the Methodiſt doctrine and diſcipline; ſo that we were obliged to call in a young man to labour in his place, and diſmiſs him from the circuit, and that by Mr. Weſley's expreſs approbation. The greateſt hurt he did was in the ſociety at Plymouth Dock, where he nearly divided the people. My other fellow-labourers were ſteady, and alive to God, and much bleſt in their labours. The work of God more or leſs proſpered, in every ſociety in the county. In two or three months, hundreds were added to the ſocieties in the Weſt, and many ſavingly brought to the knowledge of the Lord Jeſus Chriſt; many backſliders were reſtored, and a moſt wonderful change took place in every pariſh where the goſpel was preached. Moſt of the country villages were like Eden, and as the garden of the Lord! It was not uncommon for ten or twenty to find peace with God in one day, or at one ſermon, or love-feaſt, in many places.

After preaching two or three nights in Redruth, I joined above forty, young and old, to the ſociety, and many of them had found a clear ſenſe of the love of God, previous to their becoming

members. Indeed, the Spirit was poured out from on high, and great was our glorying in God our Saviour.

Before I left the country, we had joined near a thousand to the different societies, most of whom were joined to the Lord in one spirit; and some hundreds were enabled to love God with all their hearts. Such a work of divine grace, I had never been witness to before; but these were only drops before the shower, when compared with the number of young persons who were deeply wrought upon, and some children also.

When the time drew near to leave the circuit, my feelings were such as words cannot describe. The parting was deeply affecting, and in particular with my Redruth friends, who wept and mourned, as one for his first born. Nine out of ten of those friends are gone to their eternal reward; and I hope to meet them "on yonder happy plains, where love in endless triumph reigns."

(To be Continued.)

DIVINITY,

SERMON ON JOHN I. 17.—TRANSLATED FROM THE FRENCH OF THE REV. DANIEL DE SUPERVILLE.

(Concluded from page 333.)

PART III.

I know not, my brethren, if any one among men, considered simply as a man, is to be compared to Moses. His birth, his life, his actions, and his ministry, have something in them so admirable, that I am not at all astonished at his being called "the friend of God, and the greatest of prophets." His name and his reputation were so far extended, even among the Pagans, that the learned say he was not only honoured, but adored by them; and that there are but few of their gods, and few of the histories of the ancient heroes of Paganism, which have not some relation to Moses and his actions; which do not represent them, or are not borrowed from them. Now his excellence and pre-eminence above other prophets, appears in three particulars. In the manner in which he received the Revelation with which he was honoured—in the miracles which he wrought—and in the function of mediator which he exercised between God and the people. But in all these things Jesus Christ is infinitely greater than Moses. He was not simply man, but God-man, and consequently arises above Moses beyond comparison. Do not expect that I should make an exact parallel between the one and the other, I shall content myself with that which is more precisely my object. Besides, when St. John informs us that the law was given by Moses, he does not mean that Moses was the author of the law; this would be to rob God of the glory that belongs to him, and make the law a human

production. Moſes was only the publiſher of it—the inſtrument, the organ of the Spirit of God. The Lord revealed to him his will, and he became the echo of his voice, repeating faithfully what God had ſaid to him. Moſes only followed the pattern which he had ſeen in the mount; he only declared that which the Lord had ordained; he only wrote what the Holy Spirit dictated: in all this he was only the miniſter and ſervant of the Lord. His laws were the laws of God, given by the finger of God himſelf. His miracles were not the effect of human power, but the work of God, the production of omnipotent power. But Jeſus Chriſt, the eternal wiſdom of the Father, is conjointly with him the author and the ſource of the Goſpel, as he is the ſubject and the end of it. The whole covenant of grace is founded upon his propitiation and his merit; and it was he who, by his Spirit, inſpired the Apoſtles, and cauſed them to ſpeak and write. This is what St. John ſeems to intimate when changing the expreſſion, he does not ſimply ſay, grace and truth were *given* by Jeſus Chriſt; but that they *came* by Jeſus Chriſt, or as the original might properly be rendered, *were made by him.*

1. One of the principal advantages of the miniſtry of Moſes was the manner in which he converſed with God, and received the revelation of his will. Inſtead of revealing himſelf to him as he did to the other prophets of the Old Teſtament, by dreams and viſions, or by bodily apparitions, which were obſcure and enigmatical, he diſcovered himſelf ſo as to ſuffer Moſes to remain in his natural ſtate, without any violent tranſport in his imagination, or painful agitation of his body. And in that which is ſenſible, whether in the voice which ſtruck his ears, or the ſymbols which appeared to his eyes, there was always ſomething more gracious than in any thing by which he appeared to the other prophets. Beſides, inſtead of being terrified by his viſions and apparitions, as the other prophets were, ſo as to loſe their ſtrength and fall to the ground; Moſes ſpoke with God familiarly, as a man ſpeaketh face to face with his friend, without alteration or debilitation of his ſtrength. Finally, as the other prophets did not receive inſpiration and revelation when they wiſhed it, nor could they demand it; Moſes could, at any time, without any previous diſpoſition, when he deſired it, and found it neceſſary, receive revelations, and go and conſult God in his tabernacle, as one friend conſults another. But great as the privileges of Moſes were, thoſe of Jeſus Chriſt were infinitely greater. He was not only able to conſult the Lord when he deſired, but he was in the boſom of the Father, always united to him, and always having the fulneſs of the Godhead dwelling in him. He not ſimply went up to the mountain, but "no man hath aſcended into heaven, but he that hath deſcended from heaven, the Son of Man who is in heaven." The

Jews miſtake, when they tell us that the ſpirit of prophecy reſted upon their ancient Legiſlator in an uninterrupted and equal manner. The contrary appears by what is ſaid of the man who was found gathering ſticks on the ſabbath day. "They put him in ward, for it was not declared what ſhould be done unto him," until the declaration concerning him was made by the mouth of the Lord, Numb. xv. 34. Now that would not have been neceſſary if Moſes had always equally enjoyed the prophetic light, and had not been obliged to conſult God. But Jeſus Chriſt never needed to wait for certain times. Always ready—always knowing the ſecrets of the Father, he could at all times perfectly explain and reſolve all the caſes and queſtions propoſed to him. He poſſeſſed the Spirit of Prophecy as his own property, abiding with him without interruption.

2. Another grand pre-eminence of Moſes was, that he was inveſted with a power almoſt unbounded, to work all ſorts of miracles. The Hebrew doctors, to elevate him above all the prophets, ſay, that during his life, the Lord wrought by him or for him to the amount of ſeventy-ſix miracles: by exaggerating and enlarging, they make up this number. But they pretend that thoſe of the other prophets altogether amount only to ſeventy four. They alſo add, that thoſe of Moſes ſurpaſs, in point of excellence, all thoſe of the other prophets, in as much as they were wrought upon all ſorts of ſubjects, and in public before all ſorts of perſons; before friends and enemies. Whereas thoſe of the other ſervants of God were more limited, more particular, and more private. But without noticing Joſhua ſtopping the ſun, and Eliſha raiſing the dead, which appear to be greater miracles than thoſe of the Hebrew leader, let us obſerve that the miracles of Jeſus Chriſt ſurpaſs by far both in number and excellence all the prodigies of Moſes. Jeſus Chriſt produced them by himſelf, by a power always dwelling in him. Moſes ſcarcely ever acted but by an expreſs command from God, which ſhews that he did nothing but when the Lord granted him power; and he ſometimes mixed incredulity with his miracles as when he ſtruck the rock ſeveral times. We do not perceive that Moſes communicated to others the power of working miracles; the Spirit which was given to the ſeventy elders does not appear to have been the gift of miracles. Again, moſt of the miracles of the ſon of Amram were terrible and deſtructive. But Jeſus Chriſt, in the ſpace of three years, very rarely wrought any ſuch miracles. His miracles were wrought upon all ſorts of creatures, by his ſimple word! His miracles were always benevolent. The exceptions drawn from his curſing the fig-tree, and the ſwine driven into the ſea, have no force in them, ſeeing they did not fall directly upon man. Finally, Jeſus Chriſt gave his diſciples the power of working miracles, and

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greater miracles than thoſe of the prophets, and they wrought them in his name! Then let Moſes yield, and let the Jews acknowledge the pre-eminence of our Saviour!

3. The laſt privilege of Moſes was, that of being in ſome ſort the mediator of the ancient covenant. So St. Paul calls him when he ſays, Gal. iii. "The law was ordained by angels, by the hand of a mediator." Moſes himſelf ſays, Deut. v. "I ſtood between the Lord and you." He came from God to bring his laws to his people. He afterwards reported to God on the part of his people, their promiſes and engagements of obedience. Faithful interpreter of the will of his maſter, charitable interceſſor for the wants of his brethren, Moſes did all that a man could do! But a man can never be a mediator by merit, an interceſſor with a dignity ſufficiently great to ſtand between God and man. Moſes was but a typical mediator of a covenant, which in itſelf admitted neither ſatisfaction, nor reconciliation, nor pardon. He could not be a ſufficient ſurety for the firmneſs of the covenant which the Iſraelites entered into with God. How could he engage for their fidelity in God's ſervice; he was not the maſter of their hearts. And how often did the Iſraelites break this covenant before his eyes! Beſides this, Moſes had his faults, which required pardon, and which prevented his introducing Iſrael into the land of promiſe. But Jeſus Chriſt poſſeſſed all that was neceſſary to qualify him to be our Mediator. He ſatisfied the juſtice of God by his blood! He now intercedes for us not ſimply by love, but by office, with a full right to be anſwered! He is the ſurety of God towards us, if I may ſo ſpeak, with regard to the promiſes, having received all power to accompliſh them! Behold, my brethren, how infinitely our Head is exalted above Moſes, as much as grace is above the law.

Let us conclude, with a few reflections: 1, They ought to turn upon the blind and unhappy ſtate of the Jews of the preſent day. It is great and profound! Reaſon ſhould have taught them the inſufficiency of the legal miniſtry, and experience its inability to produce real reſignation and genuine conſolation. Had not the prophets prepared them to acknowledge the imperfection of the law, and to expect an end of it, ought not the lapſe of time to have undeceived them? Long ago their temple, their ſacrifices, and all the form of their religion ended. The event, the ſpreading of Chriſtianity throughout the earth, the myſteries and ancient oracles explained by its eſtabliſhment, ſhould have convinced them that they ought to leave the law for grace and truth. Nevertheleſs, they are yet blind, and continue to verify, by their obſtinacy, the prophecies of the Old and New Teſtament. They live in incredulity, with regard to the Goſpel, with I know not what remains of their ancient worſhip, and a certain faith, which in many of them

ſcarcely

ſcarcely riſes ſo high as Deiſm, or natural religion. O how long ſhall they be without knowledge! When will the time come that the vail ſhall be taken from their hearts, and the reſidue of Iſrael be ſaved! Let us pity them, without inſulting or hating them, without repelling them by our manners, as perhaps we do too much. Let us pray for them, and do all we can for their converſion.

2. Our ſecond reflection ſhall turn upon our own happineſs. We are no more under the Law, but under Grace. Accuſtomed to our advantages, we do not feel their greatneſs; but a little care in reviewing what has already been ſaid, will cauſe you to taſte them. Is it a ſmall thing to poſſeſs the truth of the promiſes, the accompliſhment of the oracles? To be no more children under the rod, but, as men, made the inheritors of the promiſes! O the charitable bounty of our Saviour! O the marvel of his love! Under the Law, the fountain was ſealed, and the ſtone was rolled upon the well! The ſoul much needs a change, and might well deſire to drink of the water flowing from Grace! The paralytics might well requeſt to be caſt into the pool: the time, however, was not come; but now, brethren, Bethesda is every where: at all times you may deſcend into the pool! The water is always ready to work the miracle, and the angel is at hand! "Grace and truth came by Jeſus Chriſt!" Like another Jacob, he has rolled away the ſtone from the well, to give to Rachel, which is the church, to drink. He has opened to us a fountain of living water! Let us come and drink. *Ho, every one that thirſteth, come ye to the waters!* Let us inceſſantly render thanks to the Lord, who has given us a religion ſo ſpiritual, divine, and heavenly!

3. Our third reflection ſhall turn upon our duty. Behold it! We have grace and truth! Let us guard them particularly, without leaving them to corrupt or alter by falſehood. Far from us be the mixtures of Rome—of juſtification by the merit of works, with juſtification by grace and the merit of Jeſus Chriſt—of the ſpiritual with carnal worſhip—of the ſhadow without the truth, and the ſpirit of ſervile fear with the ſpirit of liberty. Let us ſtand faſt in the liberty wherewith Chriſt has made us free. Far from us be all ſelf-righteouſneſs, and the ſuperſtition of voluntary devotions! Let us not become the ſlaves of men!

Once more—we have grace and truth. Let us not turn the grace of God into laſciviouſneſs, and our liberty into licentiouſneſs. Chriſtians, let your light ſhine as children of grace, and as being enlightened by the truth. What will it profit us that grace and truth are manifeſted, if we will not obey the goſpel. What? ſhall we ſin becauſe we are not under the law, but under grace? God forbid! On the contrary, "let not ſin have dominion over you, becauſe you are not under the law, but under grace." If

you

you deſpiſe grace, your puniſhment will be greater than that of thoſe who deſpiſed the law. O ye who ſay, in ſome meaſure, as Iſrael ſaid to Moſes, "Let not the Lord ſpeak to us, but ſpeak thou to us." Let not the law ſpeak to us, it is too ſevere, it threatens, it condemns; but thou, O Chriſt, who ſpeakeſt only of grace and pardon, ſpeak thou to us. Be not deceived, you are yet ſubject to the malediction of the law. You will not hear of the ſweetneſs of the goſpel, but to indulge your corruptions, and to lull you aſleep in your ſins. But be not deceived, God is not mocked. He will not ſuffer you to abuſe his mercy with impunity: he will not permit you to make Jeſus Chriſt the miniſter of ſin, and his religion a cloak for your crimes. Ah! if grace itſelf once become your enemy, who ſhall defend you? If grace accuſe you, who ſhall juſtify you? Jeſus Chriſt has brought grace and faith to light, but you have deſpiſed and trampled them under your feet. His blood was ſhed to expiate your ſins, but you have counted it an unholy thing, and by that means have changed its voice: it called for mercy; it now demands vengeance; and its voice is ſtronger than that of the blood of Abel. The Jews condemned Jeſus Chriſt, and hoped in Moſes. And Jeſus Chriſt ſaid to them, "Moſes, in whom you hope, himſelf ſhall condemn you." But while you abuſe Jeſus Chriſt, how can you hope in him: ſhall not he himſelf condemn you? The law and the goſpel ſhall join, and pronounce equally your ſentence. Yes, ſinners, hardened as you are, and diſobedient to the doctrine to which you are called! All of you to whom we preach grace and truth daily, without fruit! Covetous, ſlanderers, revengeful, deceivers, who perſevere in your ſins; he who would be your ſaviour, will become your judge, and the greatneſs of the grace he offers you, the dignity of the covenant he preſents you with, and the meaſure of light he gives you—all this will aggravate your condemnation, and augment his wrath and your miſery. Oh! rather let us, while we have time, profit by this grace which has clearly appeared, in order that "renouncing all ungodlineſs and worldly luſts, we may live ſoberly, and righteouſly, and godly in this preſent evil world." May the truth now enlighten us, that we may walk as children of the light, and renounce all the unfruitful works of darkneſs!

Finally—has grace and truth come by Jeſus Chriſt? Then let us imitate him by ſhewing forth mildneſs, mercy and ſincerity in all our conduct. Let us publiſh, by this means, the efficacy of the goſpel. If we do this, the threatnings of the law will have no power over us; the truth will ſet us free; we ſhall have a part here below in all the promiſes which the goſpel gives us againſt our enemies, our weakneſſes, and our temptations. Chriſt will ſuſtain us by the virtue of his Spirit, and from the kingdom of his grace, we ſhall paſs to that of glory.

To

To Jesus Christ, who has purchased it,—to this divine Mediator of the new covenant, who has brought us out of the wilderness, and will introduce us into the celestial Canaan, be, as also to the Father, and the Spirit, all honour and glory!—Amen!

ON THE NECESSITY OF INSTRUCTING OTHERS.

To the Editor of the Methodist Magazine.

DEAR SIR,

IT was in the year 1785 when I first heard the Gospel of salvation preached amongst the Methodists, and when I was awakened to a due sense of my sin and danger. The members of the society soon noticed my attention to the means, and kindly endeavoured more fully to impress the truth upon my mind. May the Lord greatly reward them for their *early* and great attention to me!—When I beheld the deplorable state of my relations, and others, I also was induced to warn them to flee from the wrath to come.—Ever since that period, it has appeared to me to be the *indispensable duty* of all who profess to love God, *seriously to desire, and earnestly to endeavour after*, the spiritual and eternal welfare of their relations, neighbours, and all around them.—We know that Jesus Christ came into the world to save sinners. To accomplish this grand and gracious design, the gospel is preached to us; and certain I am that the good Spirit of God, in every believer's heart, prompts, and graciously inclines him, to seek the good of precious souls. When ANDREW, the apostle, had found the Messias, he told his brother SIMON of it, John i. 41, 42, and "brought him to Jesus." Thus should every soul, professing love to Jesus, do. He should strive, by all possible methods, to bring his *ignorant, guilty, polluted* relations and neighbours, to Jesus, that they also may receive *light, pardon, and holiness*, to prepare them for the kingdom of Heaven.

JEHOVAH bears this testimony concerning ABRAHAM, Gen. xviii. 19; I know him, that "*he will command his children, and his household after him*, and they shall (or will) keep the way of the Lord."

How great Joshua's concern was for the spiritual good of the people in general, and for his own family in particular, may be seen, JOSHUA xxiv. 14, 15.

SAMUEL, also, evidently desired to promote the best interests of the people of his day. He exhorts, 1 Sam. xii. 23, 24, "Only fear the Lord, and serve him in truth, with all your heart," &c. As for DAVID, his soul was likewise intent upon doing good in this way—See Psalm li. 12, 13, "Restore thou unto me the joy of thy salvation, &c. then shall I teach transgressors thy way, and sinners shall be converted unto thee." The same desire of pluck-

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ing ſinners as brands from the fire, was rooted in the minds of all the prophets, and good men, who lived before the incarnation of the Son of God.

Under the New Teſtament diſpenſation, ST. PAUL was an eminent example of zeal for God, and love to immortal ſouls.—How deeply was he affected with the ingratitude and infidelity of his countrymen! Judge by his own words, Romans ix. 1, 2, 3, "I ſay the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt, that I have great heavineſs, and continual ſorrow on my heart, for my brethren, my kinſmen, according to the fleſh." And it is well known how diligently he laboured for their conviction and ſalvation. But ſome may ſay, "Abraham, Joſhua, Samuel, David, the Prophets, and St. Paul, were perſons of eminence, and *public characters*, and we believe it was their duty to care for ſouls, and to ſeek after their ſalvation; but we are *private characters*, and not teachers—is it not enough therefore, if we care for our own ſouls? Is it a duty incumbent upon us alſo, to care for the ſouls of others?" Moſt certainly it is your duty, to care for yourſelves and others; and I once more aſſert, that if you are converted to God, he, by his Spirit, convinces you that it is your duty, and when you neglect it, you contract guilt upon your conſciences!

There are ſeveral weighty reaſons why thoſe who have taſted that the Lord is gracious, ſhould labour for the good of others,—particularly the following:

1. It is written, Matt. xxii. 39, "Thou ſhalt love thy neighbour as thyſelf."

But if we never reprove, warn, exhort, invite, *or in any way* ſeek the good of our neighbours' ſoul, where is the proof of our love? Good Mr. Baxter ſays, "If it may be ſaid of him that relieveth not the wants of men's bodies, how much more of him that relieveth not, (that doth not regard) their ſouls.—*He that ſeeth his brother have need, and ſhutteth up the bowels of his compaſſion from him, how dwelleth the love of God in him?* You are not ſuch hard-hearted men but you will pity a leper, you will pity the naked, impriſoned, and him that is tormented with pain and ſickneſs; and will you not pity an ignorant, hard-hearted ſinner? O then, for the Lord's ſake, and for the ſake of poor ſouls, have pity on them, and ſpare no pains that may conduce to their ſalvation."

2. You profeſs that "God's anger is turned away" from you; that you are a child of God, and that the "Spirit itſelf beareth witneſs with your ſpirit, that you are adopted into his family."—Now, if this be really the caſe, what abundant cauſe have you for gratitude! Make full proof of your gratitude, by endeavouring to promote the glory of your God, the intereſt of Chriſt, in the happineſs and ſalvation of precious ſouls.

3. As a further inducement—frequently think of the ineſtimable value of the ſoul! To aſſiſt you in which, call to remembrance, and conſider its *original*, the *price* paid for its redemption, and its *immortality*. Think, O think on what it is capable of *enjoying* in the realms of bliſs, or *ſuffering* in the "lake that burns with fire and brimſtone," and be negligent if you can.

4. Conſider the great advantage that may accrue, both to yourſelves and others, by this labour of love. Dan. xii. 3, "They that turn many to righteouſneſs ſhall ſhine as the ſtars for ever and ever." "Yea, (James v. 20,) he that" (inſtrumentally) "converteth *one* ſinner from the error of his ways, ſhall ſave a ſoul from death, and hide a multitude of ſins." Say then to thy ſoul, "Awake my dormant zeal, for ever flame with generous ardour for immortal ſouls; and may my head, and tongue, and heart, and hand, ſpend and be ſpent in ſervice ſo divine!"

5. The neglect of our neighbours' ſoul is called, Levit. xix. 17, *Hating our brother in our heart*. Now the apoſtle ſays, 1 John iii. 15, "He that hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him." Thus we may ſee that the neglect of this duty is highly criminal, and greatly endangers our own ſouls! Ponder well the following words. "What if ſome ſoul, once favoured with the Goſpel light, now loſt *through my* neglect, in dire infernal glooms, with flaming tongue, be heaping execrations on my head! What if ſome ghoſt, cut off from life and hope, with fierce deſpairing eyes, that witneſs horrors huge, be roaring horrid—Lord avenge my blood on that unpitying wretch, who ſaw me run with full career, the dire enchanting road to theſe devouring flames, and warned me not; or faintly warned me, with a languid tone, and cool harangue, denounced eternal fire, and wrath divine!"

My ſoul, ſhudder at the thought of ſuch neglect—exert thy ranſomed powers, and let thy language ever be,

"The love of Chriſt doth me conſtrain
"To ſeek the wand'ring ſons of men;
"With cries, intreaties, tears, to ſave,
"And ſnatch them from the gaping grave."

Barnard Caſtle, I am, your's, &c.
March 9th, 1804. J. D.

THE TRUTH OF GOD DEFENDED.

Strictures on ſome Biblical Obſervations in the Chriſtian Guardian.

To the Editor of the Methodiſt Magazine.

THE Chriſtian Guardian, for the month of June of the preſent year, was put into my hands by a friend; and I was not a little

furpriſed, on reading the following curious comment on a very plain paſſage.

BIBLICAL NOTES.

Whoſoever abideth in him, ſinneth not, &c. 1 John iii. 6.

"The Arminian perfectioniſts quote ſuch paſſages with triumph; but without a cauſe. What is the ſin here ſpoken of? It is a ſin which no believer *can* commit, ver. 9, and evidently the ſin of the devil, *who abode not in the truth*; i. e. he oppoſed the character, hated the government, and rejected the teſtimony of God concerning Jeſus, and has, at all times, been employed in oppoſing this truth. Can a believer hate that which he loves? Can he oppoſe that which alone provides for his ſafety, and gives birth to all his expectations."——Chriſtian Guardian, p. 202. E. W.

If a Commentary were written on the Old and New Teſtament, according to the above ſpecimen, I conceive it would not add much to our Biblical knowledge. For it is not eaſy to find out what truth the writer means to eſtabliſh, or what error he intends to oppoſe. Does he intend to maintain the doctrine of the final perſeverance of the ſaints, and to ſhew that a believer cannot *but abide* in Chriſt? If this be his intention, his reaſoning does not appear very clear, nor convincing; and ſurely his views on this ſubject are very different from thoſe of our Lord, and his highly favoured apoſtle. Our Lord ſays, John xv. 4, 5, 6, "Abide in me, and I in you; as the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me (cut off from me,) ye can do nothing. If a man *abide not* in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned."

St. John ſays, 1 Epiſ. ii. 28, "And now, little children, abide in him," &c. It is evident from the above paſſages, that a branch which is now united to the vine, may be ſeparated from it; or in other words, a chriſtian may not continue in Chriſt. If this were not ſo, why ſo many exhortations, cautions, warnings, promiſes, and threatenings, all to induce a believer to abide in that, from which it is impoſſible for him to depart?

But perhaps the writer's intention is to fix ſome ſtigma on the doctrine of Chriſtian perfection, and for this end he uſes the phraſe "Arminian perfectioniſt." This, we all know, like the word *Methodiſt*, while it deſcribes, pours contempt on the people whom it deſignates. Surely no true believer, if he underſtood, would deſpiſe the doctrine of chriſtian perfection, as taught by Mr. Weſley. To love the Lord his God, with all his heart, ſoul, mind, and ſtrength, and his neighbour as himſelf; to have domi-

sion over all sin, and his heart purified by divine grace, is the grand desire of his soul. Can he speak lightly of the full sanctification of his nature, and be athirst for all the mind that was in Christ? If those who oppose this doctrine with such acrimony, would but read Mr. Wesley's plain account with candour and attention, it is highly probable they would become its defenders.

But if the writer's intention be merely to rob the Arminian perfectionist of a triumph, by shewing that the passage in question, does not relate to a believer, but to the Devil; and that the Devil only can commit the sin mentioned in the text, I hope not many of his brethren will agree with him in such an interpretation. Let us see how the comment agrees with the text. "Whosoever abideth in him sinneth not, whosoever sinneth hath not seen him, neither known him." We may ask with this writer, "What is the sin here spoken of?" He says, "It is a sin which no believer *can* commit, and evidently the sin of the Devil." His proof is, the "Devil abode not in the truth," and therefore he concludes, *not* to *abide* in him, i. e. in Christ, is a sin which no believer *can* commit!" This is a wonderful comment, and such as not many of Lord Sidmouth's Coblers, and Sweep-chimneys would send forth into the world. Is abiding in the truth, in the sense which our Lord used the words, and abiding in him, i. e. in Christ, the same thing? The man that will assert this, may as well say that Alexander the Great, and Alexander the Coppersmith were the same person. But the text says, "*Whosoever* abideth in him," not the Devil particularly, for surely he never was in him, but any person abiding in Christ by a true and lively faith, "sinneth not." If this writer shall still object, that the passage does not relate to a believer, but to the devil, let us take a view of the context.—Ver. 1. "Behold what manner of love the Father hath bestowed upon us, that we (not the Devil) should be called the sons of God." He then points out their present privileges, and glorious expectations, and the effect which these produce on the soul. "He that hath this hope in him," (the hope of being like him, and seeing him as he is) "purifieth himself even as he is pure." He then shews that true believers, who have this hope in them, do not live in sin. "For whosoever committeth sin, transgresseth the law," and the law will certainly condemn him for it. The apostle informs us what he means by sin, namely, "A transgression of the law," and to *commit* sin, is to continue or live in it. This is evident from John viii. 34, "Whosoever committeth sin, is the servant of sin," and to be the servant of sin, and the servant of God, at the same time, is impossible. He, therefore, that lives in sin, is not only a rebel against God, but endeavours to frustrate the design of Christ's coming into the world. For "he was manifested to take away our sins," and to enable us to go and sin no more: yea, and the

sinner

ſinner acts contrary to the example of Chriſt, "For in him was no ſin." Then comes the declaration in the text, "Whoſoever abideth in him," i. e. in Chriſt, as a branch abideth in the vine, "ſinneth not. Whoſoever ſinneth," lives in ſin, tranſgreſſing the law, notwithſtanding his reaſon may remonſtrate, his conſcience condemn, and he may reſolve on an amendment at a future period; however he may talk, diſpute, or pretend, he has no right knowledge of Chriſt, no true faith in him, nor any experimental acquaintance with Chriſtianity. "In this the children of God are manifeſt, and the children of the Devil" "He that committeth ſin is of the Devil," i. e. one of his children; and "Whoſoever is born of God, doth not commit ſin." "He cannot ſin," i. e. live in ſin, "becauſe he is born of God." He is freed from its guilt and dominion, and is become a "ſervant of righteouſneſs." So we may conclude with a queſtion ſimilar to that of this writer: Can a believer love that which he hates? Can he continue in that which diſhonours his God, debaſes the ſoul, and would deſtroy all expectations of eternal glory?

Bedford. J. B.

AARON'S ROD FLOURISHES, Num. xvii.

VERY DEAR SIR,

I Have lately tranſlated from the French, Saurin's Diſſertation on Aaron's Rod. If you think it calculated to intereſt the numerous readers of your highly improved Miſcellany, I ſhall be happy to afford another tribute for their entertainment. As uſual, with the greateſt reſpect,

Plymouth, Your Friend and Brother,
June 7, 1811. S. WOOLMER.

THE tragical end of Korah, Dathan, and Abiram, having confirmed the authority of Aaron and Moſes, it pleaſed God there ſhould be a monument which might ſecure the prerogatives to the Tribe of Levi, and make them be owned as long as the commonwealth of Iſrael endured. He therefore commanded Moſes to take from the hands of each of the heads of the reſpective Tribes, a Rod, and to write upon each, the name of the reſpective head of the Tribe, and then, to put them into that part of the Tabernacle where God particularly manifeſted his preſence, which occaſioned that that whole ſacred Tent ſhould be called the Tabernacle of Aſſignation. This order was executed. The twelve tribes, (that of Joſeph being counted for two, one of which bore the name of Ephraim, and the other of Manaſſeh, the ſons of that Patriarch,) preſented each of them their Rod, and Moſes put them in the place which God had appointed. He put alſo in the midſt of them the Rod of the tribe of Levi, writing upon it the name of Aaron, as God had commanded.

Commentators enquire, why God choſe a Rod to be the inſtrument of

of the miracle he was about to work. The opinion which has the moſt probability in it is, That the heads of each Tribe generally carried certain rods, which had a mark of their authority.—The Jews have here given flight to their fancy, always fertile in fabulous ſtories. They tell us ſeveral chimerical occurrences on the ſubject of this Rod, upon which the name of Aaron was written. Some of them have advanced that it was taken from the tree of life; that an angel had given it to Seth; that he had planted it in the wilderneſs, where Moſes had found it; that it was that with which he wrought wonders in Egypt, and at the Red Sea. Others report, that it had come from Adam to Enoch, from Enoch to Joſeph, from Joſeph to the houſe of Pharaoh, from whence Jethro had ſtolen it for to give to Moſes.

The day after Moſes had put the Rods of all the Tribes into the Tabernacle, that upon which the name of Aaron was written was found covered with buds, bloſſoms, and the fruit of an almond tree. The almonds which this favourite Rod bore, have made ſome interpreters conjecture, that all the reſt were of the ſame wood. This in fact is very probable, and which contributed to render the trial which God thought fit to make, the leſs obnoxious to ſuſpicion, and the miracle of preference more ſenſible.

The deſign that God propoſed in cauſing the Rod of the Tribe of Levi to flouriſh and bud, is noted in the fifth verſe of this chapter. "It ſhall come to paſs that the man's Rod whom I ſhall chooſe, ſhall bloſſom, and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you." The miracle had the deſired effect. Moſes produced, in the preſence of all the Iſraelites, the Rod which God had diſtinguiſhed in ſo conſpicuous a manner. At the ſight of it, the people were ſenſible of the atrocity of their crime, in rebelling againſt Moſes and Aaron, and the greatneſs of the puniſhment which ought to have followed it. They were afraid leſt this new miracle ſhould be the forerunner or the preſage of a freſh plague. And, as people that are frightened do often magnify the objects of their terror, the Iſraelites ſaid without foundation, that not only thoſe who were willing to diſpute with the tribe of Levi about their prerogatives, and thoſe who were deſirous of intruding without authority into the ſacerdotal function without a call, would be conſumed, but that even all thoſe, who came near to the Tabernacle of Aſſignation would be deſtroyed, for their preſumption, with a violent death.

After that Moſes had communicated to the Iſraelites the miracle which God had wrought in favour of Aaron and his tribe, he thought fit to perpetuate the monument of it to future ages. By the order of God, he put this noted Rod into the Tabernacle, before the teſtimony, that is to ſay, the Ark. As St. Paul remarks, it was in the Ark with the golden pot that had manna and the tables of the covenant. Dr. Dodd's reflections on Aaron's Rod, are certainly worthy of attention. "If the deſtruction of the rebellious Korah and his company

pany evidently proves the divine interpoſition; the bloſſoming of Aaron's rod is a no leſs ſtriking proof of it. Neither nature nor chance could occaſion it: we have the order of God, his promiſe and prediction, with a full completion, related in the text. To be ſenſible of the greatneſs of this miracle, we ſhould obſerve the circumſtances of the time. The Rod continued not expoſed for many months or weeks, but only for the ſpace of a day and a night. Yeſterday, without ſap, and perfectly dry; to day, it is filled with moiſture: the only one of twelve, equally expoſed to the powers of nature, and the omnipotence of God, laid up in a hot climate, in a dry place, impenetrable to the rain and dew; the only one which produced flowers and fruit. Neither man, nor all his art, could be concerned here. Nor could his hand fail to be acknowledged, *Who calleth the things that are not, as though they were*, Rom. iv. 17. Reflections which ought for ever to ſilence their malignity, who pretend that Moſes employed pious frauds to procure the dignity of the high Prieſthood."

It is well known that "the almond is one of thoſe trees, of *which the children are born before the parents;* that at the beginning of the ſpring it produces flowers, before the leaves diſcover themſelves, and that ſome months after it bears fruit. Here on the contrary, we ſee a branch of the almond tree, a dry rod, recovering its verdure in one night; filled with ſap, puſhing forth its buds, and loaded with flowers, leaves, and fruit. This prodigy may well juſtify that exclamation, 'Who is like unto thee, O Lord! glorious in holineſs, fearful in praiſes, doing wonders.'"

THOUGHTS ON MARK XVI.

BY THE LATE REV. RICHARD BAXTER.

THE Lord Jeſus did purpoſely ordain univerſal officers to promulgate his univerſal law; giving them this commiſſion, "Go ye into all the world, and preach the goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned." For my part I doubt not but this work of publiſhing the goſpel to all nations doth abide on ſome men to this day; yea, God would ſtill have ſuch univerſal miniſters in the world: and ſo far the apoſtolic work is not ceaſed. And I believe it is a moſt heinous ſin in Chriſtian princes and ſtates, that they do not procure and ſend able miniſters into all the heatheniſh parts of the world, as far as they poſſibly can. And it is the ſin of thoſe miniſters who have ability, and fitneſs, and opportunity for this work, that they do not (how hazardous, and painful, and chargeable ſoever) ſet themſelves reſolvedly to it. So that if Chriſt's laws were well obeyed, it is likely there would not be any part of the known world where the goſpel would not be publiſhed.

Univerſal Redemption of Mankind, &c. p. 460.

O that it may pleaſe God to impreſs theſe weighty and important

remarks

remarks on the consciences of some of our dear, faithful, zealous young preachers!

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

REV. SIR,

IF you think the following remarks worthy a place in your Miscellany, their insertion will oblige,

Kettering, Your's, most respectfully,
June 17, 1811. W. CONSTABLE.

ON AUTUMN.

"The morning light and evening shade,
Successive comforts bring;
Thy plenteous fruits make harvest glad,
And flowers adorn the Spring." WATTS.

HOW striking is the prospect all around! Here we see the rich sheaves cut down and bound, or the waving ears of standing corn; there, the pendant ruddy fruit inviting the willing hand. Hills, vales, and plains, all appear clothed in the most gorgeous dress that nature can bestow. The patient labourers gather the yellow blessings, and carefully bind them together, still bearing evident marks of being subject to the primeval cause: "In the sweat of thy face shalt thou eat bread."* This scene should lead our thoughts to the great harvest when the Almighty shall say, "Put ye in the sickle, for the earth is ripe;"† and when, although both the just and the unjust once grew promiscuously together, they shall be for ever separated, and the tares bound in bundles to be burned,‡ but the wheat shall be gathered into the garner of God.§

We may receive important instruction, by reflecting upon the declining year, each day becoming shorter than the preceding. So this vain life, at the longest but a short span, is continually declining and passing away as a watch in the night, and as a tale that is told. He alone is truly wise, who, being vitally united to Christ, enjoys the graces of his Spirit, and is begotten again to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away.

How should the heart of man be filled with praise and adoration to his Supreme Benefactor, for the invaluable fruits of the earth, and for his merciful attention, even to the temporal wants of his dependant creatures. How wonderful, that whilst many receive the choice blessings of God as the effects of chance, unmindful of the hand that bestows them, divine mercy should still bear with their ignorance and ingratitude, and seed time and harvest be continued to them in constant succession. But some there are, who are enabled, at least in a degree, to give unto God the glory due unto his hallowed name. These receive from him, not only the bread of nature for their bodies, but the bread of life for their souls. They have the blessings of his throne,

* Gen. iii. 19. † Joel iii. 30. ‡ Matt. xiii. 30. § Luke iii. 17.

throne, as well as thoſe of his footſtool: the fruits of the Spirit, in addition to the fruits of the earth. The cup of their mercies frequently overflows, and they exult under a ſenſe of the approbation of their Maker. Theſe are the perſons who can diſcover the finger of God, where the obſcure ſight of many cannot perceive it. The Chriſtian, ſurveying the charming ſurrounding ſcene, is heard to ſay, "Theſe are thy glorious works, Parent of good!" "O Lord, how manifold are thy works, in wiſdom thou haſt made them all, the earth is full of thy riches." The man of God aſcribes all the praiſe for the benefits derived from revolving ſeaſons, unto him that openeth his beneficent hand, and ſatisfieth the deſire of every living thing.*

The thunders and lightnings ſo frequent in Summer and Autumn, whilſt they fill us with awe and dread of him that rideth in the ſtorm, and "walketh on the whirlwind," may teach men that if their hopes of ſalvation are founded on their own deſerts, or comparative worthineſs, the thunders of Sinai and terrors of the Lord will deſcend on their heads; thunders and terrors more dreadful than thoſe which convulſe nature, the effect of which will be felt in the ſoul in another world; unleſs through grace they betake themſelves to him who bore the curſe of the law: and thanks be to God, if they do apply to him and make ſupplication from a previous conviction of their loſt eſtate, he will be to them a covert from the ſtorm of divine wrath, and their ſhield in the day of vengeance. He is the only hiding place of his people, and whilſt we are living upon him for wiſdom, righteouſneſs, ſanctification, and redemption, we may be likened unto a man that founds his houſe upon a rock; whilſt others truſting to a ſaviour created by their own goodneſs and merit, are building their places of imaginary defence upon the ſand, which, when the ſtorm and tempeſt ſhall beat againſt them at the conſummation of all things, muſt unavoidably fall, and great will be the fall of them! But the true Chriſtian, being matured by grace for the kingdom of glory, like a ripe ſhock of corn, ſhall be ſafely depoſited in the garner of God, and after ſowing in tears in this region of ſorrow, ſhall reap in joy for ever and ever!!

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

AS a prominent feature in your work is the aſſertion and very numerous diſplays of the Providence of God, I take the liberty of communicating a few thoughts upon that important and intereſting ſubject. The ſplendid ſcenery exhibited to every attentive obſerver in the volume of providential diſpenſation, is a ſubject well worthy of frequent reſearch. It is calculated to expand the mind, animate the

* Pſalm cxlv. 16.

the ſoul, elevate the affections, and enkindle the fire of gratitude upon the altar of the heart. If the ſubjoined remarks are congenial with your views, their inſertion at a convenient ſeaſon in your much admired and praiſe-worthy Miſcellany, will greatly oblige, dear Sir,

Your's, very reſpectfully,
ELUCIDATOR.

THERE are three very extenſive volumes that ought to be read, and in ſome meaſure underſtood by the children of men. The volume of Creation, the volume of Providence, and the volume of Redemption. Having frequently examined the firſt and the laſt of the above-mentioned books, I was more particularly led a few days ago, to inſpect with ſome degree of care and preciſion the volume of Providence. Upon looking over the table of contents I diſcovered three particular chapters, namely, Univerſal Inſpection, Univerſal Preſervation, and Univerſal Government. I began with the firſt, and read as follows, "Am I a God at hand, and not afar off?" "Do I not fill heaven and earth, ſaith the Lord?" "The eyes of the Lord are in every place, beholding the evil and the good." I immediately perceived that on the ground of univerſal inſpection, the Providence of God extended to all places, to all perſons, and to all things. To all places, yes, the heavens, earth, and ſea. To all perſons, eſpecially the truly pious. "As the righteous Lord, he loveth righteouſneſs, ſo doth his countenance behold the upright." They are to him as the "apple of his eye;" and his ſpecial providence is as the eye-lid guarding that tender part. "The eye of the Lord is upon them that fear him, to preſerve them from death; and to keep them alive in famine." He bottles their tears, ſtrengthens their weakneſſes, and ſupplies their wants. The Eternal Jehovah, "ſitteth upon the circle of the heavens," (not as an idle ſpectator,) no, but he taketh cognizance of the children of men. Not any thing is hid from the eyes of him with whom we have to do. The Providence of God likewiſe extendeth unto all things. To thoſe minute, as well as to thoſe immenſe. To the fiſh of the ſea, to the birds of the air, and to man upon the earth. He that numbereth the ſtars, he alſo numbereth the hairs of our heads.

The ſecond chapter in the Book of Providence is Univerſal Preſervation. "Thou, Lord, preſerveſt man and beaſt." "The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing." A fiſh ſupplies Peter with the ſacred tribute; the great deep augments the Lord's revenue, and at his command the ſcaly tribe preſent their offerings. The ravens feed Elijah at the brook, the flinty rock diſcharges ſtreams of water, and the clouds in ſhowers drop down with manna for the preſervation of Iſrael's numerous tribes. This great preſerver of man and beaſt alſo clothes the lilies of the field, and gives beauty and fragrance to the garden flowers.

The third chapter in the volume of Providence is Univerſal Government.

vernment. Let none suppose that the world is governed by mechanical laws; no, but by the constant interposition and energy of the great Creator. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." "Providence is God in motion—Providence is God teaching by facts—Providence is God fulfilling, explaining, and enforcing his own word—Providence is God rendering natural events subservient to spiritual purposes." This Providence is irresistible: when the time was come for the release of Joseph, the prison could contain him no longer. When the hour of emancipation is at hand for the captive Jews to come out of Babylon, the predicted commander from the east, Cyrus, is raised up to issue the proclamation. How amazingly diversified are the scenes of providential dispensation! How inscrutable to mortals are many of its actings! We only discover a part of the circling wheel, the other part is seen in a different hemisphere. But what the Christian knows not now, he shall know hereafter. I mean when the mysteries of Divine Providence shall be unfolded, and the cloud removed that covered a variety of dispensations. As an improvement of the foregoing remarks, I beg permission to offer a few words of advice. 1. Observe the motions of Providence. "Whoso is wise will observe these things, they shall understand the loving-kindness of the Lord." The truly pious are not altogether unacquainted with the mind and will of God. "Shall I, saith the Lord Jehovah, hide from Abraham the thing that I do? 2. Admire the depths of Providence. An Apostle exclaimed, when standing on the brink of this stupendous ocean, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" There are many depths in providence that the finite line of human knowledge can never fathom, many labyrinths impossible for creatures to explore. Numbers have been bewildered in the intricate mazes, and have returned with considerable loss. See that stately vessel sailing on the mighty waters, how soon her track is lost in the pathless ocean. Thus the ways of God are in the sea, his path through the mighty waters, and his footsteps to mortals, are not fully known. Let us, upon all occasions,

"Confess the Almighty just,
And where we can't unriddle, learn to trust."

And, finally, I would recommend a hearty compliance with the designs of Providence. The Apostle St. Paul was very eminent for this. "I know, he says, how to be abased, and how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and suffer need." See yon king of birds, the royal eagle; he is under confinement in a spacious cage, how he flutters about from side to side, but sooner will he beat his wings to pieces than obtain emancipation by his struggling.

To the Editor.

DEAR SIR,

THE following affecting circumstance occurred at a place regularly

viſited by the preachers; and information concerning it was communicated to me, by a perſon fully acquainted with the particulars, and of whoſe correctneſs and veracity I have not the leaſt doubt. Should it appear to you calculated to illuſtrate the providence of God, it is at your ſervice for inſertion in the Methodiſt Magazine.

Worceſter, 1811. W. D.

W—— K——t was a perſon much habituated to the ſhameful practice of reviling and perſecuting the people of God. They received a variety of inſults and much abuſive language from him, both during the ſeaſons of religious worſhip, and at other times; inſomuch that he became proverbial for his wicked ſayings, and baſe conduct: but the miniſters of Jeſus Chriſt were the principal objects of his malice. When ſpeaking of theſe, he uſed the vileſt language his imagination could poſſibly invent. The general appellation by which he deſignated the preachers of the goſpel, was, "*Dunn's* Devils.*" But in order to carry this ridiculous and wicked language to its higheſt pitch, on a certain occaſion, when an eminently pious man of God, who had for ſome years been preaching the goſpel in the Weſt-Indies, paid a viſit to the place, and was walking up the ſtreet, to the preaching houſe, this monſter in wickedneſs, on perceiving him, exclaimed, *That is the Devil himſelf.* He continued to purſue this conduct, till the Almighty "*ſhortened his days.*" While he was one day climbing a very high walnut-tree, in order to gather the fruit, he fell from one of the lofty branches, and was ſo bruiſed and injured by the fall, that he almoſt inſtantly, in great agonies, expired! How awful to be thus *ſuddenly* ſnatched away, and ſummoned to appear before the bar of a ſin-avenging God, while living in ſuch flagrant rebellion, and open hoſtility, againſt God's laws and government! whom, "if any one toucheth, he toucheth the apple of God's eye." In what a dreadful light does the depravity of the human heart appear, when we witneſs the continuance and prevalence of a perſecuting ſpirit, in ſpite of the many awful warnings which God has given, of his high diſpleaſure at it. "God ſpeaketh once, yea twice, yet man regardeth it not;" but goeth on in his treſpaſſes. But let thoſe who are in the habit of ridiculing religion, and of uſing their feeble efforts, to oppoſe the progreſs of the work of God, be admoniſhed, aſhamed, bluſh, and be confounded; let them caſt away their weapons of rebellion, and, at leaſt, no more dare to oppoſe religion, leſt the Almighty ſhould cut them off at a ſtroke, and then a great ranſom cannot deliver them.

MEMOIR OF JAMES WALTERS.

THE religious world has furniſhed many ſtriking proofs that Chriſt has "a wonderful faſhion of teaching;" but perhaps few, if any, have been more remarkable than that which we have lately had at Camborne, in Cornwall—an account of which I have ſent you, hoping that it may promote the intereſts of the Redeemer's Kingdom.

James

* Alluding to a worthy member of the Society, of that name, who lived at that time.

James Walters, the ſubject of the following Memoir, was born of irreligious parents, and brought up in a ſtate of the moſt lamentable ignorance. "Wild as the untaught Indian's brood," he was never taught ſo much as to read. And ſuch deplorable caſes are, alas! but too common in this country, in conſequence of poor children being, at a very early period, employed to work at the mines. Some remedy for this evil has been found in Sunday Schools, where they have been eſtabliſhed. It is much to be wiſhed that theſe benevolent inſtitutions were more general than they are. There are many inſtances which ſhew, that by perſevering diligence in this labour of love, much might be done for the riſing generation.

A moſt happy circumſtance led to his converſion. His brother was ſummoned to leave the world. He was in a declining ſtate about eight months, during which he gave unqueſtionable evidence of his being convinced and converted. His reſignation to the will of God, his patience under his ſufferings, his victory over the fear of death, and his triumphant end, gave James to ſee the advantages of piety. At the ſame time, a conſciouſneſs of the uncertainty of his own life, awakened his guilty fears. This mixture of deſire and dread, love and fear, led him to cry day and night to God for mercy. He immediately joined the Methodiſt ſociety in Camborne, and entered upon a new courſe of life. The diſtreſs of his mind was very great, but it was alſo very ſhort. That God, who ſaw the agonies of his mind, and knew the ſincerity of his heart, had compaſſion on him, and haſtened to his relief. It was not more than ten days before his ſoul was freed from its guilty load, and its guilty fears. The love of God was ſhed abroad in his heart; his ſorrow was turned into joy; and he was enabled with unſhaken confidence to ſay, "My Beloved is mine, and I am his." This was about Midſummer, 1807; and from that period, he held faſt the beginning of his confidence ſteadfaſt unto the end. Neither was his a dead faith; but a *faith that works by love*, and leads to obedience. All that knew him, admired the uprightneſs of his walk, the ſteadineſs of his attachment to the people of God, and the conſtancy of his attendance on the means of grace.

But he did not reſt in being juſtified freely, he ſaw the neceſſity of being ſanctified wholly. He knew that it was his duty to love God with all his heart, and humbly implored the power. He knew that it was his privilege to be cleanſed from all unrighteouſneſs, and pleaded, at the throne of grace, thoſe promiſes which make that bleſſing ſure to all the ſeed. And the Lord granted his requeſt. In the month of September, 1808, I gave him his ticket, and while ſpeaking to him, he felt ſuch a divine power reſting upon him, that he could no longer keep his ſeat; he fell down on his knees, and, unable to reſtrain the feelings of his heart, broke out in praiſing God. From this period he felt nothing contrary to love, nothing contrary to the mind that was in Chriſt. "All of pride and wrath was ſlain, and not one evil temper remained."

About

About this time he sustained some internal injury while working in the mine. His loss of blood, through this accident, produced extreme debility. But he so far recovered, as to be able to resume his former employment, which, because of the pressing wants of his family, he followed longer than he should have done. At length he was forced to submit. The last time he attended the class meeting, he related a dream, which he had dreamed a few nights before. He imagined that two angels came to him and summoned him to heaven—that he was furnished with wings as they were, and immediately began his flight; but while he was ascending, he thought he would return to take leave of his family, and then awoke. "And now," said he to his leader, "I have these wings in my possession, ready to take my flight to heaven."

During his confinement, scarcely any one visited him without partaking of his spirit, which constantly "breathed unutterable love." Many of his careless neighbours, hearing of his remarkable case, were led by curiosity to visit him. He did not suffer any of these opportunities to pass by unimproved. He told them what God had done for his soul, entreated them to seek the Lord, to fill up his place in the church, and prepare to meet him in heaven. He was repeatedly told that he must not talk so much, that it would hurt him; "but," said he, "I must speak for God, I cannot help it." And he spake like a scribe well instructed in the things that pertain to the kingdom of God. The knowledge he had of the Scriptures, and the facility with which he expressed the feelings of his mind, astonished all who knew the disadvantages he laboured under; and confirmed the testimony of Solomon, "The heart of the wise teacheth his mouth, and addeth learning to his lips." And his labours were very successful. The words of a dying saint often "are as goads, and as nails, fastened by the master of assemblies;" his were peculiarly so; many of the persons he addressed are truly converted to God, and many more refuse to be comforted till God's anger is turned away, and they have the knowledge of salvation, by the remission of their sins. He has been the principal instrument in that glorious revival of God's work, which we have lately had, and which is still going on in that place.

I had the happiness of visiting him several times, and always found him rejoicing with joy unspeakable and full of glory. His confidence was unshaken; his prospects were unclouded. "I feel," said he, "that perfect love which casteth out all tormenting fear. I enjoy much of God's presence, my every waking moment I spend with God. I feel no dread of the pain of dying, or of the consequences of dying. I clearly see the crown at the end of the race. Sometimes, when my pain is great, I feel a wish to be gone; but I instantly check it, saying, 'Not my will, but thine be done:' let me feel pain or ease, let me live or die, so I may but 'glorify my God below, and find my way to heaven.' I love my wife, and I love my children; but I love Jesus Christ a thousand times better. I can

give

give them all up to go to Jesus. Love is sweeter than life, and stronger than death. But I lie in the hands of God as clay in the hands of the potter; let him do with me as seemeth him good. I choose neither life nor death: the will of the Lord be done. All is well with me, for God is love."

This strong consolation was the reward of importunate prayer, and unwearied diligence. Our dear brother well improved the short space allotted him, to make his calling and election sure. When speaking to me of his former experience, he observed, "Since God first manifested himself to me, I have had many gracious visits. I entered into my closet, and prayed to my Father in secret, and he manifested himself unto me as he doth not unto the world." He kept death and eternity constantly in view, and this certainly was the principal cause of his rapid progress in the divine life. It was this that produced such deadness to the world, and devotedness to God. "From the time of my conversion," said he, "I thought that I should not live long—I was persuaded to banish these thoughts, or I should be melancholy; but I took a better course, I drew nearer to Christ, and Christ drew nearer to me, and now I find him so near, that methinks I can even grasp him in my arms."

"As he grew weaker in body," says the leader, who was frequently with him, "he grew stronger in his Lord; his faith and love daily increased. He was sometimes so happy, that he said, 'I think if I do not die soon, I shall go to heaven without dying.' During the whole period of his affliction, Satan was not permitted to assault him but once, then he looked to God, and in a moment the tempter fled.

Thursday, March 23, I visited him for the last time. I saw that he was near his end, and it appeared that he had nothing to do but to die; he was patiently waiting to hear the call, "Arise, my love, and come away." His very countenance shewed the happy state of his mind, and though he was very weak, he could not keep silence. "I know," said he, "that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens. I have a hope which is an anchor to my soul, both sure and steadfast, and which entereth into that within the veil. I long to be with Jesus. O love divine, how sweet thou art! My willing heart has been all taken up by thee, now about two years; but love is ever new."

Sunday, March 26, was the day appointed by infinite Wisdom to finish his earthly course. Several of the friends were with him all the preceding night, and the Spirit of glory and of God rested upon them. Their feelings were similar to those of the Patriarch's, when he said, "Surely the Lord is in this place! This is no other than the house of God, and this is the gate of heaven." While they were praying with him at the break of day, a distressed soul was brought into the glorious liberty of the sons of God. His last words were, *Come, Lord Jesus!* and having said this, he fell asleep. This was

in

in the thirtieth year of his natural life, and the second year of his spiritual life.

Tuesday, March 28, at his particular request, his corpse was carried to the Chapel, and rested on that very spot where the Lord renewed his soul in holiness; while the event was improved for the benefit of the large congregation which attended on the occasion. Surely a more peaceful and glorious end can scarcely be desired. My highest ambition only leads me to exclaim, "*Let my last end be like his.*"

Redruth, 3d May, 1811. W. WORTH.

MISCELLANEOUS.

ON CONFORMITY TO THE WORLD WITH RESPECT TO DRESS.

TO THE EDITOR,

BEING in the habit of attending the ministry of the word amongst the Methodists, and having personal acquaintance with many belonging to that society, I have frequently found my mind much grieved to observe, amongst that respectable body of Christians, no greater attention paid to that apostolic injunction; "Be not conformed to this world;" I speak now with regard to dress. I fear this is a growing evil amongst the followers of that great light, Mr. J. Wesley; to the preachers and people of which connexion I feel great love. The Rev. Dr. Coke very recently observed from the pulpit, "that though he would not wholly unchristianize a man or woman for their dress, yet he was sure, if those who imitated the people of the world in this particular were christians, they were not eminent christians." And why should those, who profess to love and serve God, study to please a foolish gaping world? Should not all christians study to be patterns before the eyes of others, as well in these lesser things, as in purity of life? And while they are aiming to follow the blessed Jesus in holiness, take care to be "adorned in modest apparel?" 1 Tim. ii. 9. How painful it is to a devout and pious mind to see persons, who attend the ordinances of the Lord's house, who pray for a conformity to his image with his people, and hear his word, or even attend at his table to receive the tokens of his dying love; yet decked up with flowers and feathers, bows and streamers, in all the colours of the rainbow! and in as many forms as colours: with hair curled and plaited; ornaments more suitable, sure, for a ball-room or the theatre, than the house of God! How contrary this to the tenor of the New Testament! Surely, Sir, a friendly hint on this subject, in your valuable Magazine, to those whom it may concern, when offered in love, and for the cause of God and religion, will not be without some good effect.

Rotherhithe, Your's in the Gospel,
June 2, 1811. T. C.

OBITUARY.

OBITUARY.

AT Bramley, in the Leeds circuit, on the 19th of July, 1810, Mr. Joſhua Wilkinſon paſſed "from a ſuffering church beneath, to a reigning church above," aged 23 years. He was a young man of peculiar worth, who feared the Lord greatly from his childhood. He was ſavingly converted, and enjoyed a clear ſenſe of the Divine favour, when only 14 years of age. From that time he was eminently devoted to God, zealouſly affected in his good cauſe, and particularly concerned for the riſing generation. The Sunday-Schools were the delight of his heart. He very reluctantly engaged in commercial purſuits, leſt the world ſhould prove a ſnare to his ſoul; and though integrity and punctuality marked his every ſtep in life, yet, in the commencement of his laſt ſickneſs, he deeply lamented that he had not followed the Lord more *fully*, but that the concerns of the world had ſhared too much of his attention, and had often deprived him of the enjoyment of God and the comforts of religion. This, at times, greatly depreſſed his ſpirits, and he wept in deep humiliation before the Lord.

For many weeks I viſited him almoſt every day, and encouraged him to *look unto Jeſus;* he did ſo, and his doubts and fears ſubſided, and were ſucceeded with heavenly peace and divine conſolation; yea, he frequently rejoiced with joy unſpeakable and full of glory.

His tender and affectionate parents, who were often in great diſtreſs, he endeavoured to ſoothe and comfort, by informing them of the certainty of his own felicity, and that it was better for him to depart and to be with Chriſt. He encouraged them to follow him as he had followed the Saviour, and aſſured them that then they ſhould all meet at laſt in the kingdom of God, where the pain of parting, and the grief of ſeparation would exiſt no more for ever! He was greatly concerned for his youngeſt brother, a moſt lovely and promiſing youth, whoſe amiable and pleaſing diſpoſition endeared him to every one who knew him. He was wiſe above his years; but it pleaſed the Lord greatly to afflict him alſo. As it was deemed neceſſary to remove him into the country, a painful ſeparation, for a ſeaſon, took place between theſe affectionate brothers. The complaint of the younger ſoon terminated in a galloping conſumption, and he was unexpectedly removed to bloom in the celeſtial paradiſe for ever. "They were lovely and pleaſant in their lives, and in their death they were not (long) divided."

The ſufferings of Mr. Wilkinſon were very ſevere, and continued for many months; but he endured all that his heavenly Father called him to bear, with chriſtian fortitude and holy reſignation to his all-wiſe and gracious will. Often would he repeat,

"Thankful I take the cup from thee,
"Prepared and mingled by thy ſkill;
"Tho' bitter to the taſte it be,
"Powerful my wounded ſoul to heal!"

The following lines were peculiarly ſweet to his happy ſoul:—

"Oft as I lay me down to reſt,
"O may the reconciling word
"Sweetly compoſe my weary breaſt;
"While on the boſom of my Lord
"I ſink in bliſsful dreams away,
"And viſions of eternal day."

This prayer is now fully anſwered, and happineſs commenſurate to his vaſt deſires is his portion for ever and ever!

C. ATMORE.

Leeds, May 3, 1811.

Died at Leiceſter, Jan. 6, 1811, aged 87, Mr. Robert Clark, formerly of Lockington, near Caſtle-Donington, where he occupied a large farm for a great number of years. Mr. Clark was awakened to a ſenſe of his loſt eſtate, and brought to a ſaving knowledge of God, by attending the awakening and heart-ſearching miniſtry of the Rev. Mr. Berridge. This was in or about the year 1763. Mr. Berridge, who was a native of Kingſton, about 8 miles from Lockington, and our deceaſed friend Mr. Clark, were intimately acquainted; and frequently after Mr. Berridge ſettled at Everton, he came over and preached in his native place, and in all the neighbouring villages; and when ſeveral of the churches were ſhut againſt him, he preached in the barns, ſtreets, and open fields. Multitudes attended his miniſtry, and many, very many, were brought to God through his inſtrumentality. As ſoon as Mr. Clark began to diſcern ſpiritual things in the light of truth, he could not ſatisfy himſelf with attending any miniſtry where he did not receive food on which his ſoul could feed. As ſoon as he heard the Rev. John Weſley, and the preachers late in connexion with him, receiving through them the ſame food

food to his soul as he had done under the ministry of Mr. Berridge, he immediately cast in his lot among them, and determined there to abide. He joined the society at Castle-Donington in the year 1764, and continued a member till the day of his death. It is with pleasure we assert, because it is to the honour of God and religion, and of that society to which Mr. Clark belonged, that for near half a century, during which he was a member of the Methodist society, no charge of any moment was ever preferred against him, by the religious or profane, friend or enemy. He embraced religion from a conviction of its necessity, truth and importance; he adhered to the first principles of religion which he had been taught, and was "not tossed to and fro by every (or any) wind of doctrine." He set up the worship of God in his family, instructed his children in the principles of christianity, and brought them up in the fear of the Lord. He was a constant attendant on the public means of grace; and notwithstanding he lived near two miles from the chapel, he was seldom absent on account of the distance, season of the year, or inclemency of the weather. He also brought his family with him to the house of God. He generally bore a testimony in our love-feasts to the goodness of God, and often, with a heart filled with love and eyes overflowing with tears, spoke of the dealings of God with his soul. He was very liberal in contributing to support the cause of God from the very first. Indeed, for several years, the greatest part of the burden lay upon him, which he cheerfully bore; for having received much, he freely distributed out of his abundance to promote the Redeemer's kingdom. And notwithstanding our deceased friend was rather of a reserved disposition, and not endued with the gift of utterance, like many; yet he was called to fill up important and honorable offices in that society of which he was so long a respected member. He was called to the office of class-leader about the year 1770, and soon after to that of circuit-steward; which offices he filled up for many years with great credit to himself, satisfaction to the preachers, and the people committed to his care. It is worthy of remark, that though there are now upwards of one hundred members in our society in this village, there is only one living that was a member when Mr. Clark first joined it; such havock have the ravages of time made! It is a pleasing reflection, however, that many, very many, have died in the triumph of faith, and gone to glory from this place since that period; many of these were the companions of our friend and brother in tribulation, and in the kingdom and patience of Jesus; and it is not unreasonable to suppose that they would bid him welcome to that heavenly rest of which many of them had long been in possession.

It is not to be wondered at, that God should remarkably honour such a faithful servant of his by some peculiar token of love and regard towards his offspring.—The wife of our deceased friend and father in the gospel was removed to her eternal rest about 5 years ago. Of the five children which God gave them, one died in its infancy; another died in the full assurance of faith in the year 1805. The other three are now living, and having fought and found their father's God, are serving him in the beauties of holiness, and bid fair to meet their parents in the realms of eternal blessedness. One is an acceptable local preacher in this circuit: they are all married, and have large families; some of their children are also treading in their pious steps, and several are gone to glory. I pray God that they which remain may all be influenced to seek, and serve him in the day of youth, that not a hoof of them may be left behind when God numbers up his jewels.

During a part of the last affliction of our deceased friend, which continued about a month, his mind, days together, appeared rather under a cloud; but about a week before he died, it pleased God to indulge him with a peculiar manifestation of his presence and favour. His soul was filled with such ravishing views of heaven, such faith and consolation, that he exclaimed, "God is with me—I am going to glory!" When some of the family returned from the worship of God, he said, "God has been with me here, while he has been with you in his house," &c. Thus lived and died one of the first methodists that God raised up in this neighbourhood. A funeral sermon was preached on the occasion of his death, from Rev. vii. 13th and following verses. May the impressions then made, and the resolutions formed, terminate in the conversion of many! May I and all who read this, learn to trust in God, and cleave to him!

Z. TAFT.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. Dace, Missionary, to the Rev. Dr. Coke.

Nevis, West-Indies, Feb. 3, 1811.

Rev. and dear Sir,

SOON after I wrote to you last,

I left Tortola, and came to St. Kitts.—Brother Turner judged it moſt proper for me to go to St. Euſtatius, until we ſhould hear from Conference; but as we were preparing to go, Brother Cherrington was taken from us; ſo I continued here for a ſhort time, and then proceeded to that Iſland with Brother Woolley.

The Governor received us kindly, and granted us both ſanction and protection. We rented three rooms in what is generally called the Manſion-houſe, formerly occupied by the Governor. We appropriated one of theſe for a place of worſhip, and the two others for our habitation. St. Euſtatius now preſents a diſmal appearance. The lower part of the town, called the Bay, is little more than deſolation and ruins. Large and ſpacious buildings ſtand quite empty, and few families live in the whole place. Perhaps the hand of Providence may be in this. While they were in proſperity, the goſpel could not find acceſs; but now that adverſity has overtaken them, we can raiſe the ſtandard of the croſs. Surely affliction and adverſity are frequently bleſſings, as well to communities as to individuals. Bleſſed be the Lord! this is the work of his hands, and it is marvellous in our eyes.

Some time after our arrival there, ſome unthinking young men came and greatly diſturbed our meetings. Finding them incorrigible, at length, though with reluctance, I complained to the chief Magiſtrate, who ſummoned them to the Court. A ſmart fine was laid on them, and ſince then we have enjoyed uninterrupted peace. How very far different from what you experienced there ſome years ago!

In general large congregations aſſembled to hear the word, and many white people paid great attention, eſpecially on the Sunday afternoons (at which time the Rev. Mr. ——— frequently attended). And I bear them witneſs, they can bear to hear the truth, and the plain truth, and that cloſely applied to their minds. And, what is ſtill better, we have many who both hear the truth and keep it.—The ſociety at our departure conſiſted of 108; 38 of whom meet alſo in Band ſociety. Many of theſe latter have been long travelling to Zion, and can remember, with pleaſing joy, the time when they were favoured with your preſence and preaching. My ſoul enjoyed many precious ſeaſons among them. I held one love-feaſt with them, and was much delighted to hear them give an account of their chriſtian experience, which they did in a clear and ſcriptural manner; and my heart was truly melted down to hear them obſerve, with tears of joy, how the Lord had at length anſwered their prayers in opening a door for preaching the goſpel unto them. We ſpent about 16 weeks there. Our gracious Lord ſafely conducted us on our paſſage, and 8 days ago we landed here.

I am your's truly, &c.

JOHN DACE.

Meſſrs Dace and Coultas, having tranſmitted to us the following ADDRESS to His Excellency, Hugh Elliott, Eſq. Captain-General and Governor in Chief in and over all his Majeſty's Leeward Caribbee Iſlands in America, Chancellor, Vice-Admiral, and Ordinary of the ſame, with his Excellency's Anſwer, we judge we ſhall gratify ſome of our readers by inſerting them.

May it please Your Excellency,

WE, the Methodiſt Miſſionaries in the Iſland of Nevis, beg leave to embrace this opportunity to congratulate you on your appointment to that dignified and important ſtation in which it has pleaſed our gracious Sovereign to place you. We feel ſincerely grateful to the all-wiſe Diſpoſer of events, that it hath pleaſed him to reſtore you to a meaſure of your former health, and we hope this invaluable bleſſing will ſtill be continued to you.*

As our loyalty towards our gracious Sovereign's Perſon, and our obedience to his Government, have been hitherto ſo generally manifeſt, we deem it unneceſſary to enlarge on that ſubject to your Excellency at preſent. We ſtill, as heretofore, endeavour to make the ſacred Word of God the grand rule both of our faith and practice. And, as we are therein commanded to honour the King, and to be ſubject to principalities and powers, we truſt we ſhall continue to manifeſt a cheerful obedience to theſe divine commands, and that for conſcience' ſake.

Being favoured with the privilege of approaching your Excellency, we have confidence, and doubt not of enjoying under your government, that full and liberal toleration in the exerciſe of our religious functions which we have hitherto with gratitude experienced.

And while we ſolicit your Excellency's

* He was just recovered from a very dangerous illneſs.

protection, we do it as subjects who feel it as well their privilege as their duty to pray for the King and all in authority under him, in order that we may live peaceably and in all godliness.

We do therefore offer up our prayers and supplications to Almighty God, that your person may be protected by the arm of omnipotence, your mind directed by infinite wisdom, your soul blessed with divine grace, and that the administration of your government may be sanctioned and abundantly prospered to the peace and welfare of these colonies, and the glory of his great and adorable name. JOHN DACE.

WILLIAM COULTAS.

His Excellency's Answer.

GENTLEMEN,

ACCEPT of my thanks for the very obliging terms in which you have been pleased to address me upon my arrival in this Island. Your professions of loyalty and your veneration for our beloved Sovereign, I consider as sure pledges of your attachment to the principles of the Constitution, by which you have so long enjoyed freedom of conscience and worship.

In the Island of Nevis you are under the protection of a wise and upright Legislature, and, therefore, you may be assured that you will not be molested; but, on the contrary, will enjoy all the privileges and advantages belonging to British subjects, as long as you shall continue to act in conformity to the established laws.

I shall always have great satisfaction in offering you my services, either individually or collectively, whenever they may be deemed useful, or can contribute to your happiness or comfort.

Charlestown, March 8, 1811.

Extract of a Letter from Mr. M. C. Dixon, Missionary, to the Rev. Dr. Coke. *St. Eustatius, March* 7, 1811.

Dear Sir,

I left the beloved people of St. Kitts on the 25th of January, and arrived here after a passage of 4 hours, in which time I was exceeding sick, but now I am reaping the benefit of that trial. I have frequently had a head-ache since I came into the West-Indies, which I never once had before; but by the application of a blister betwixt my shoulders, I am, I thank God, almost perfectly recovered. I believe the work of the Lord is reviving in this part of the world, and Satan is losing his subjects daily. While he can keep people in darkness he has them safe, but when once their eyes are opened, there is hope the gospel will prevail. In St. Kitts the work of God is said to be in the best state that ever it was in, since religion was planted on that favoured isle. Many have been the blessings I have received amongst that people. I do not repent that I came into this part of the world; (though I did repent.) I believe I am sent of God, and my labour hath not been in vain. I have often felt the power and grace of God resting upon me: and I yet expect to see greater things than any I have seen hitherto. The Fountain of grace is still open for the sinner; and I have truly seen the healing streams abound in our love-feasts, band, and class-meetings. At the Table of the Lord our cups have run over, and our empty pitchers have been repeatedly filled under the preaching of the word. Glory be to God, the hungry have been filled with good things, the poor have been enriched with the treasures of his grace; and many a sorrowful heart hath received the garment of praise for the spirit of heaviness.

Since I came to this Island, (St. Eustatius) (about five weeks ago) I have been highly favoured of the Lord, for he hath poured out his Spirit upon the people, and there is a general enquiry, "What shall I do to be saved?" and several have found the grace of God which bringeth salvation. I have added upwards of 100 in this short space of time; many of whom have found the peace of God, and several others are earnestly groaning for Redemption. They manifest great thankfulness to the Father of mercies for the preaching of the gospel; and I believe they shew forth their gratitude in their lives. The congregations were large when I came, but they are almost double the number now. And although I have none to help me, yet the Lord is my helper, and he delivers me from every snare. I feel myself given up to his service, and it is become my delight to labour in his vineyard. Three respectable white ladies are joined with us, and I am happy to say I believe two of them are truly converted, and are rejoicing in that God who hath blotted out their sins. Glory be to him!

We catechise upwards of 100 children twice a week, and their improvement gives me great pleasure. I hope you will spare a few moments to establish or correct your unworthy servant, and fellow-sufferer for the testimony of Jesus,

M. C. DIXON.

Extract of a Letter from Mr. Joshua Marsden, to Mr. Benson.

Hamilton, Bermuda, May 15, 1811.

Rev. and dear Sir,

Blessed be God the work in Bermuda is in a good state. Some are thirsting for the well of Life; several have obtained a clear witness of the pardoning love of Jesus, and the society is increased to about 130. It is divided into 7 classes, 5 of blacks and two of whites. The Whites are truly zealous, and though it is like changing cast in the East Indies to join the Society, yet many can hardly be restrained by their relations from coming amongst us, so mightily does the word of God preached in the chapel affect their consciences. Our stated congregation is about three hundred, two hundred of whom are some of the most respectable white people in the island. One of the principal merchants, a Magistrate, and all his family, are communicants; and his Lady, who has become a precious, pious woman, has joined the Society. My routine of duty is as follows. I preach at Hamilton on the Lord's day morning; after morning preaching, some times ride to Bayley's Bay, or Harris's Bay, preach in the afternoon, return and preach at Hamilton in the evening. On Monday evening I meet the class of white people: on Tuesday evening preach to the blacks in the chapel: on Wednesday evening meet the class of blacks: on Thursday afternoon preach to the Whites in the chapel. On Friday I ride to St. George's, and preach on Friday, Saturday, and Sunday, and meet St. George's Society. I also sometimes preach occasional sermons at Spanish Point, Brackish Pond, David's Island, Crow Lane, and Hein Bay.

A little while ago, the blacks that could read being destitute of Hymn Books, I published a little pamphlet, a copy of which I have sent you. The chief Justice requested a copy to be sent him, of which he was pleased to speak in handsome terms.* Since my last, Mr. Edward Masters, a constant attendant at the Chapel, died in peace and comfort. He had been master of a vessel, and coming home sick, God was pleased to over-rule the affliction for his good. As soon as he could go out, he came to the chapel, the word was made a blessing to his soul, and he became very zealous, warning, exhorting, and inviting others. In a little while he had a relapse, and soon after sent for me to administer to him the Lord's Supper, which he received as the pledge of eternal happiness, rejoicing in the Lord. It was a most refreshing time. In a day or two after, he most triumphantly passed into the world of happy spirits.

For about three months last past, our dear old friend, Mr. Pallas, has been laid upon a bed of pain, and is now just at the gates of paradise. His soul, tho' low at first from family trials, soon rose above that heavy atmosphere to the clear sunshine of gospel light; and now for about three months, tho' bed-ridden and worn to a skeleton, he has had full prospect of the port, and has rejoiced unspeakably. Many have found a blessing from his dying testimony, but in my next I expect to be able to send you a fuller account. In the mean while I request that you will remember me to all the Committee and to the Conference, whose faithful son and servant may the Lord enable me to live and die.

I am, dear Sir, your most obliged and affectionate, tho' unworthy, fellow-labourer in the Gospel of Jesus,

JOSHUA MARSDEN.

* We much approve of all the Hymns contained in this pamphlet, and judge them to be peculiarly well adapted to the condition of the black people.

Extract of a Letter from Mr. M'Dermid, to Mr. Highfield.

St. John's, Antigua, April 30, 1811.

AS Captain Rowe intends to sail in a day or two for England, I embrace the opportunity of sending you a few lines. Since my arrival I have been employed in preaching two Lord's days at St. John's, and the rest of the time in sundry parts of the Island. And, glory be to God, my labour has not been in vain. Some have been added to the society every Lord's day that I have been in the country. In my last letter I mentioned that 40 persons had been united to us in one place; and since then, 20 more have been added in the same place. I do not say that they are all truly converted; but I believe a good work is begun in several of them, and they all profess to be seeking the salvation of their souls.

At English-Harbour our friends are preparing to build a new Chapel. At present we preach in Mr. Gilbert's house, which will by no means contain the people that attend; so that in general many are obliged to stand without. In this place some very respectable characters attend regularly, and many of them have made very liberal offers towards erecting the intended chapel.

I visit the distant parts of the Island once every fortnight; the plan is as follows: I leave St. John's on Tuesday afternoon, and preach at seven o'clock at a place about 6 miles off; the next day at 12 o'clock I preach at Falmouth, then to English-Harbour, at which place I preach at 7 o'clock; the day following I preach at another place, where we have 90 people in society; I meet the class after preaching, as they have no leader.—On the Lord's day morning I preach here again; then go about two miles, where we have near 100 members; after the public service is over, I meet the society and call over the class-papers, for we have only one leader among all this multitude.

I then preach at another place at four o'clock in the afternoon, and then return home to town, and this finishes what we call the long round. At Parham we have six hundred in society, a good chapel, and house for the preachers; in this place we have preaching every Lord's day, and on Tuesday evening also, and we have here a very pleasing prospect of much good being done. At a love-feast, which we had here about a month since, I was much comforted by hearing so much rational and scriptural christian experience, such as I did not expect to find in this quarter of the world. There was no necessity to exhort them to speak, for there were three or four up at the same time, and it was with difficulty I could get an opportunity to conclude. I must acknowledge many of them are very ignorant, and must have line upon line, and precept upon precept, to make them understand; however, when we consider the state of darkness in which they were, and the sins in which they lived, and witness their conduct now, we may say with wonder, "What hath God wrought!" I do not repent that I came to the West Indies. Nay, I bless God for it; for I believe I am where he would have me be: his providence evidently pointed out my way, and it is the desire of my soul to fulfill the ministry I have received of the Lord, that I may not at last meet the doom of the unprofitable servant. I am deeply convinced of my inability for so great a work; but the Lord knows that I long to see the prosperity of Zion, and would do all in my power to promote it in the world. Since I have arrived I have not eaten the bread of idleness, but have laboured according to my power in the word and doctrine, and in endeavouring to water others, have been watered myself. And though at times I have been in weakness and fear, yet my God has again lifted up my hands, and encouraged my heart; and shewed me the all-sufficiency of his grace, and the truth of his blessed promise, that, "He will never leave me nor forsake me," therefore I can cast my burden upon him at all times. I hope you do not fail to pray for us all, that we may be kept from the snares of the devil, which in this place are neither few nor small. Great need, indeed, we have to "keep on the whole armour of righteousness on the right hand and on the left; and to be sober and watch unto prayer."

I remain, dear Sir, your's, &c.

D. M'D.

Extract of a Letter from Mr. Turton, Missionary, to Dr. Coke.

Eleuthera, Tarpum-Bay, Jan. 6, 1811.

Rev. Sir,

SINCE my return from America, the work of God has been prospering among the poor people of this place, and is still prospering. I have been with them almost constantly, altho' I thought at first my health would not bear it, and that the manner of the people's living would not agree with my wife's health; but when I saw God was working for his own glory, every other consideration fell to the ground, and I could not think of leaving a people on whom God was pouring out his Spirit.

Since my arrival at this Island, May 10, 1805, I have seen such clear proofs of the power of true religion to give support and comfort in a dying hour, as I never saw before. Seven persons have left this world, rejoicing in the pardoning love of God, and their testimony has been of essential service to others. Two of these, whose dying beds I often visited, departed the last year.

I left New Providence, December 22, as I knew the inhabitants of Eleuthera would be greatly at a loss for a Preacher at the season of Christmas, and New-Year's-Day. The winds being contrary, we had a very disagreeable passage, thro' which, and affliction of body, I was almost worn out. We arrived on the 24th, about 7 o'clock at night, but the pleasure I received from the joy and thankfulness excited in the people by our coming, was more than a sufficient compensation for all my sufferings. I was unable to attend the morning-meeting before day, but at 10 o'clock the Lord wonderfully assisted me, and refreshed his people. There was indeed a shaking among the dry

bones, and the thoughts and affections of all seemed to be engaged by their proper object. And while I spoke to some of them personally, and was comparing the present with the former times, they seemed filled with gratitude for the change as to the mode of spending this season of the year. Glory to God, he does indeed own and bless his work. The whole season has been a time of love and joy, and the Lord has shown his goodness in adding several new members to the society, and has greatly comforted his people.—At our love-feast the people gave as clear an account of their experience in religion as ever I heard; and on New-year's-day, at the renewing of the covenant, the Lord was present of a truth. In Wreck-Sound there is a society, I think, equal in piety to any I have ever been with — Tarpum-Bay and Savanna-Sound, in 14 or 15 months, have experienced much of God's goodness. Several in these settlements are rejoicing in a sin pardoning God. They walk miles through woods, craggy rocks, and swamps, to join God's people, at our quarterly meetings; and God wonderfully blesses them for their labour.

Most of the people in these settlements being white or free coloured persons, I find it necessary to have regular quarterly meetings, in order to bring the people together, and settle our temporal and spiritual affairs, that all may be acquainted with the Methodist plan of doctrine and discipline.

I feel as happy in soul with these people as I could be any where. God has hitherto blessed the work, and raised up a church, against which, I hope, the gates of hell will never prevail. And I have reason to be thankful that he has used me as an instrument therein.

Brother Rutledge expected to have had liberty to return home, and seemed much disappointed, when he saw the Minutes, to find it was not so. And I certainly expected a preacher would have been appointed to take my place; but as the Conference have ordered otherwise, I acquiesce.

The people on this circuit are doing what they can in support of the work, and I believe they are doing the same in New-Providence; and something considerable will be raised in both places, to the satisfaction of our friends at home.

That the Lord may bless and preserve you, is the earnest prayer of,

Your most humble Servant,
WILLIAM TURTON.

Extract of a Letter from Mr. John Rutledge, Missionary, to the Rev. Dr. Coke.

New Providence, Nassau, Feb. 12, 1811.

Rev. and very dear Sir,

THOUGH I did feel a great desire to see my native country and friends in the Lord, at the end of six long years; yet, as it does not appear to be the will of God concerning me, I am resigned, and have not felt a murmuring thought. My friends, indeed, expected me home, whether any preacher was sent to relieve me or not; but I told them I could never think of leaving the people without a preacher; especially as God has blessed my labours among them. Many of them have left the world and its pleasures, and have taken up a daily cross to follow the Saviour; and to leave them destitute of a minister, under these circumstances, would have been cruel. We have begun our new Chapel, and it is the desire of the whole society to see it finished. For in this town we have laboured under the disadvantage of preaching in a private house: and as it is the house of a black man, you may judge how unfavourable it has been to the work in this place, where prejudice runs so high against the blacks. But when our Chapel is finished, this great stumbling block will be removed out of the way. The whole weight of the business respecting the Chapel, lies on my shoulders, as Brother Turton is, and has been all along, engaged upon the Island. A gentleman called to see me a few days ago, and told me, he would send me twenty pounds towards the New Chapel. How good is God! he will find means to carry on his own work, for as much as the hearts of all men are in his hand. A few helps like this would prevent our troubling you altogether, and this is what I hope some time will be the case. In the mean time if we draw at all, be assured it shall be as seldom, and to as little amount as we can, and never, until the work requires it, in order that it may be consistent with itself. I suppose we have not less than forty white people in our society here. Six very serious persons have joined our class of whites in about a month's time. We have had some remarkable instances of a work of grace, and some very happy deaths in the course of last year.

From your Son and Servant in the Gospel,

JOHN RUTLEDGE.

ADDRESS TO AUTUMN.

MR. EDITOR,

Your admiſſion, Sir, of the following Apoſtrophe to AUTUMN, which I have drawn from a ſcarce Work, will greatly oblige your occaſional Correſpondent,

W. S.

"HAIL, AUTUMN! penſive ſeaſon! ſoft and mild,
Oft have thy charms my youthful heart beguil'd!
Oh! I have linger'd, muſing, ſad, alone,
Lift'ning the brooding tempeſt's hollow moan;
When the dark clouds o'erſpread the blue ſerene,
And ſtreams of moonlight danc'd along the green;
Oft have thy ſcenes the riſing tear ſuppreſt,
And check'd the ſigh in childhood's vacant breaſt,
As bending o'er thy purple heath-clad hills,
I heard the muſic of thy tinkling rills,
Or walk'd with Echo in her dewy rounds,
And caught the curfew's ſlow and ſullen ſounds.
Give me to paint thy ever-varying charms
That warm my heart, and ſtill the world's alarms!
The fading woods, the mountain's miſty height,
The hills that catch the Morning's dewy light,
The ſtreams, that wind the deep-drawn vales along,
The lowing kine, the red-breaſt's grateful ſong,
The giant oak, that o'er the darken'd ſtream
Spreads his long arms beneath the Moon's red beam;
That Moon, that hangs her wand'ring lamp on high,
And gems with blood-fraught rays, the ſadden'd ſky:
Lov'd Autumn! theſe are thine, and ſhould the ſtorm
With ruthleſs rage, thy ſoothing ſcenes deform,
Should ſullen Winter's ruſhing ſtreams deſtroy
Thy heart-felt pleaſures, and thy penſive joy,
The fond remembrance of the paſt ſhall riſe
Bright as the meteor ſtreams acroſs thy ſkies,
And thy lov'd ſcenes on memory deep impreſt,
Chaſe the dark form of ſorrow from my breaſt."

IMPROMPTU ON THE SEA-SHORE.

On obſerving the Waves illuminated with Electric Fluid.

RAPT in aſtoniſhment I ſtand and gaze
On the vaſt ſurface of the ſwelling ſea,
While the curl'd waves in many a myſtic maze
Sweep the wild ſhore in wildeſt harmony.

Night round the ſcene her ſable curtain throws,
And all creation reſts in ſilent ſleep,
While He, who broke old Chaos from repoſe,
Moves on the boſom of the mighty deep.

Ten thouſand luſtres burſt upon the ſight,
Bright as the ſtars, and quick as lightning's glance,
Now they illume the breakers' diſtant height,
And ſparkling on the ſhore they now advance.

Omnipotence, this mocks all power but thine;
For, lo! "The ſea is his," and his alone:
He lights the liquid waves with fire divine,
Emblem of that which flaſhes from his throne.*

Proſtrate with reverence ſee thy creature bend!
A worm, an atom would that power adore:
God of the ſcene, be thou the ſuppliant's friend;
That atom worm thus bleſt, can aſk no more.

Skegneſs, Lincolnſhire. ELIZA.

* Daniel vii. 9.

Conference-Office, 14, City-Road; T. CORDEUX, Agent.

Mr. James Burley.
Preacher of the Gospel.
Aged 49.

THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1811.

BIOGRAPHY.

A SHORT ACCOUNT OF

MR. THOMAS RANKIN, *Minister of the Gospel.*

WRITTEN BY HIMSELF.

(Continued from page 370.)

THE Conference was this year, 1765, held at Manchester, for the first time. The ride was long, and the weather extremely hot, which afflicted me and my companions not a little. The heat was very great during the Conference, so that I was seized with a fever, which confined me eight weeks, at Portwood Hall, near Stockport. Mr. and Mrs. Mayer, with their kind son, paid all the attention to me in their power. My life was in great danger; but, by the blessing of God and the judicious treatment of the apothecary, the fever took a favourable turn, and I began to recover.

During my affliction, my hope was full of a glorious immortality, and I felt a desire to depart and be with Christ, which appeared to me to be far better than to live any longer on earth. The Lord, however, saw fit to protract my life, and as soon as I was able to travel, I set out for my circuit. I was appointed to spend part of the year in the Newcastle, and part in the Dales' circuits.

The good air of the North had a salutary effect on my health; so that in a few weeks I was able to go through my accustomed labour. My fellow-labourers were, Messrs. Robertshaw and Ellis: they were worthy, steady, and useful men. We laboured in love, and had some degree of prosperity in the circuit; but not equal to what I had seen in Cornwall.

At the next Conference, held at Leeds, I was stationed for the Epworth circuit. I had for my companions, Messrs. Brammah and Harrison. I was remarkably well in my health when I came into the circuit; but I had not been above two months in it when I was seized with the fever and ague. This disorder hung about

about me all the enſuing year, ſo that my labours were rendered a burthen to me. Nevertheleſs, the work of the Lord revived, and we ſaw the fruits of our labours among the people.

I went to the Conference held in London, 1767. Our friends in the Epworth circuit, having written to Mr. Weſley for me to remain with them another year, he complied with their requeſt. My journey to London, and back to Epworth, was uſeful to my health; ſo that I had no return of my ague the enſuing year. I had abundant reaſon alſo to bleſs the Lord, that I ſaw more fruit of my labours the ſecond year, than I had done the firſt. My fellow-labourers were earneſt and uſeful men; and we went on hand, in hand, in love, and the bleſſing of the Lord attended our ſteps.

The following Conference was held at Briſtol, where I was appointed to labour among my friends in the Weſt of Cornwall once more. Mr. Weſley viſited Cornwall this Autumn, and his viſit was rendered a bleſſing to many. A peculiar circumſtance took place this year, which I cannot paſs over in ſilence: among the young people who were brought to the knowledge of God, (when I was in Cornwall before,) there was a young woman in St. Ives, about fourteen or fifteen years of age, amiable for her years, both in ſenſe, perſon, and piety; ſhe then lived with an old lady, a relation, whoſe fortune ſhe would have poſſeſſed, had ſhe ſurvived her. When the young woman heard I was appointed to Cornwall again, ſhe ſaid, "Mr. Rankin is come to preach my funeral ſermon;" and ſo it happened; but ſhe was taken from the evil to come; having formed a connexion with a young gentleman who was a ſtranger to vital religion, ſhe was ſo ſenſible of the ſnare that lay before her, that ſhe ſeveral times told me, ſhe believed the Lord would prevent their marriage. She had ſuffered loſs in her ſoul on this account; but the Lord in mercy gave her repentance before ſhe was ſeized by the illneſs which terminated in her death. I believe I ſhall meet her ſpirit in heaven. I mention the above to ſhew the danger which pious young perſons are in from forming connexions with thoſe who do not walk in the paths that lead to glory.

When I had gone round the circuit, I found cauſe for mourning over ſeveral, who had once run well; but who had turned aſide from the holy commandment delivered unto them. I determined to do all in my power to call the wanderers back. My fellow-labourers were zealous, and alive to the Lord; and we ſaw ſome fruit by a little revival in ſome places. Some few, that were eminently uſeful, four years ago, had ſuffered loſs; but it pleaſed God to ſtir them up once more. Upon the whole, we had a pleaſant and profitable year; but not to be compared with the former.

The Conference for 1769 was held in Leeds. I was ſtationed for

for the London and Suſſex circuits. Near the latter end of March, I ſet off from the city to meet Mr. Weſley at Birmingham, in order to accompany him in his tour through the kingdom. Mr. Helton went with him alſo. Mr. Weſley's plan and deſign were, if, in any place which he viſited, there was any particular divine influence upon the congregation, or ſociety, to leave one of us there for a few days, and then we were to meet him again at a place appointed.

Mr. Weſley preached in a variety of places; but nothing very particular took place, till we reached Mancheſter. Here there was the appearance of a revival among the people, and Mr. W. left me for a few days, that I might endeavour to promote it. I found it a time to be remembered. I had not experienced ſuch a ſeaſon ſince I had left London. The power and preſence of God were among the people in a very wonderful manner. I afterwards met Mr. Weſley at Bolton, on his way to Glaſgow. We had long and tireſome rides, and ſlept ſeveral times at inns by the way. Mr. W. left me to ſpend a few days at Glaſgow, after he had gone for Edinburgh, and I hope my labours among the people were not in vain. After I had done preaching, and met the ſociety on the Sunday evening, ten or twelve came to ſpeak to me, and to requeſt they might be admitted into the ſociety. On my way to meet Mr. W. at Perth, my mare fell with me, and cut her knees ſo much, that I was obliged to go to Edinburgh. "What I do, thou knoweſt not now, but thou ſhalt know hereafter!" This accident made me viſit Dunbar ſixteen or eighteen days ſooner than I ſhould have done; where, to my great ſurpriſe, I found my mother on her death-bed. I attended her in her laſt moments, and I ſincerely hope I ſhall meet her in that day, when the Lord maketh up his jewels. She had always been a tender and indulgent parent to me; and her beſt intereſts, preſent and eternal, always lay near my heart. I could not help admiring the hand of Providence, that had arreſted me on my journey, by the misfortune which befel my mare, that I might once more ſee my mother before ſhe died. Near the time of my mother's death, one of the moſt amiable members of the ſociety died alſo. She was a ſenſible and pious woman: I preached a funeral ſermon both for her and my mother.

Mr. Weſley ſoon came to Dunbar, and my much eſteemed friend, Dr. Hamilton, did all in his power to make his viſit agreeable. Mr. Weſley deſired me to ſpend a week or two more at Dunbar, and then to follow him into England, and I afterwards joined him at Leeds. Mr. Helton was left behind in the North, as he could not bear the long journeys.

The Conference was in London in 1770, and after it was concluded, Mr. Weſley expreſſed a deſire for me to accompany him

to the Weſt of England. We had many refreſhing ſeaſons, in different places; but we had one in Redruth, that exceeded them all. Here the windows of heaven were, as it were, opened, and the ſkies poured down righteouſneſs. I believe there was not a dry eye in the whole congregation. I do not remember that we had ſuch a remarkable ſeaſon in all our journey; although we had many diſplays of the power and love of God.

Mr. Weſley returned by Briſtol, and after his full time was ſpent in that city, and the places adjacent, he ſet off for Portſmouth, and I returned to London with Mrs. Weſley, where I remained for the reſt of the year.

In the latter end of October, the account arrived of the death of that venerable ſervant of God, Mr. Whitefield: Mr. Weſley preached his funeral ſermon, at Tottenham Court chapel, on the Sunday morning, and at the Tabernacle in the evening. It was one of the moſt awful, and ſolemn ſights, which I ever beheld.—The man I greatly loved, was now gone to his eternal reward, and he who preached his funeral ſermon, is alſo now gone, and has joined him, and the whole aſſembly and church of the firſt born, whoſe names are written in heaven! A little while, and we ſhall all meet, to part no more for ever. Of all the men I ever knew, the above two eminent ſervants of God claimed my deepeſt regard, and warmeſt affection.

When the time of the Conference drew near, I found a deſire to ſpend a little more of my life with my friends in Cornwall: this deſire met with Mr. Weſley's entire approbation; ſo that at the Conference in Briſtol, 1771, I was ſtationed for the Weſt once more. I did not, however, ſee the days which I had formerly ſeen in thoſe parts, and I could only pray, "Lord, let thy kingdom come." I could truly appeal to the Searcher of hearts, that the proſperity of his kingdom was more to me than the whole world; yea, than life itſelf. I continued to labour, till the Conference drew near, and then went with ſome of my companions (in the vineyard of my Lord) to Leeds, where it was, according to rotation, held. Here I met with Mr. Webb, who had lately arrived from America. Mr. Weſley had been diſſatisfied with the conduct of thoſe who ſuperintended the riſing work there; and while I was in London he had frequently mentioned this to me, I had made it matter of much prayer, and it appeared to me, that the way was opening for me to go. When the work in America came before the Conference, Mr. Weſley determined to appoint me ſuperintendent of the whole, and I choſe my much eſteemed friend and brother Shadford, to accompany me to that continent. I had proved his uprightneſs, piety, and uſefulneſs, in ſeveral circuits, where he had laboured with me, and I knew I could depend upon him. It was ſettled, that we ſhould ſail in the Spring,

Spring, and in the mean time, that I ſhould labour in the York circuit. I went accordingly, and remained in thoſe parts from the Conference, till about the latter end of March. During the time I ſpent in this circuit, I conſidered deeply, and with much prayer, the importance of the work which lay before me. It had dwelt upon my mind (more or leſs) for ſome years, and the nearer the period arrived, the greater it appeared to me. The thoughts of leaving Mr. Weſley, (as well as my brethren,) whoſe counſel and advice were always at hand, and ready on every trying occaſion, was no ſmall exerciſe to my mind. I was about to bid adieu to my relatives, and to one, whom I loved as my own ſoul, and who afterwards was my partner in life for nineteen years; but the conſideration of the work of God, and the proſperity of Zion, ſwallowed up every other concern. I rode to Birmingham, to receive my laſt inſtructions from Mr. Weſley. The interview was pleaſing and affecting, as well as inſtructive, which I hope to remember to my lateſt breath. I went from Birmingham to London, where I ſpent a few days, and prepared ſome little matters for my voyage. After taking a ſolemn and affectionate leave of my friends in London, I went on for Briſtol, from whence the ſhip was to ſail for Philadelphia. I found my much eſteemed friend Mr. Pawſon, with Mr. Allen, at Briſtol, who laid themſelves out to make every thing eaſy and comfortable to us, during our voyage. Mr. and Mrs. Webb had taken care to arrange all things reſpecting our proviſions, and my buſineſs was to take care of what books and clothes we ſhould want for our future uſe and accommodation. For what remains, and of the five years I ſpent abroad, till my return to London, in the beginning of June 1778, I refer the reader to my Journal, during that period.

An Extract of Mr. Rankin's Journal, during the ſpace of near five years reſidence in North America; with ſome curſory Remarks on the Natural Hiſtory of the Country.

ON Good Friday, April the 9th, 1773, I embarked on board the Sally, captain Young, commander, bound from Briſtol to Philadelphia. My fellow-paſſengers were, Mr. and Mrs. Webb, Meſſrs. Shadford, Yerbury, and Rowbotham. Beſides the ſhip's company, we had ſeveral ſteerage paſſengers, and indented ſervants. The wind was fair from Pill, and ſoon brought us down to the Iſle of Lundy, where our pilot left us. Sat. 10th, the wind favoured us, ſo that we made good way down the Briſtol Channel. All the paſſengers were extremely ſick. We began however, to have morning and evening prayer, in the cabin; deſiring all, who poſſibly could, to attend, and the Lord favoured us with his bleſſing. Sunday and Monday, the wind blowing freſh

from the N. W. we ſoon got clear of the land; but all the paſſengers continued to be more or leſs ſick, ſo that we could not obſerve that regularity in divine worſhip, which we deſired. Tueſday 13th, we ſpent ſome time this morning in exhortation as well as prayer, and had moſt of the ſailors, and ſteerage paſſengers preſent. The Lord was in the midſt of us, and attended our meeting with power from on high. Wedneſday and Thurſday the wind blew very hard, and the ſea run high, the ſhip rolled much, which made it very uneaſy to moſt of the paſſengers, and deprived them of ſleep. We called upon the Lord, and found him a very preſent help in time of need.

Friday 16th, the wind ſhifted about to the North, and blew a pleaſant gale. The ſhip glided ſweetly along, and kept her proper courſe. We now ſettled our plan, how we ſhould divide our time in future. In the morning before breakfaſt, we had public prayer, for all the paſſengers and ſhip's company. At 12 o'clock, we ſpent half an hour in ſinging and prayer among ourſelves. At 6 o'clock in the evening, we did the ſame, and at 8 we had all on board the ſhip to attend the evening ſervice. This practice we were enabled to continue, as long as we were on our paſſage to America. Sunday 18th, the weather was pleaſant, and we had the cabin full at morning prayer. Captain Webb added a word of exhortation, and it was attended with the divine bleſſing. At 11 o'clock, Mr. Shadford preached on the quarter deck. Paſſengers and ſailors paid the deepeſt attention, and ſurely it will not all be as water ſpilt on the ground. At 7 o'clock we concluded the Lord's day, with exhortation, ſinging, and prayer, and I found much liberty and enlargement of heart. We were led out in earneſt prayer, for our friends and Chriſtian brethren in England, as alſo that God would open a great and an effectual door for the ſpreading of his Goſpel, among thoſe to whom his mercy and providence were now ſending us. Indeed, we felt the gracious influence of the divine preſence, ſo amongſt us, that we could ſcarce conclude. The Lord did indeed open the windows of heaven, and the ſkies poured down righteouſneſs.

Sunday 25th, the wind continued to blow freſh at N.W. all this day; ſo that we made a good ſtretch to the W.S.W. After ſpending ſome time in reading and prayer with profit and pleaſure, I preached to all who could attend, and ſome felt the power of the word to alarm and quicken their dead ſouls. Mr. Webb gave an exhortation at ſix o'clock, and we concluded the day with praiſe and mutual prayer. Upon the whole, this day was ſpent in an agreeable manner. Bleſſed be the name of the Lord for ever! Monday and Tueſday, the wind was fair, and it blew a pleaſant gale; which enabled us to proceed a good way weſtward. We

continued

continued our usual exercises, morning, noon, and night, to all who could attend.

Saturday, May 1; we are now come more than half way towards Philadelphia. All on board are well, and no accident of importance has befallen any one. The praise and glory we will ascribe unto thee, O thou Fountain of all happiness, and God of all consolation. My soul this day longed for more close and deep fellowship with God, and breathed her wishes to the skies!

Monday 10th; the wind was rather contrary all last night, as well as to-day, so that we advanced but slowly on our way: the weather however was pleasant, which made our sleep and time more agreeable. Our public and private devotions were attended with a divine blessing this day. I found occasion for all the grace bestowed, to bear with the peevishness of some, and the ignorance of others. It is a great thing to be enabled at all times to speak the truth in love; so as to do good, and to have the approbation of God and our own hearts. To do and suffer the will of God, contains more of Christianity, than I have sometimes been aware of. Tuesday 11th, I was much exercised with a violent head-ache all this day, as also divers inward temptations: May I ever be enabled to say Welcome cross, as well as crown!

Wednesday and Thursday, the weather continued pleasant, and the wind a little more favourable. I was refreshed with rest, but more abundantly so by the presence of God, both in public and private. "His presence makes our paradise, and where he is, is heaven."

Sunday 16th; early this morning, it began to blow hard at S.W. The motion of the ship, made several of my fellow-passengers sick. After our morning reading and prayer, I preached from Rom. vi. 23. I found a measure of freedom; but still preaching on board a ship is rather uncomfortable. At six o'clock in the evening, Brother Webb closed the day with exhortation and prayer. The word seemed to lay hold on some of their hearts, and they began to shew it by their tears. May the God of love have mercy upon their souls. About ten days ago, several of the indented servants were taken ill of a fever, and were for some time delirious. Having some medicines on board, I treated them as Dr. Tissot prescribes, in his "Advice to the People," and it pleased God that they all soon recovered. I attended them with food, as well as medicine, and now that they were better, and able to attend divine service, I discovered that my poor labours had not been in vain in the Lord.

Friday 21st, it is just six weeks since we sailed from Pill, and so far the Lord hath conducted us!" "The Lord liveth, and blessed be the rock of my salvation."

Monday,

Monday, 31, we ſounded this evening, and for the firſt time found ground, at near 50 fathoms. We concluded the day with hearty prayer and praiſe to God, for all his favours towards us.

Tueſday, June 1ſt, we were enabled to lay moſtly Weſt all laſt night, and we were favoured with a fine breeze, ſo that we advanced ſwiftly towards the land. Between eight and nine in the morning, we ſaw it, and ſoon after a pilate boat, which came along ſide, and put a pilot on board, a little after dinner. By the wind we were driven to the leeward of Cape May, on the Jerſey ſhore. We beat up to the windward all the afternoon, in order to open the way, that we might have a fair wind up the Delaware river. As we drew nearer the ſhore, the pleaſing view of the green trees, and many of them towering high above the reſt, made the proſpect delightful. None can conceive, but thoſe who have experienced it, the ſenſations that ariſe in the breaſt, on ſeeing the land, after ſome weeks of viewing nothing but the ſea, and open firmament. I believe we all felt grateful to the God of all our mercies, and moſt earneſtly prayed that he would go with us to a ſtrange land, and among a ſtrange people. The proſpect was charming and delightfully pleaſant on both ſides of the river. The ſpreading trees, and the great variety of ſhades, heightened the ſcene; with the addition now and then of a Plantation, with large orchards of peach and apple trees; as alſo large fields of Indian corn. Indeed, I never beheld ſuch a lovely proſpect, in any part of my life before. We came to anchor late in the evening, oppoſite Cheſter, about 16 miles below Philadelphia; after a run of above 100 miles, from ſix in the morning. I felt but poorly moſt of the day, for want of reſt the laſt night, occaſioned by my tooth-ache returning with redoubled violence. I was enabled to look to God, and in ſome degree to live to him. My cry was to be wholly devoted to him, who had done ſo much for my ſoul; and that the remainder of my days might be wholly conſecrated to his glory.

Friday and Saturday, I was employed in getting our trunks and boxes on ſhore. I preached on Friday evening, for the firſt time, and afterwards met the leaders of Claſſes and Bands. Upon the whole, I have reaſon to be thankful for what of the divine preſence I have felt this day, as well as in his ſervice this evening. Saturday evening, Mr. Shadford gave a warm exhortation to all who attended. I found the want of more retirement, ſince I came on ſhore. My ſoul cannot live without it.

As I am now by the providence of God, called to labour for a ſeaſon on this Continent; do thou, O Holy One of Iſrael, ſtand by thy weak and ignorant ſervant. Shew thyſelf glorious in power, and in divine majeſty! Let thine arm be made bare, and ſtretched out to ſave, ſo that wonders and ſigns may be done,

in

in the name of the holy Child Jesus. From what I see and hear, and so far as I can judge, if my brethren (who first came over) had been more attentive to our discipline, there would have been, by this time, a more glorious work, in many places of this Continent. Their love-feasts, and meetings of society, were laid open to all their particular friends; so that their number did not increase, and the minds of our best friends were thereby hurt.

Sunday 13, Brother Asbury preached in the morning at seven o'clock, from Ruth ii. 4. During the sermon, I was led to reflect on the motives which induced me to leave my native land, and Christian friends and brethren, and cross the Atlantic ocean, to a land and people unknown. I could appeal to God, with the utmost sincerity of heart, I had only one thing in view, his glory, the salvation of souls, connected with my own. In a moment, the cloud broke, and the power of God rested upon my soul, and every gloom fled away, as morning shades before the rising sun! I had then faith to believe, that I should see his glory, as I had seen it in the sanctuary. At six o'clock in the afternoon, I preached from Judges iii. 20. After preaching, I met the society. The Lord was in the midst, as a flame of fire among dry stubble. Great was our rejoicing in the God of our salvation. Blessed be God, sorrow may endure for a night, but joy cometh in the morning. This has indeed been a day of the son of man, both to my own soul, and the souls of many others. The praise, O Lord, will I ascribe unto thee. Monday 14th, Brother Asbury preached at five o'clock in the morning, and I preached in the evening. The Lord was in the word, and crowned it with his divine blessing. I spoke my mind freely and fully, to the society, and I trust not in vain. One thing struck me a good deal this day. I was really surprised at the extravagance of dress, which I beheld, and in particular among the women. I very well remember, I observed to a friend; "That if God had a love for the inhabitants of this city, he would surely send some sore chastisement upon them!" Little did I think then of the unhappy war that followed, in the calamities of which the people of New York, had a large share. Indeed, the pride of dress, and luxury of every kind, had risen to a great height. I could not help taking notice of it, when I met the society, and earnestly intreated them not to conform to this world.

Monday and Tuesday, I had an opportunity of conversing with many of the members of the Society in private, and had reason to bless God, that I found several deeply awakened to a sense of inbred sin, and earnestly seeking entire deliverance from the last remains thereof. Others, who had been resting in good desires, were cut to the heart, and cried out with tears, What shall I do

do to be ſaved? Some alſo I found, who were newly awakened, and deſired to be admitted into the Society.

Sunday, July 4th, I preached in the morning, at ſeven. Bleſſed be God, I found freedom and tenderneſs, to apply the word in a particular manner to thoſe, who were groaning for pardon of ſin, and for purity of heart. Brother Aſbury preached in the evening a home Methodiſt ſermon, and the Lord crowned it with a divine bleſſing. We concluded the day with a general love-feaſt. The people ſpoke with life, and divine liberty; and in particular, ſome of the blacks. The Lord was preſent, indeed, and the ſhout of the King of Glory was heard in the camp of Iſrael.

Wedneſday, Thurſday, and Friday, We had our firſt little Conference. There were preſent ſeven preachers, beſides brothers Boardman and Pilmore, who were to return to England. The amount of all the members in the different Societies, did not exceed 1,160. From the wonderful accounts I had heard in England, and during our paſſage, I was led to think there muſt be ſome thouſands awakened, and joined as members of our Societies; but I was now convinced of the real truth. Some of the above number, I alſo found afterwards, were not cloſely united to us. Indeed our diſcipline was not properly attended to, except at Philadelphia and New York, and even in thoſe places, it was upon the decline. Nevertheleſs, from the accounts I heard, there was a real foundation laid, of doing much good, and we hoped to ſee greater things than theſe. The preachers were ſtationed in the beſt manner we could, and we parted in love; and alſo with a full reſolution, to ſpread genuine Methodiſm, in public and private, with all our might. It was thought proper, that I ſhould ſpend a little more time at New York, and Brother Shadford at Philadelphia.

For ſome days paſt, I have felt the Redeemer's preſence, in a moſt ſenſible manner; but ſtill I want more life, light, and love: I want to be entirely devoted to God, and to walk before him, as Enoch and Abraham did.

Saturday, I met the children at four, the band leaders a little after ſeven, and the bands at eight o'clock in the evening. The preſence of the Lord was in the midſt; but I wanted to ſee more freedom and openneſs among the people: when this ſhould be the caſe, I hoped we ſhould have a greater bleſſing.

Sunday 15th, Mr. Pilmore preached in the morning, and I ſupplied the evening. I met the Society afterwards, and ſpoke my mind plainly of ſome things, which tended to hinder the work of God; and in which, I ſincerely deſired to ſee an amendment. If love and harmony do not prevail among leaders and people, it is impoſſible for the work to proſper among them. A party ſpirit

has

has greatly hindered the work of God in this city: I long to see it torn up by the very roots.

Sunday 29th, I preached at the usual hours, morning and evening, and afterwards met the Society. In some good degree, this has been a Sabbath of rest to my soul. Blessed for ever be the name of the Lord, for all his mercies. I long to be holy in life, and in all manner of conversation. I was assisted by the labours of brother Pilmore, the ensuing week; having returned from a journey in the country. He preached with more life and divine power this week, than he has done since I landed at Philadelphia.—Blessed be God that he is returning to that simplicity of spirit, that made him so useful, when he first came over to America. Whatever we lose, let us never lose that simplicity, which is attended with life, light, and love, and with power from on high. If ever a Methodist preacher loses this temper of mind, the glory is departed from him. I went through some close inward exercises this week, but out of all the Lord delivered me.

(To be continued.)

DIVINITY.

To the Editor of the Methodist Magazine,

DEAR SIR,

I AM not acquainted with a periodical publication that has more decidedly for its object, the best interests of mankind, than your excellent Miscellany. Through its medium I feel desirous of contributing something towards the general good; and therefore I beg leave to present you with an Essay on the subject of Christian Zeal. If you think it any way calculated to promote increasing activity and ardour in the cause of the glorious Redeemer, I doubt not but as soon as convenient, you will furnish it with a place in your luminous and greatly admired repository of intellectual information.—I am, Sir, with all due respect, your's, &c.

ELUCIDATOR.

AN ESSAY ON CHRISTIAN ZEAL.

"Since error and vice appear to gain ground,
"Our zeal for the truth should greatly abound."

ZEAL, in its primary signification, means a warmth of passion for any thing, and therefore, in the Scripture, and other writings, it is often applied to what is evil, as well as to that which is good. Christian zeal may be thus defined: a warm affection for that which is good, with vigorous exertions to promote it. The intention of the writer of this Essay is: First, to exhibit to view a few

grand objects, that have a strong claim upon the exercise of the most energetic zeal.

1. The honour of God, and his glorious perfections. Although there may be but few real, yet are there numbers of practical atheists, that is, persons who are living without God in the world. Without the knowledge of God—the fear of God—or the approbation of the best of beings. Should not the Christian part of the community, zealously strive to set forth in all their grandeur and solemnity, the revealed properties of the great Eternal? as his omnipotent power, his penetrative omniscience, his perpetual presence, or omnipresence, his inflexible justice, his immaculate purity, his inviolable faithfulness, boundless goodness, and unfathomable mercy. Proper views of such sublime glories, and transcendent excellencies, would excite the sons of men to exclaim, "Who would not fear thee, O thou King of nations, for unto thee doth it appertain?"

2. Another grand object, worthy the exercise of Christian zeal, is the authenticity of the sacred Scriptures. Deists are to be found in various parts, and are using every effort to undermine the divine authority of the volume of inspiration; but let Christian zeal and effort counteract their endeavours, whilst they declare unto those within their hearing, "That all Scripture is given by inspiration of God."

The Scriptures contain the charter of Christian privileges. Shall not Christians then defend their charter by increasing energies, that inviolate it may be handed down to posterity, even to the latest generation? Are not the Scriptures like a rock of diamonds, a magazine of riches, and a fountain of delights? Have they not, "God for their author, salvation for their end, and truth, without mixture of error, for their matter?" How richly deserving our zealous defence, when we consider the light which they impart, the remedies they prescribe, the consolation they contain, and the prospects which they open.

3. The success of the Gospel is an object deserving our most vigorous energies. Are not thousands in the present day, scattered upon the mountains of sin and error, like sheep without a shepherd? Much already has been effected; but much more remains to be done. The harvest truly is great, and the labourers (comparatively) are few. Let it be the prayer of every Christian convert, that additional labourers may be sent forth, and that the time may speedily commence, predicted long since, by one of the prophets; "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure offering, for my name shall be great among the Heathen, saith the Lord of Hosts." Zeal for the spread of pure and undefiled religion,

religion, will invariably exemplify itself in the fervour of prayer, by pecuniary offerings, and that degree of circumspection which is the inseparable companion of a holy life.

4. The promotion of holiness in heart and life should stimulate to the exercise of Christian zeal. This is the will of God, even our sanctification. This is also the grand design of the offering of Jesus. "He gave himself for us, to redeem us from all iniquity." Holiness is a sparkling gem in the crown of the Deity. "He is glorious in holiness." Holiness is a soul-enriching excellency, a soul-adorning ingredient, and an heaven-preparing property. It is the glory of God, the beauty of angels, and the most transcendent excellency of man.

5. The British and Foreign Bible Society has a strong claim upon general co-operation, and the most zealous exertions of the body of Christians. What a dignified object have the society in view. What approbation of their designs is apparent in heaven, and what salutary effects are produced, yes, even already upon the face of the earth! Behold in imagination yon tribe of sable Hottentots, eagerly surrounding the black chief of their clan. In his hand is an open book, the New Testament translated into his native tongue. He reads aloud those animating words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners:" and again he reads, "Where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

What visible emotion is depicted upon every countenance of those sons of Africa, and what fervent petitions ascend to the skies in the behalf of those, who, by their benevolent exertions, have transmitted to them so invaluable a treasure as the sacred oracles in their native dialect! If the Christian world had wings like a dove, would they not fly beyond the Cape of Good Hope, in order to enjoy so animating a spectacle. The foregoing is only an individual case. Let but zealous exertion be continued, "And all nations shall come to its light." The benefits resulting from the sacred Scriptures shall be extended to every part of the globe. Let zeal but continue and abound, and this most powerful agent that ever contributed to the felicity of man; the sun of the moral world, the centre and focus of celestial illumination, I mean the Bible, shall be sent from pole to pole, from shore to shore, and its sacred contents be both understood and experienced, by existing nations, and by myriads yet unborn.

The last grand object that I would name at the present as richly deserving the exercise of zeal, is that of Sunday Schools. In this enlightened age shall that case be exemplified of which the eloquent prophet Isaiah speaks in his 29th chapter and 12th verse, "And the book

book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned." To be incapable of perusing the Scriptures, what a serious defect! and what can remove it but an ability to read and examine them for ourselves. With regard to multitudes of children, six days they are under the necessity of attending to labour, but on the seventh, they may and ought to be instructed to read the Word, and to walk in the way of the Lord. The present rising generation will form the future age. There are numbers who have been taken out of the dangerous sea of this evil world, they have found an asylum in the bosom of those charitable institutions, and are now in the way to be conducted to the peaceful shore of heaven. This country can exult in many excellent charities and benevolent institutions; but none is more comprehensive in its object, exalted in its principles, and exquisite in its end, than the British and Foreign Bible Society, and the excellent charity denominated Sunday Schools.

Let us, Secondly, consider some of the peculiar advantages attending the right exercise of well-tempered zeal. This temper and spirit, when properly attended to, has been beneficial to kingdoms, states, and empires. It has been of the greatest service to bodies of Christians collectively, and to members thereof even in their individual capacity. This right-tempered zeal, flaming in our breasts, strengthens faith, increases love, awakens to gratitude, excites to obedience, animates in prayer, gives a relish to ordinances, and is the origin and parent of every noble and praiseworthy action. "It is good to be zealously affected always in a good thing."

I now beg permission to offer a remark or two by way of caution, as it respects the exercise of zeal. Zeal is always to be used with the greatest circumspection. A beautiful writer observes, "Our zeal should always borrow the eyes of discretion, and the hands of prudence." Many errors, with relation to these things, have found their way, not only into the world, but even into the church itself. One might almost imagine that zeal, like the beast in the Revelation, was a monster with seven heads. It is not unfrequently the case that those preachers who can make the most noise are deemed the most zealous, though, perhaps, at the same time, the matter of their discourses is very superficial; and their manner, to a prudent, sensible observer, truly disgusting. Those things are not now so prevalent as in years that are past. A degree of what is called modern refinement has crept into many of our pulpits, insomuch that not a few who, like the writer of this Essay, are no great scholars, must either rest satisfied without the definition of a variety of terms, or search their dictionary (if peradventure they have one,) in order to find them. I aver that in the present day there is a degree of elegance made use of, that is above the capacities

ties of the generality of those who assemble together in the sanctuary of the Lord. If preachers are asked what is the cause of their proceeding thus, many are heard to answer, "Our people like to have it so." That is, some of them, it may be, a few solitary individuals. Plain truths are best adapted to benefit plain people. A scriptural censure is very unlikely to fall upon the Ministers of the Gospel in this our day. The censure I allude to is, "Woe is unto you if all men speak well of you." Here their hearts need not be troubled; for whilst some are said to be too systematic, others are by far too irregular or incoherent. There is, no doubt, a happy medium; but O how much of that wisdom which cometh from above is essentially necessary to guard us against every extreme!

Again, it is worthy of remark, that those persons in general are considered the most zealous that make the most ado about religion; but this is not the best criterion to judge by. Deep waters are always the stillest upon the surface. Behold the glittering surface, I mean the ocean, how deep, and yet how still. On the other hand a distant sound salutes my ear from beneath the summit of yon rising ground. I approach the spot from whence the sound proceeds, and am much surprised to behold a very small rivulet, the water running over a bed of stones. To this rivulet may be compared the noisy, superficial professor; his religion is audible enough, it can be heard, but by no means visible enough that it may be seen. With the following poetic lines I conclude:—

"Whilst the wicked in sin with eagerness run,
And the force of conviction most carefully shun;
Whilst others by pride and ignorance led,
The worst of all errors most zealously spread;
To all that is good let the Christian attend,
And warmly each truth of the Gospel defend."

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

THE Sermon from which the following is an extract, was preached by C. Bayley, D. D. at Manchester, in 1792. I have been induced to send it to you for two reasons:—Because I fear some have not yet considered the truths contained therein, particularly that "Religion and Loyalty" are "inseparable:"—and my other reason is, a firm persuasion that it is quite consistent with your own views, and the views of the great body of the Methodist preachers and people. I am your's, &c.

JOHN DONCASTER.

Middleton, Feb. 23, 1809.

RELIGION AND LOYALTY INSEPARABLE.

PROVERBS XXIV. 21, 22.

Fear thou the Lord and the King; and meddle not with them that are given to change. For their calamity shall rise suddenly.

THE wisest of all kings taught this doctrine, which was dictated by the unerring Spirit of God the great King. But to treat of civil polity in a religious assembly might be deemed improper, were not religion and loyalty inseparable.

As men, our duty is to honour, worship, and obey our Creator, and to live always in his fear. As christians, and as members of a civil or religious community, our duty is to be faithful to the Government under which the good providence of God hath placed us.

The sacred Scriptures unite in such a manner our allegiance to our sovereign (who under God is the supreme magistrate) and adherence to the constitution, with piety towards God, as shews that there is an intimate connection between religion and loyalty.

Religion is reverence and obedience to God, and loyalty is reverence and obedience to the king: the latter is a branch of the former, and both are enforced in the words of the text,—"Fear the Lord and the king." See also 1 Pet. ii. 13, 14. If the king be not honoured by us, we do not fear God.

I do not contend for the principles of passive obedience and non-resistance, when unconstitutional and anti-scriptural. But if there be danger of tying too hard the knot of allegiance to the sovereign, there is far greater danger of making it too loose. Can you produce a single instance of either the apostles, or the first christians, "speaking evil of dignities," or refusing to honour and submit to them, though they were cruelly treated by them? Rather was it not their constant doctrine and practice to "render honour to whom honour was due?" I must acknowledge I believe his present Majesty is one of the best of kings that ever sat on the British throne. But suppose he were not; suppose he were an heathen, like Caligula, Claudius, or Nero, our duty to God is the same.—We must be subject "for conscience' sake." Rom. xiii. 5.

Conscience, you say, "makes cowards of us all." And in some sort it holds good. Conscience makes cowards in every case which is contrary to the will and command of God. A seared conscience makes a man worse than a brute, and fit for murder, rapine, and despair. But a good conscience towards God inspires him with the truest courage, the greatest fortitude, and the boldest magnanimity in his service. Therefore the christian cannot, and dares not, commence a traitor to the king, or a rebel against his government.

Where then is he, who, dazzled with his own self-conceit, says in his heart he will not fear the Lord nor the king? It is he who, instead of regarding the word of God, licentiously turns public administration into ridicule; and under pretence of ingenuity and freedom of thought, encourages disloyalty, infidelity, and irreligion; and under the idea of liberty, is enslaving the soul, defiling the conscience, and banishing from our happy island every thing that is dear to us.

Living in a land of liberty, let us enjoy the inestimable blessing. Let the cause of liberty be carried as high, and extended as far, as the word of God and a good conscience authorise. But let it be bounded by these sacred limits. All beyond is not christian liberty, but licentiousness, the worst kind of tyranny.

The balance in a mixed government, like that of Britain, which combines the valuable parts of Monarchy, Aristocracy, and Democracy, strongly inclines to the popular side. This the artful and designing never fail to turn to their own advantage. Their conduct is exactly that of Absalom, who said, "O that I were made judge in the land, that every man that hath any suit or cause, might come unto me, and I would do him justice," 2 Sam. xv. 2, 4.

Faction in the State, and schism in the Church, have ever had a similar language, and ever met with fools enough disposed to receive it. They have found many faults, promised many improvements, and always left matters worse than they found them. As sure as the gospel is true, so sure it is, that to countenance those who rebel against God and the king, is to partake with them in their evil deeds; and such will, sooner or later, without bitter repentance, share in their punishments; for "a companion of fools shall be destroyed." Suppose you now begin to awake out of sleep, and feel yourselves sinners; you cry to God for mercy, but is it any wonder that you find no answer, while you are under the guilt of unrepented sin? Can you expect mercy from God while you disrespect the king, his vicegerent? If you "fear the Lord," you desire to understand all his commandments, and particularly that which is so nearly connected with it, you "fear the king."—Do you know the extent of that obedience to the king which God requires? Deal faithfully with your own souls. Have you never defrauded him of his rights, of his custom, of his taxes, of his fear, of his honour, either in word or deed?

Suppose you have "felt the love of God shed abroad in your hearts, by the Holy Ghost given unto you," can it be expected, although you hunger and thirst after righteousness, that you should ever attain it while you live in the wilful transgression of a known

law of God, in neglecting to "fear the Lord and the king?" Is it not rather a wonder that he has not totally withdrawn his Holy Spirit from you? O grieve him no more! By the grace of God, fear, love, and obey the Lord and the king, and meddle not with thoſe that are given to change, nor with their publications.

Think, and ſpeak, and do what you are perſuaded Chriſt himſelf would do in your caſe, were he upon earth. How did he go up and down, not in abuſing his brethren, "nor ſpeaking evil of dignities," but in doing good to the bodies and ſouls of men.

Beloved, avoid every thing on which you cannot aſk the bleſſing of the Lord. And ſooner forget your name than forget to obey the precept in the text,—"Fear the Lord and the king, and meddle not with them that are given to change."

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE ſubſtance of the following expoſtulation from the enemy of ſouls, appeared ſeveral years ago in a periodical publication. The Socinians, or Unitarians, as they are pleaſed to call themſelves, having recently publiſhed an "Improved Verſion" of the New Teſtament, and in their Notes inſinuated that there is no real devil, but that all appearances made by him at different times were "ſcenical repreſentations," or ſomething of a "ſymbolical nature;" is it not high time that he ſhould come out from his ambuſh, and aſſert his own rights, by giving demonſtrative proof that he is ſtill in a ſtate of exiſtence. Had it been an enemy he might have borne it; but for ſuch a report to be circulated by his friends, his eſpouſers, and in many reſpects the promoters of his intereſt, muſt certainly be ſenſibly felt by his Satanic Majeſty. On the above account it is, that I tranſcribe what you now receive.—Having made ſome abridgements and alterations, that it may be adapted to the preſent day, I ſubmit it to you, hoping it will meet with your favour, and that you will give it a place in your excellent Magazine, which is a work deſigned to defend the cauſe of true religion, and moſt admirably calculated for the confutation of error, and the confirmation of truth, in this, tho' luminous, yet erroneous age.

That you may be long preſerved as a bleſſing to the Chriſtian world, and made inſtrumentally and abundantly uſeful in every

labour

labour of love, in private, in public, and from the preſs, is the ardent wiſh of, dear Sir, your's very reſpectfully,

ELUCIDATOR.

"And the Lord ſaid unto Satan, from whence comeſt thou? then Satan anſwered the Lord, and ſaid, from going to and fro in the earth, and from walking up and down in it," Job i. 7. "Your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour," 1 Pet. v. 8. "Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices," 2 Cor. ii. 11.

SATAN'S DEVICES MANIFESTED, *in the form of* AN EXPOSTULATION *with his revolted ſubjects.*

My old Friends,

IT is highly probable that you will be ſurpriſed at receiving any addreſs from me; but there will appear nothing extraordinary in it, if you rightly conſider the former regard I had for you, and the great ſolicitude you daily coſt me. That you were once my willing ſubjects, you will not deny; and that you are yet in my dominions, is equally true. It does not therefore conſiſt with my dignity to permit you to trample on my laws with impunity; neither can I be indifferent at your revolt. It is incumbent on me as your rightful Sovereign, as "the Prince of the power of the air," to uſe every method to reduce you to obedience. I may challenge any potentate in the univerſe to ſhew more teſtimonies of indulgence to his ſubjects than I have ſhewn to mine. As no prince has ever enjoyed ſo long a reign as myſelf, ſo alſo in every age of the world, a number of records have teſtified my unremitted good offices towards thoſe who were loyal to me, and my various ſchemes formed on purpoſe to indulge them, and make them eaſy and happy under my government. But you and your predeceſſors have harboured a thouſand ſuſpicions of my intentions; and, when all others have been eaſy and contented, have broken out into open rebellion, obſtinately reſiſted the execution of my laws, and ſpread diſaffection among my loyal ſubjects. But notwithſtanding all your treaſonable practices againſt my majeſty, to convince you how ready I am to be reconciled on your ſubmiſſion, and how willing I am to conform to your ſentiments as much as may be, I now condeſcend to addreſs you by way of remonſtrance, on the mutinous behaviour both of you and your forefathers. At the time my grand enemy, your new Maſter, in perſon invaded my territories, I had particular reaſons for acknowledging his divinity. Some time after, when I was ſorely preſſed by the ſpreading of rebellion, and the ruining of my power in the Roman empire, attended even with

the loſs of my throne in that ancient ſeat of my influence; then I found it neceſſary to raiſe diſputes about the divine nature of my enemy, among thoſe who, like you, had revolted from me. I found theſe inſinuations to be ſo ſucceſsful, that I brought an army of Unitarians out of Arabia; which like unnumbered tribes of locuſts, ſpread over the theatre of rebellion: by theſe means I almoſt ſubverted the unreaſonable opinions of a Trinity, and a noble champion of mine, known by the name of Mahomet, afforded me great aſſiſtance in reducing a great many of the rebels to obedience. When I perceived that the remaining malecontents became very fond of power and ſhew, I took the opportunity of regaining their obedience by the enormous labour of tranſlating moſt of my old pagan rites and ceremonies into a chriſtian ſtile and appearance. This ſo very ſucceſsfully wrought on the principal perſons among the rebels, that they ſet up at Rome (that diſaffected metropolis), a moſt grand and magnificent religion, the head of which I called a Pope, and inveſted him with abſolute power, both eccleſiaſtical and civil. Thus, by my policy and perſeverance, this great rebellion, which threatened the utter ruin of my kingdom, became the means of inveſting me with a more abſolute authority than I ever enjoyed before. Notwithſtanding I had thus brought over the bulk of the rebels, and ſet up my Vicar even in the temple of my enemy, there ſtill remained a ſmall party who refuſed to ſubmit to my regulations, and conſtantly inveighed againſt my government, not ſcrupling to call it the reign of Anti-Chriſt. When all gentle endeavours to ſilence theſe oppoſers failed, I was obliged to uſe ſeverity, and my deputy at Rome became very ſoon as ready to perſecute the rebels as I could wiſh, and erected a tribunal, commonly known by the name of the "Holy Inquiſition;" ſo that thoſe who remained obſtinate were made to ſuffer, or were driven into the obſcure parts of the country. Being thus in poſſeſſion of the greateſt part of the kingdom of my enemy, I purſued with fire and ſword, all who refuſed to ſubmit to my laws. I made uſe of a great variety of apparatus, ſuch as excommunications, dragooning, cruſades, &c.; but ſtill I had the mortification to ſee them increaſe both in number and conſequence. At length the inſurgents, being headed by the arch-rebels, Luther, Calvin, and others, broke out into open oppoſition againſt my Viceroy, and threw off all regard to my ſhewy religion. This was a fatal revolt, and was moſt ſenſibly felt in the realms beneath. The contagion ſpread far and wide, and my enemies called this period by the name of the "Reformation." Neither force nor fraud would ſuppreſs the rebels. My great deſire however to eſtabliſh peace in my kingdom, induced me to enter into their views, ſo far as was becoming my principles and dignity; for obſerving that the rebels ſeparated into

various

various ſects and parties, I trained up preachers well ſkilled in all the wiſdom of my ſchools, and ſent them among the inſurgents. The directions I gave them were, firſt of all, by every means to prevent them from uniting with each other; and next, to inſiſt on it, that their own way of worſhip was the only true goſpel-order, and no other could be acceptable to their maſter. By theſe means my miſſionaries ſo flattered the different claſſes of the rebels, that their great ſucceſs ſoon appeared amongſt the Proteſtants, as theſe revolters called themſelves. That party of them which was eſtabliſhed in a nation called by the name of England, warmly inſiſted on an uniformity of public worſhip; while thoſe who diſſented from them, were as obſtinately bent on a general Toleration. My faithful adherents made good advantage of the different claims, and embroiled the affairs both of Church and State to a very high degree. It was now that I began to diſcover that a certain antiquated volume, called the Bible, (a book that has militated more againſt my intereſt than any other that ever appeared in print) got high in popular eſteem, and made the ſhewy religion that I had eſtabliſhed, more and more unpopular. Many efforts have been made by me, and my emiſſaries, to extirpate it entirely from the face of the earth, but every effort has been rendered abortive to the preſent hour. Knowledge thus increaſing, I determined to change my method of diſtreſſing my enemies, by turning the blaze of this light againſt them. For this purpoſe I procured men of high titles, and great learning, by various ways to attack what is called revealed religion; and by proper degrees to introduce Deiſm, Scepticiſm, and Atheiſm. Nay, ſo remarkably deſirous was I of the happineſs of my people, that I employed ſeveral perſons to propagate a report in the world, that there never was ſuch a perſon as I am. By the above means I obtained a very great influence over a number of parties in Great Britain; and in the end of the century before the laſt, and the beginning of the laſt, the affairs of my kingdom wore a very promiſing aſpect. But long before the middle of the century, the flattering ſtate of my affairs was ſuddenly changed by a terrible eruption from a very unexpected quarter. A few young hot-headed rebels broke out againſt me, in one of the national ſchools, where I had not the leaſt doubt but my intereſt was well-eſtabliſhed. I had, it is true, influence enough over their ſuperiours to bring my young enemies into great diſgrace and contempt for the heinous crimes of viſiting and praying with the ſick and priſoners, and giving them relief. This noble triumph at a public ſeminary, raiſed and endowed for the benefit of learning and religion, was no ſmall conſolation to me under the loſſes I had ſuſtained. But theſe incendiaries thus diſgraced, ſtruck out into new and dangerous ways, for when ſome of their brethren, through my influence, ſhut their churches

churches againſt them, they harangued in the fields, and on commons, pretending that, as many had rambled from him whom they called their maſter, it was their indiſpenſible duty to ramble after them. Thus the contagion ſpread like a deſolating flood, and whenever I think of the exertions of my two greateſt enemies, W. and W. I confeſs that I have not been ſo ſeverely attacked for many a day, as I have been through them, and others of the ſame caſt. In my eagerneſs to quaſh this ſudden and dangerous inſurrection, I inconſiderately ſtirred up my friends to oppoſe them; by doing this, I naturally drove them into the fields, and from experience I ought to have remembered, that preaching in ſuch places was never favourable to my intereſt. Inſtead of doing this, if I had given them a few rich benefices, of which I had obtained the perpetual advowſons, I had acted more like that politic prince I am known to be, and I had then confined theſe eccentric rebels to a more limited and leſs hurtful ſphere. Nay, if I had ſo beſtirred myſelf as to have procured a biſhopric or two for them, it would have been my intereſt in the end. This fatal miſtake in my firſt dealing with theſe unruly mutineers, became the ſource of all the miſchiefs that afterwards befell my government; for theſe zealous renegadoes becoming deſperate by oppoſition, and being encouraged by an evident ripeneſs in my people for rebellion, were indefatigable in labouring to deſtroy my intereſt in theſe kingdoms. Preaching in what are called canonical hours, one day in the week, would not ſerve their turn, but they engaged at early hours in the mornings, alſo in the courſe of the days; and there was not an evening in the week but they harangued againſt me. It was then that many miniſters of the church, and amongſt the diſſenters, entered the liſts with them, and brought over to their intereſt a vaſt number of all claſſes of my ſubjects. Since that period, churches which were almoſt deſerted, are now crowded; the old conventicles are boldly frequented, and what is worſe than all the reſt, and that which threatens the final overthrow of my kingdom is, that new conventicles are ſpringing up all over the land! Almoſt every city, town and village, has a chapel or meeting erected in it, and it is the conſtant practice of thoſe who officiate in them to brand me with infamy, to give me the vileſt epithets, and to caſt out my name as evil. It is true I am not altogether without eſpouſers, even in ſome of thoſe places that are diſtinct from the Eſtabliſhed Church; but of late the conduct of ſome has been of the moſt inconſiſtent kind, for they have abſolutely reduced me to a non-entity, declaring me to be not any thing more than a "ſymbolical being." But to return to theſe deſperadoes who will give me no quarter, thoſe who encompaſs ſea and land, ſending their miſſionaries to different parts of the world, not only to America, but even to Africa and the

Aſiatic

Aſiatic iſles: theſe I conſider as my greateſt enemies, becauſe of their endeavours to overturn my empire. Every method to quell this rebellion has been tried by me; I and my emiſſaries have purſued them into every country, and ſtirred up all ſorts of men againſt them. I had certain characters in ſable robes to countenance the mobs I raiſed, and juſtices of the peace to turn the laws againſt them. I had the bells rung and drums beat while theſe enthuſiaſts were preaching, but all was not effectual to ſuppreſs them. The principal weapons theſe rebels made uſe of againſt me were the Act of Toleration, and the Articles and Homilies of the Eſtabliſhed Church. The former weapon was made by a notorious ſet of rebels, who had the audacity openly to oppoſe the fundamental law of my realm, that is, the non-reſiſtance and paſſive obedience of my ſubjects. I have ſince taken care to blacken their character by ſome of the beſt hiſtorians of the times. As to the compilers of the Articles and Homilies, (things that I always hated) you know that I found means to roaſt ſome of the ſeditious authors in Smithfield, and other places. During different periods I have employed a number of agents, men of elevated rank, and ſome of low degree, to inſinuate that a univerſal Toleration was prejudicial in its nature and tendency; that the former Act ſhould be repealed, or otherwiſe limited or reſtricted in its operation. But all my endeavours to lay the axe at the root of this tree, and to bring it to the ground, has been rendered abortive. A number of perſons, and an unuſual number of places, have been recently licenſed, which is ſufficient to make me and all my cotemporaries tremble for the conſequence. With ſuch a powerful weapon in their hands as the Act of Toleration, my authority is inadequate to reduce them to obedience. This Act being ſtill in force, and another exiſting circumſtance, are amongſt the principal things that are to me cauſes of vexation and trouble. The circumſtance I here allude to, is the very active proceedings of a ſet of men denominated "The Britiſh and Foreign Bible Society." The more this book is diſſeminated at home and abroad, the more my kingdom is weakening, and my perſon becoming unpopular. Is it to be wondered at that I ſhould in this caſe alſo employ agents, to point out a variety of diſadvantages reſulting from having the Scriptures tranſlated into every language. But, amidſt every diſcouragement, you muſt perceive that I am very deſirous to treat with my revolted ſubjects, that they may be brought over to their allegiance to me. Recollect that your original leaders are now dead, and many others diſabled by age; therefore now begin to act for yourſelves, throw aſide the ſhackles with which you have been bound, and acknowledge me as your rightful Sovereign!

SOME ACCOUNT OF THE LAST DAYS OF THOMAS PAINE.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

WHILE the advocates of infidelity are aſſiduouſly diſſeminating their principles in the world, enſnaring the credulous and unwary, and ſtabbing to the heart the happineſs of thoſe that follow their illuſions; it may not be amiſs for the advocates of Chriſtianity to follow thoſe to their lateſt moments, who have zealouſly and unremittingly endeavoured to deſtroy that ſyſtem, through which "the righteous have hopes in their death." "For there is nothing ſo improving in Hiſtory (or Biography) to the reader, as thoſe accounts which we meet with of the death of eminent perſons, and of their behaviour at that awful ſeaſon." And by following ſuch to this period, it will frequently be found that thoſe that have moſt contemned revealed religion and Jeſus Chriſt in the time of health and ſtrength, have, at the approach of death, evidenced much horror of mind in conſequence thereof, and by direct or indirect conceſſions, have acknowledged their error, bore witneſs to the truth, and manifeſted that they would gladly have fled to that ſyſtem for ſalvation which they once had not only abandoned, but endeavoured to render contemptible to the world. To many of your readers the name of that patron of infidelity, Voltaire, and his endeavours to "cruſh the wretch," as he blaſphemouſly expreſſed himſelf, and overthrow Chriſtianity, are familiar, and to moſt of thoſe, (through the medium of your Magazine, or other publications,) the wretchedneſs of his death is as much known, by which the advocates of Chriſtianity have been the more aſſured, as the abettors of infidelity ought to be, that the Galilean is ſtill the conqueror. The truth of this is eſtabliſhed even from the dying language of a hoſt of infidels, who have too late diſcovered their error, and to whom "hell itſelf would be a refuge, could it hide them from the frown of an angry God," and it is increaſingly eſtabliſhed, in proportion as thoſe that deſpiſed his authority are ſummoned by death to ſtand at his tribunal. Lately, it appears from the tranſcript that follows, died in America that modern apoſtle in infidelity, Thomas Paine; and thoſe that have read his works, or imbibed his principles, will act a *reaſonable* part by marking the difference of his conduct in the time of health and ſtrength, and at the hour of his death. He once deſpiſed the doctrines of Revelation, and looked on Jeſus Chriſt as an impoſtor; but mark his fervent ſupplication to this Being on the approach of death! He then not only acknowledged Chriſt's exiſtence, but called on him for mercy! and what does your *reaſon* ſay cauſed him thus to act? Was it not a conviction of his error? And did not his conduct involuntarily give the lie, in the *moment of reaſon*, to *his Age of Reaſon?* and ſhew that he would gladly have received mercy from the hands of the Being he once contemned? Wiſely would all his diſciples and advocates act by *reaſonably* reviewing their ſentiments,

and

and their influence, on the dying hour of their moſt ſtrenuous defender. and if they have the madneſs to ſay, "Let me die the death of Thomas Paine, and let my laſt end be like his," let them continue in the opinions they have eſpouſed: but if not, let them ſpeedily return by Jeſus Chriſt, to that God they have deſpiſed, in deſpiſing his word, and crave his ſalvation, that their dying language may be, "See in what peace a Chriſtian can die!" or, "Thanks be to God which giveth us the victory through our Lord Jeſus Chriſt."

Launceſton, July 3, 1811. I am, your's, reſpectfully,

W. B.

THE following ſhort account is part of a letter to Mr. Cheetham, a literary gentleman of New York, by Dr. Manley, the phyſician that attended Thomas Paine in his illneſs.

"DURING the latter part of his life, though his converſation was equivocal, his conduct was ſingular. He would not be left alone night or day. He not only required to have ſome one with him, but he muſt ſee that the perſon was there, and would not allow his curtain to be cloſed at any time; and if, as it would ſometimes unavoidably happen, he was left alone, he would ſcream and hollow until ſome perſon came to him. When relief from pain would admit, he ſeemed thoughtful and contemplative, his eyes being generally cloſed, and his hands folded upon his breaſt, although he never ſlept without the aſſiſtance of an anodyne. There was ſomething remarkable in his conduct about this period, (which compriſes about two weeks immediately preceding his death) particularly when we reflect that Thomas Paine was the author of the *Age of Reaſon*. He would call out during the paroxyſms of diſtreſs, without intermiſſion, 'O Lord, help me! God, help me! Jeſus Chriſt, help me! O Lord, help me!' &c. &c. repeating the ſame expreſſions without the leaſt variation, in a tone of voice that alarmed the houſe. It was this conduct (ſays Dr. Manley) that induced me to think he had abandoned his former opinions, and I was more inclined to that belief when I underſtood from his nurſe (who is a very ſerious, and, I believe, a pious woman) that he would occaſionally enquire, when he ſaw her engaged with a book, what ſhe was reading; and being anſwered, and at the ſame time aſked whether ſhe ſhould read aloud, (the book ſhe uſually read was Mr. Hobart's Companion to the Altar,) he aſſented, and would appear to give particular attention. I took occaſion, during the nights of the 5th and 6th of June, to teſt the ſtrength of his opinions reſpecting Revelation. I purpoſely made him a very late viſit; it was a time that ſeemed to ſuit my errand, it was midnight. He was in great diſtreſs, conſtantly exclaiming in the words above-mentioned, when I addreſſed him in the following manner, the nurſe being preſent.

"'Mr. Paine, your opinions by a large portion of the community have been treated with deference. You muſt be ſenſible that we are

acquainted with your religious opinions as they are given to the world. What then muſt we think of your preſent conduct? Why do you call on Jeſus Chriſt to help you? Do you believe in the Divinity of Jeſus Chriſt? Come now, anſwer me honeſtly; I want an anſwer as from the lips of a dying man, for I verily believe that you will not live 24 hours.'—I waited ſome time at the end of every queſtion. He did not anſwer. Again I addreſſed him, 'Mr. Paine, you have not anſwered my queſtions: will you anſwer them? allow me to aſk again, do you believe? or let me qualify the queſtion, Do you wiſh to believe that Jeſus Chriſt is the Son of God?' After a pauſe of ſome moments he anſwered, '*I have no wiſh to believe on that ſubject.*' I then left him, and know not whether he afterwards ſpake to any perſon on any ſubject, though he lived till the morning of the 8th.

"Such conduct under uſual circumſtances, I conceive to be abſolutely unaccountable; though with diffidence I would remark, not ſo much ſo in the preſent inſtance; for though the firſt neceſſary and general reſult of conviction, be a ſincere wiſh to atone for evil committed, yet it may be a queſtion worthy of conſideration, whether exceſſive pride of opinion, conſummate vanity, and inordinate ſelf-love, might not prevent or retard that otherwiſe natural conſequence."

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

IF you think proper to give the following narrative a place in the Magazine, you will very much gratify the ſubject of it, who is deſirous, in that way, of expreſſing his thankfulneſs to his Deliverer; and you will not fail to pleaſe a great number of his friends, many of whom were eye-witneſſes of the facts it contains.

I am, with great reſpect and affection, your's,

Kingſton, July 8, 1811. W. FRANCE.

ON the 15th day of March, 1809, James Gwilliam, a worthy member of our ſociety at Clun, in Shropſhire, was employed to repair the ſtoning of a well at Knighton, in the county of Radnor. Betwixt 8 and 9 o'clock in the morning, he deſcended to the place which wanted repairing, which was about eleven yards from the ſurface, and about two from the bottom of the well. When he had been there nearly an hour and a half, and had almoſt completed his work, a little more of the wall gave way, above the place where he had been repairing it: however, from the appearance of the wall, he did not apprehend there was any danger of any more of it falling; but he had no ſooner ſent up the ſtones which had then fallen, and was in the act of requeſting them to hand him down a plank to ſtand upon, as he then ſtood only upon a ſhort ladder, when he obſerved the wall was giving way on all ſides, and in leſs than a moment it all fell in to within about

about four feet of the ſurface. His brother-in-law and two others, who ſaw it fall, naturally concluded that he was daſhed to pieces. James had the preſence of mind to ſeize hold on a rope, which had been hung down the well, and ſo kept himſelf upright, and was preſerved from being precipitated to the bottom; and in that truly awful ſituation he remained for the ſpace of ſeventeen hours, the whole of which time he was jammed all around with fragments of the wall, and for thirteen hours he was literally buried alive, at the diſtance of eleven yards or more from the ſurface of the earth. "But, ſays he, the God of Daniel was with me, for I know that none could have delivered me in like manner, but He."

At the firſt, he thought that he was not covered to any great depth, as he could hear them ſpeaking to one another above him; and ſo he began to call to them, to let them know he was ſtill alive, and to requeſt them to endeavour to liberate him; but it was all in vain, for they could not hear him. However, they began to get up the ſtones and rubbiſh which covered him, and when they had come within two yards of him, ſtill he could not make them hear; for when they had proceeded ſo far, a large quantity of earth fell in upon them, and injured one of them ſo much, that he heard them ſay very diſtinctly, that they would make no further attempts, as they conſidered it impoſſible to ſave him, and they were endangering their own lives. They therefore would have certainly abandoned him to his fate, had not his own brother come to his aſſiſtance juſt at that time, and Mr. Griffiths, his employer, very much to his honour, reſolved not to give up the attempt to ſave him, if he could by any means prevail upon the men to work. His brother had no ſooner deſcended into the well, than he heard him call. Overjoyed to find he was ſtill alive, he conveyed the pleaſing intelligence to thoſe who were at the top, and though at the firſt they could not give credit to it, yet they ſoon began to redouble their efforts. It was then ſeven o'clock in the evening, and in about four hours more, they had got his head and his hands at liberty. He then began to free himſelf as well as he could, as in conſequence of the ſtraituеſs of the place, and the neceſſity there was of ſome of them holding up a part of the wall, which threatened to fall upon his head, they could render him no farther aſſiſtance at that time; conſequently, it was nearly four hours more before he was taken out of the well.

When he firſt came out he thought he had received no injury at all; but after he had been put to bed ſome time, he found he was very much bruiſed, particularly on one ſide, which was violently preſſed againſt the lead pump all the time he was confined in the well. However, at the end of five days, he was able to ride home, a diſtance of ſeven miles, to join with his wife and family in praiſe to God for his goodneſs to them. When this melancholy event took place, his wife was far advanced in a ſtate of pregnancy, and ſhe was told that her huſband was daſhed to pieces; but God, who comforts the diſtreſſed, wonderfully ſupported her in the trying hour.

"At firſt, (ſays James,) when the wall fell in, I was aſſaulted with

doubts and fears; but, glory be to God, he heard my cry out of the deep, and gave me both confidence and patience. I called upon him in the day of trouble, and, according to his promise, he heard me, and delivered me; O that I may glorify him as I ought! People came to see me from all parts, as they came to see Lazarus when he was raised from the dead; and my eyes overflowed with tears of gratitude to my divine Deliverer."

I make no reflections on these facts. They speak for themselves to every pious heart. Though we may not be disposed to say that the deliverance of our brother was miraculous, as we are so little acquainted with the powers of nature; yet, as we do not senselessly use the word nature, in order to exclude God from the universe, we may pronounce, without the least hesitation, that he was preserved by the providence of God. W. F.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. LEADBEATER, OF DUDLEY.

DEAR SIR,

IN the memoirs which adorn the departments of Biography in your religious Repository, there is a degree of simplicity which strikes the mind of every intelligent reader; and a depth of piety, which needs not the aid of ornament to recommend it to attention. An unvarnished relation of the work of God in the soul, with its attendant privileges and blessings, under the varying scenes of life, irresistibly seizes on the understanding, and, while it raises admiration, excites a warm desire to be the subject of a similar work, and to enjoy similar blessings. I have often thought, Sir, that it is seriously to be lamented, that many of the first Methodists, who died in the faith, have either been passed over in silence, or their biographers have only favoured us with a very meagre sketch of their life and character. This has been owing either to the want of written documents, or their choosing to confine their attention to a few circumstances occurring in the close of life.

It is well known to you, Sir, that many years ago, Methodism was far from being popular. At that time there were few inducements to any one to become a member of the Society, or to attend the preaching of God's word. Slander and enmity raised and circulated the old hackneyed story, "These are false prophets and deceivers." The rabble attended to sneer at the preacher, and insult his hearers: and only a few, who loved not their lives unto death, hungering after the bread of life, flocked to the house of God. Many of these suffered, some in their persons, others in their secular concerns, and all lay under every stigma that ignorance or malice could invent. It is in the lives of these, Sir, whose ways were upright, who stood their ground with firmness, and were pillars in the church of God, that we are to look for that diversified scene, that is full of incident

incident and anecdote. Had they committed to writing a circumſtantial account of their joys and ſorrows, their hopes and fears, with a few obſervations on men and things, the hiſtory of their lives and deaths would have been much more intereſting and edifying.

In giving you a relation of the death of one of the beſt of women, I have to lament that my materials are ſcanty, having no other vouchers than the teſtimony of ſome individuals, who witneſſed her chriſtian converſation for near forty years; and a few opportunities I had of viſiting her, a few months previous to her confinement, and as ſhe lay on her death bed.

Sarah Leadbeater's maiden name was Hall; ſhe was born at Twidale, in the year 1742. Her parents were farmers, honeſt and reſpectable in their ſtation: but Mr. Hall dying while the family were all in their infancy, and previous to the birth of Mrs. L. their temporal concerns became much embarraſſed. Mrs. Hall, appears from her daughter's account, to have been a woman who feared God. She recollected to have obſerved, though very young, that her mother prayed much; and when taking her to church on the Lord's day, would be frequently ſupplicating a throne of grace for favour and mercy. A practice worthy of imitation by all who attend the houſe of God: and inſtead of canvaſſing the news of the day, or retailing ſcandal, would ſeriouſly converſe on things pertaining to the kingdom of God, and fervently pray for a bleſſing on themſelves, and God's worſhip. Mrs. L. derived much good from the pious inſtructions, and devout prayers of her mother.

It is not poſſible to fix upon the exact time when Mrs. L. firſt began to yield to ſerious impreſſions; though I recollect to have heard her ſay, that ſhe had known ſomething of religion, ſeven years before ſhe heard the goſpel, as preached by the Methodiſts. But whatever might be the ſtate of her chriſtian experience at this period, there is no reaſon to doubt, but ſhe acted from the moſt conſcientious motives; and was particularly anxious to know and do that which was conſiſtent with the word of God. At this time the intereſt of Methodiſm was in its infancy at Dudley, and many ſcandalous reports were raiſed, reſpecting both the preachers and hearers. Mrs. L. was among thoſe, with whom ſuch unfounded calumnies had ſome weight: ſhe thought it poſſible the preachers might be ſuch men as they were repreſented; that the hearers might be impoſed on; and ſhe was afraid of being deceived. However, one of her neighbours, who had obſerved her ſerioufneſs, took ſome pains to remove her objections, and at laſt prevailed on her to hear and judge for herſelf.

In the year 1768, that eminent ſervant of God, Mr. John Pawſon, was appointed for what was then called the Staffordſhire circuit, which took in Dudley. He was very popular, and his miniſtry was owned and bleſſed by Him who gave him his commiſſion to preach the everlaſting goſpel. Mrs. L. went and heard this man of God; ſhe heard with attention; her prejudice yielded to the force of evidence; and the goſpel ſhe then heard was applied with power, and in the Holy Ghoſt.

Ghoſt. Mr. P. requeſted the Society to ſtop after the congregation was diſmiſſed, and at the ſame time gave liberty for any ſerious perſon to enjoy the privilege. Mrs. L. very gladly embraced the occaſion; and the affectionate exhortation, and chriſtian advice, which ſhe then heard, were well adapted to her ſtate, and tended to form in her an attachment and love for the Methodiſt doctrine and diſcipline, which remained unſhaken to the day of her death. In the courſe of that week ſhe met for the firſt time in claſs, with a Joſeph Jewkes, a reſpectable and uſeful leader, and became a member of the Society, of which ſhe was an ornament as long as ſhe lived. The clear ſcriptural account ſhe gave of her experience, and the work of God in her ſoul, aſtoniſhed all who heard her.

Mr. John Leadbeater, who was a native of Rolmſtone, in Staffordſhire, came to reſide at Dudley in the year 1770. He was a man well ſkilled in agriculture, and came into this neighbourhood to ſuperintend the improvements of ſome farms. It was here his acquaintance commenced with Sarah Hall; and they were married in the year 1777. Mrs. L. was then in buſineſs for herſelf, and Mr. L., being an active man, extended their concerns as wholeſale dealers in corn, flour, &c. &c.

As Mr. L. was a member of the ſociety, and of deep piety, he and his wife united their efforts to help each other in the way to the kingdom, and to promote the intereſt of Chriſt. Their houſe and hoſpitality were well known to many of the old preachers, and the Methodiſts in the neighbourhood of Dudley. Mr. L. died in the year 1793, aged 46, much lamented by all who knew his worth as a member of ſociety, and the church of God. His widow immediately retired from buſineſs.

As Mrs. L. kept no private journal of her religious experience, I am not able to give a progreſſive detail of her improvement in the chriſtian life: but according to the teſtimony of thoſe who knew her well, her piety was genuine, her manners ſimple and unaffected, and ſhe lived an ornament to the church of which ſhe had been a ſteady member forty-two years. She truly ſympathized with the diſtreſſed, and was a real friend to the poor: her chriſtian benevolence led her to inquire into their wants, and to adminiſter to their comfort. Her charitable donations, though they were numerous, were not generally known, as ſhe "did good by ſtealth, and bluſhed to find it fame."

For the laſt few months of Mrs. L.'s life I had an opportunity of viſiting her, and of hearing her relate the dealings of God with her ſoul in the claſs meetings. I was frequently ſtruck with her ſimplicity, and ſhe appeared to me a primitive Methodiſt. She lived by that faith that *worketh by love*, and *caſteth out fear;* ſhe enjoyed the witneſs of the Holy Spirit, and continued to hunger and thirſt after righteouſneſs. When aſked reſpecting the ſtate of her mind, ſhe would frequently ſay, "Jeſus is precious."

In the year 1805 ſhe had a gentle paralytic ſtroke: in 1807 ſhe had another;

another; and on Monday, Feb. 12, 1810, a third, which, after confining her to her bed for three weeks, closed this mortal scene on the 8th of March following, in the 68th year of her age.

Her last moments were remarkably calm and tranquil, with the exception of one short interval, in which Satan made his final grand assault, but which she braved in confidence in the divine promises, and gloriously triumphed in her Redeemer. The last words she was heard distinctly to articulate were, "Jesus is precious;" and without a sigh, yielded up her soul to God. During her confinement, she seemed insensible to every thing on earth, and her whole soul was absorbed with heavenly things. She appeared to possess a large portion of that temper she was just on the eve of possessing fully.

One very distinguishing feature in her character was, her good opinion of all, and an unwillingness to hear any thing said disrespectful of any absent person. If any sly, officious professor insinuated any thing to the disadvantage of the absent, she either endeavoured to turn the discourse to some other subject, or cast the broad mantle of her charity over human infirmity, and hoped the thing had no foundation in truth, or was not so bad as represented. Her house was no rendezvous for little tattling professors, where the innocent are wounded, and factions formed under the wicked pretence of glorifying God. How often has the church of God bled, and the ministers of the gospel suffered in their characters and usefulness, by these snakes in the grass. Mrs. Leadbeater loved all who loved the Lord Jesus Christ; and the preachers of the gospel were considered by her as angels of God, and the messengers of the churches. Go thou and do likewise.

Dudley, May 24, 1810. J. RILES.

A short Account of WILLIAM HARGRAVES.

To the Editor of the Methodist Magazine.

WILLIAM HARGRAVES, the subject of the following memoir, was one of our old and much tried members of society; and as the power of divine grace was exemplified in his support, I hope the insertion of his trials and experience in your widely circulated and deserving Miscellany, will prove a blessing to many of your readers: should your views be in unison with mine, I hope you will give them as early publicity as possible, in doing which you will oblige

Your affectionate brother,

Bingley, May 13, 1810. J. NEEDHAM.

WILLIAM HARGRAVES was a native of the parish of Bingley, in the West riding of Yorkshire. From his infancy the Spirit of God strove with him, and at many times he was thoughtful and serious; but like too many young persons, he resisted convictions, thinking it was too soon to be religious; and therefore dismissed the inward monitor, as Felix did Paul, with "Go thy way for this time, when I have a convenient

convenient ſeaſon I will call for thee." In this ſtate of indifference and neglect reſpecting ſalvation, he continued to live till the death of his father-in-law, whoſe death was remarkably ſudden, as it took place when he was going to his daily labour, as well in health as uſual. This alarming ſtroke of Providence affected the mind of brother Hargraves in a very powerful manner, and was the means of inducing him to lay to heart that divine and ſalutary advice of our Lord, "Be ye alſo ready."

He now began to ſeek the Lord with all his heart, and the Lord inclined his ear to the penitent ſupplications of his ſervant: the knowledge of pardon was revealed, and the joys of ſalvation imparted to him while he was engaged in holy meditation and fervent prayer in ſecret. The portion of ſcripture which was applied to his mind, when his guilt and fear were removed, and ſucceeding peace and joy filled his ſoul, was, Pſalms lxxxiv. 11, "The Lord God is a Sun and a Shield," &c. He could now rejoice with joy unſpeakable, and call "Jeſus Lord by the Holy Ghoſt:" he never loſt a grateful recollection of the time when, and place where, this happy change took place. He was naturally cautious and fearful, he often doubted, but never deſpaired; his fears were generally excited by diſtant trials, but when thoſe trials drew near, he was enabled to meet them with chriſtian magnanimity. His piety was like true courage, which gathers ſtrength from difficulties, and becomes the moſt exalted when the moſt tried.

His family troubles were very great and numerous. He was placed at the head of a large family, having ſeven ſons who roſe to maturity, five of whom he had the uncommon diſtreſs to ſee engaged in a military life at the ſame time. His oldeſt ſon fell with many of his brave countrymen in an engagement with one of the Mulatto chiefs on the plains of Delhi, in the Eaſt-Indies; another died on one of the unhappy expeditions into the Eaſt; and a third fell fighting under the walls of Roſetta, in Egypt; thus he was deprived of three of his ſons by the *dreadful* practice of War! Theſe mournful accounts arrived a few days before the death of his aged partner, who died in peace about two years prior to his own death. They received theſe accounts with the feelings of parents, yet with the reſignation and fortitude of Chriſtians.

In the month of February laſt, he had a very ſtrong deſire to have the Lord's Supper adminiſtered to him; and as he was not able to go to the Chapel at Bingley, I readily complied with his wiſhes, and found, while diſpenſing the memorials of the Saviour's dying love in a lonely cottage, that he was preſent who hath ſaid, "Where two or three are gathered together in my name, there am I in the midſt of them." At this time he told me, that about fifteen years ago, he had an affliction, which it was thought would have put a period to his life; but then thoſe words were ſtrongly applied, "I will add to thy days fifteen years." He obſerved, "it will be fifteen years this Spring (in the month of April) ſince that time, and I ſeem to think that

my race is nearly run, and my departure is at hand;" and ſtrange as this may appear to ſome, he died on the 20th of April, which was the very time exactly when the fifteen years were elapſed. What can the ſceptic ſay to this?

His regard for the means of grace was great, and he never abſented himſelf from them but of neceſſity. He was always ready to lend all aſſiſtance in his power, towards carrying on religious meetings, both in public and private. And when any of the brethren were ſick, or unable to get to the means of grace, he was wont to viſit and ſympathize with them in their afflictions. If we form a judgment of religion from the account St. James gives of it, chap. i. 27, of his Epiſtle, Brother Hargraves gave every evidence that he was a truly religious man.

For ſome months before his death, his health had been greatly on the decline, ſo that he could but ſeldom get either to the preaching or to his Claſs meeting; but his time was not loſt, nor miſemployed, he gave all diligence to make his calling and ſalvation ſure. He took great pleaſure in reading our hymns, and frequently felt his mind ſtrengthened and encouraged by them. About three months before he died, being occupied in thinking on his approaching diſſolution, he prayed for a full meetneſs for the kingdom of heaven. At this time his views of holineſs, and of the neceſſity of a full conformity to the divine image were more clear and impreſſive than ever, and he ardently longed for the full ſalvation of God. In this devotional ſtate of mind, he took up one of our hymn-books, and read, "Oh glorious hope of perfect love," &c. and again, "What is our calling's glorious hope," &c. Theſe hymns expreſſed the feelings of his heart ſo fully, and were ſuch a ſource of encouragement, that he began to praiſe the Lord with adoring wonder, while tears of joy ran down his face; and from this time he believed that the Lord had taken full poſſeſſion of his ſoul, and afterwards obſerved, "I feel nothing contrary to love." The promiſes of the goſpel were alſo peculiarly precious, eſpecially thoſe which relate to purity of heart: he obſerved to one of our friends, that he had often viewed death with emotions of fear, but now as it ſeemed juſt at hand, it had loſt its terrible form, and was diſarmed of its ſting. Thus he who had in times paſt been in bondage to the fear of death, could adopt the triumphant language of the dying chriſtian, and ſay, "Oh Death, where is thy ſting? Oh Grave, where is thy victory? thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt."

As it hath been obſerved before, his family trials had been numerous and ſevere, but the ſcene brightened before his death. His four ſurviving ſons were become ſerious, and I hope will be ornaments to the Methodiſt Society;—it was very affecting to ſee four returning prodigals, all kneeling down by the bed of their dying father, juſt before his ſpirit took its flight to the heavenly world. His laſt moments were not marked by any thing very extraordinary. His complaint was of ſuch a nature as not to permit him to converſe much: nature indeed ſeemed

seemed worn out, and often halted before the final pause! He was engaged, however, to the last, in silent prayer and praise. The last words which he was heard to utter were, "I am going home." Thus in peace, and with joyful hope, he passed the vale of death, aged 69 years; 44 of which he had been a member of the Methodist Society.

OBITUARY.

DIED, Sept. 17, 1811, MR. JOHN BROWN, one of the Preachers appointed to labour in the London East Circuit.

This excellent young man commenced his itinerant labours in the year 1801, and in the 19th year of his age, and consequently he travelled near 10 years.

At the late Conference, held at Sheffield, he took a bad cold, which confined him to his room a few days. When a little better, he returned to Wakefield, where he had laboured two years. He then went to visit his friends in the East of Yorkshire, near Kirby-Moor-side. Having spent some time with them, he set out for London with his wife and child.

On his way to that city he took a fresh cold. This brought on a dreadful rheumatic fever, which deprived him of the use of all his limbs; so that he could not help himself in any way whatever.

After he had been confined above a fortnight, he appeared much better, and we began to rejoice in hope that he would soon take his place as a preacher among his brethren. But in the night of Sept. the 16th, he was taken with some kind of a fit (supposed to be apoplectic) which carried him into eternity in a few hours. On the 17th, at 7 o'clock in the morning, he breathed his last.

From the time of his conversion to God, till he went to Paradise, he was devoted to God and the service of his church, in a manner that few are; and his labours were not only acceptable, but crowned with great success.

He died, as he had lived the last twelve years of his life, full of faith, love, and the Holy Ghost. He has left a widow and one child to mourn their loss.

In his death the connexion has lost one of her most promising ornaments, whether considered as a christian or as a minister of the gospel. His talents were of the most useful kind, and his manner most persuasive and affecting.

He only preached once in this Circuit, but that sermon was particularly owned of God. His remains are laid close by Mr. Wesley's tomb, behind the New Chapel. He was followed to his grave by seventeen of his brethren, and four mourning coaches. Some farther account will be given of him in a future number of our work. Let me die the death of the righteous, and let my last end be like his! So prays

City-Road, J. BARBER.
Oct. 2, 1811.

DIED, October 20, 1808, MARY NAYLOR, of Icklingham, in the Thetford circuit. She was born on June 7, 1780. She had serious impressions upon her mind when a child; when Mrs. Frost used to meet her with several other children in a kind of class.

When she was between 17 and 18 years of age, she entered the Methodist Society; and Mrs. Frost, her leader, says, "I do not remember she ever missed her class, nor any of the public means of grace, since she joined the Society, except when prevented by sickness." Her constitution was weak, and her nerves were considerably affected, which, with a bodily complaint, and the powerful temptations of the devil, often brought her into a very low and dejected state of mind: insomuch that her soul was often brought into the depths of distress. She could seldom look up, or take encouragement; but was constantly writing bitter things against herself, fearing she should be, with the *foolish* virgins, shut out at last.

She had evidently received "the knowledge of salvation by the remission of (her) sins;" but through bodily affliction, and manifold temptations, she had lost the *joy* of that salvation. She, however, through the grace of God, always kept herself unspotted from the world; and her conduct was unreprovable in the sight of men.

I called on her several times during her long confinement; and always found her resigned to the will of God, and waiting for a further manifestation of his love to her soul. When John Dixon, a local preacher, called on her, the Lord

was

was very precious to her soul: she said, "I am happy, I cannot fear death, I believe the Lord will carry me safe through."

Her sufferings were very great, her flesh mortifying. In her last night, in an agony of pain, she cried out, "O, Mrs. Frost, pray that the Lord would a little abate this great pain." Prayer was addressed to God, the pain abated, and she was as happy as she could well be on this side heaven. In the course of the night she desired the company to sing four several hymns, and said, "Sing *earnestly*, sing with the *Spirit*, and with the understanding also." She called for her father, and begged he would not go out on his *own business* on the *Lord's-day*: but attend the Meeting, and pray three times a day in private. She exhorted her afflicted mother to secure the one thing needful, and desired her Class Leader to write to all her relations who were present, saying, "Tell them from my mouth, to turn to the Lord; they will be glad when they come to die, to be found ready, and they who are *not ready*, will have a long eternity to repent in." F. WEST.

Died in peace, June 24, 1809, MARY BRANCH, of Thetford. She had been under serious impressions when she was very young, from being intimate with a serious family; and observing their devotions, she was convinced it was *her* duty to pray to, and serve God. But shortly after, going to live with some relations in Lincolnshire, she was no longer privileged with such an example: through the want of this, and of religious instructions, the work of grace was much impeded; though her convictions were never wholly lost.

Her constitution having received a considerable shock through too much labour, she returned to Thetford, where she gladly rejoined the fore-mentioned religious family, and went with them to church and chapel. This was the cause of her receiving unkind treatment from those from whom she ought to have received all possible encouragement. She often went to the chapel, with her mind burdened with fear, not knowing what might be the consequence on her return home. At last, through the severity of her persecutions, her bodily afflictions, and her dependance on those who were enemies to her soul: she was obliged to desist from seeking God in the *public* means of grace.

Her parents put her apprentice to a mantua-maker, for twelve months; hoping effectually to wean her mind from the company and conversation of the people of God. Under these trying circumstances she made up her mind not to go to the chapel till out of her time; when she hoped to be at liberty to worship God according to the dictates of her own conscience. Her apprenticeship proved little better than twelvemonths imprisonment to poor feeble Mary: as her mistress having been told that she had been at the Methodist Chapel, made her life miserable by persecuting her on that account, and saying all the evil of the Methodists that she *could collect* or *invent*.

When her time was expired, she returned home, and again mingled with those "That feared the Lord, and that thought upon his name:" this enraged her persecutors even into fury. One day when she thought her life in danger from the hand of her ———, immediately the words of the Prophet were impressed on her mind, Isaiah xli. 10, "Fear thou not, for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right-hand of my righteousness." This was a word in season to her feeble and affrighted soul.

At last she prevailed upon her father to go and hear for himself, and not go any longer by hearsay: assuring him, that if he heard any thing improper, unjust, or unreasonable, and would make that appear, she would go no more. He heard, and acknowledged that what he heard was very good, if it were but followed. From this time her path was smoother, and her cross lighter. Her desires and determinations to serve God increased in the calm. Shortly after this, she lived with Sarah Abbott, and was farther instructed in the things of God. She was admitted into the Society by Mr. Henry Anderson, in 1801, into a Class of young persons under the care of a pious young woman, E. S. and sought earnestly "the knowledge of salvation by the remission of sins." One Sunday evening, after Mr. Oldham had preached, he proposed to stop a few minutes for prayer: the Lord was powerfully present, and while they were wrestling with God in earnest supplication, Mary's soul was set at liberty, and enjoyed a sense of the Divine favour.

She now attended her Class with great joy, and felt her love to God, his ministers, and people, increase daily. All this while the *health* of our young sister was in a very precarious state, rather her afflic-

tions *increaſed* upon her. In theſe trying circumſtances, the Lord raiſed up a female, and *faithful* friend for afflicted Mary; who took her into her houſe, and took care of her as long as ſhe lived. The love that ſubſiſted between them, was like that which united the ſouls of David and Jonathan.

Her ſevere pains, cough, &c. and Satan's aſſaults often brought her mind into doubts and diſtreſs: but in general, ſhe found acceſs to God by prayer, who proportioned her ſtrength to her ſufferings. One night, when in deep diſtreſs, ſhe agonized with God in mighty prayer; and the Lord filled her ſoul with ſuch peace and joy, that ſhe burſt forth into ſinging one of her favourite hymns,

"The Lord my paſture ſhall prepare, &c."

A few days before her death, the ſalvation of ſouls in general, and that of her father in particular, lay near her heart: with tears and entreaties ſhe begged he would again, and conſtantly, attend the means of grace, nor did ſhe ceaſe to plead till he promiſed her he certainly would. See Eccl. v. 4, 5. F. WEST.

MISSIONARY INTELLIGENCE.

We are ſorry that the following letter did not come to hand in ſufficient time for being ſooner inſerted.

From Mr. OWEN DAVIS, to the Rev. Dr. COKE.

DENBIGH, Nov. 13, 1810.

Rev. and dear Sir,

AFTER an abſence of ſix weeks, I returned home laſt night from my tour through North and South Wales. I ſhould have continued out a few days longer, but thought it my duty to haſten home, knowing my dear wife muſt have been much diſtreſſed through the death of her ſon. Through mercy, I found her bearing the trial much better than I expected. It gave me much pleaſure to find that you were ſo much recovered from your late indiſpoſition as to be able to attend his funeral, and perform the laſt religious ceremony over him; and I feel myſelf much obliged by your affectionate and ſympathizing letter to my wife. I feel much thankfulneſs for having been preſerved through a journey of about ſix hundred and fifty miles, ſo that no evil befell man or beaſt.

On Sept. 20, we held our Llanrwſt quarterly meeting at Abergeley, and found a decreaſe of nine members in the circuit this quarter. I was ſorry to find at Ruthin quarter day a decreaſe of fourteen, and more ſo to find at Denbigh a decreaſe of about forty. We held the Carnarvon quarterly meeting at Bangor, and found there a decreaſe of ten, and I believe there has been a ſmall decreaſe of members in moſt of the Northern Circuits. This rather ſurpriſed me, and the more ſo as I had been informed by preachers and people, that the congregations in general are as great, and in many places greater, than ever, particularly at Llanrwſt, Conway, Beaumaris, Amlwch, and Holyhead. The chapels are often crowded, and every pew let. I am fully ſatisfied that the work of God is increaſing in many Societies in the Northern Circuits, notwithſtanding the ſmall decreaſe of members.

I ſpent a few days in Carnarvon, and was much pleaſed with large congregations of Engliſh hearers. I am perſuaded were there more Engliſh preaching in that town, it would be attended with great good. There is now a large Engliſh claſs, and an Engliſh prayer-meeting once a week; but the people ſcarcely ever hear an Engliſh ſermon. Without doubt a little preaching in Engliſh would be uſeful in all the principal towns in North Wales; and I am in hopes that in a little while they will be favoured with it, as ſeveral of the preachers, with a little more practice, will be well qualified to preach in both languages: and certainly it will be criminal in them, if they do not on all proper occaſions improve their acquaintance with Engliſh.

Moſt of the ſouthern circuits are rather increaſed in numbers, and in ſome places the work of God is evidently going forward. There is a very good work going on in the lower parts of Pembrokeſhire. At St. David's, about 50 joined ſociety in one night.

Finding it very inconvenient on this journey to go as low as St. David's, yet believing that a viſit from a ſtranger might be attended with a bleſſing in ſtabliſhing, ſtrengthening, and ſettling them, I was pleaſed to find Mr. Bryan and Mr. Jones of Bethavern, were willing to go and ſpend a few days in that neighbourhood; and I have no doubt but their viſit produced very good effects. There are two or three circuits in the ſouth which wiſh to have an additional preacher, for the ſake of giving the Sunday places, where chapels have been built, a better ſupply; but this, I think, would be imprudent at preſent, were there preachers to be had. I conſider the taking out of a preacher, at this time in

Wales,

Wales, of very great importance. We have now forty-nine Welſh travelling preachers on our Minutes, moſt of whom, in a very few years, will probably be married, and I find the circuits can do but little towards the ſupport of families. The ſalaries of wives, children, and ſervants, together with furniture, rent, coal, candles, with many extra expenſes, muſt fall on the Miſſion Fund. Beſides, although our ſocieties are very numerous, there are none that are very large; ſo that where the preacher's family reſides, it can have but a very ſcanty allowance for board. I do not know of any of our Welſh preachers that can get more than ſix ſhillings a week regular board, ſome of them but five, ſome but four; and ſome can get nothing. And as no allowance has been given them from the Fund, they have but very little to ſupport themſelves and families but their ſalaries; ſo that as preachers marry, and families increaſe, we ſhall be an increaſing weight upon the Fund. Yet we cannot do with fewer preachers than we have, without ſeriouſly injuring the work of God. When I look forward, I am not always without my fear, that what has been done will be undone, in ſome degree, for want of temporal ſupport. Yet as it has evidently been the work of God, in raiſing up ſo many preachers in ſo ſhort a time, and that theſe preachers have raiſed a new diſtrict of twenty circuits, and that theſe circuits embrace about four hundred ſocieties; that theſe ſocieties contain between five and ſix thouſand members, beſides ſome hundreds which have been raiſed through the Welſh Miſſions in Liverpool, Manchester, and London; that theſe members have raiſed ninety-two new Chapels, within about nine years, beſides a number of houſes, and other buildings that have been converted into good preaching-houſes; and when I conſider in how many caſes the Lord has exceeded our moſt ſanguine expectations, I cannot but hope that as the hearts of all men are in his hands, he will ſtill diſpoſe the benevolent to come forth to his help, ſo as to ſupply our lack of ſervice. Praying that the Lord may carry on his work until all the inhabitants of the earth become the inhabitants of the Rock,

I remain, your's, &c.

O. DAVIES.

From Mr. GIDEON OUSELEY to the Rev. Dr. COKE.

Rev. and dear Sir, *Galway, April* 17, 1811.

I WROTE to you laſt February, to let the Miſſionary Committee know how we were proceeding, and how circumſtanced. I know not that my letters reached you, as I have received no anſwer. However, I now again take up my pen to tell you of the bleſſed ſucceſs with which the Lord has graciouſly favoured us. I have juſt taken a round, and held ſome bleſſed quarterly meetings. I mentioned in my laſt, that our principal work is in the county of Tipperary: it is ſo ſtill. When I went alone, in the name of my God, into the little town of Barruſakane, laſt Chriſtmas 12 months, there was no Methodiſt in the place but one, and he a Baptiſt; nor did I know a ſingle perſon in it. I was told it was a moſt wicked place, in which very many efforts to preach the Goſpel had been baffled. Yet we have more than 150, perhaps near 200, in ſociety there, at and about it, and ſix bleſſed leaders, and about 500, at times in our congregation. The moſt notorious offenders are, by the power of the Goſpel, reclaimed. Surely the deſert bloſſoms as the roſe. We are juſt about erecting a large preaching-houſe there. I think we have nearly 200 increaſe ſince Conference; and in many places on our miſſion the people are calling for preaching-houſes. I hope we ſhall have five or ſix, ſome built, and ſome beginning to be built, before Conference. Thanks be to God, who has thus ſo bleſſedly opened our way, even in this ſmall degree, in ſuch a wilderneſs. The money Mr. Averell has brought us from England has greatly encouraged us. I think I ſhall get ſubſcriptions in every place. I am building more than could be expected. The county of Clare is the worſt ground for the Goſpel I ever met with! but even there, in ſpite of oppoſition, good is done; even there we have ſons and daughters born to God.

I was yeſterday, for the firſt time, in Conamara, a mountainous country weſt of Galway. I dined in company with a prieſt of rather good information, at the houſe of a genteel kind of man who about two years paſt, gave over going to Maſs. The prieſt and I ſpoke very gently on many doctrinal points, in the preſence of the family; and I was, thro' mercy, enabled to maintain the truth, without the leaſt irritation. I preached to three families, and ſome Papiſts, laſt night and this morning; they were all in tears. The gentlemen did not leave me laſt night till about 12 o'clock; they wiſhed to lay an embargo on me, but I came away in the midſt of a great ſtorm,

as I must, as it were, fly from place to place.

I am, your's, &c. GIDEON OUSELEY.

To the Missionary Committee.

Carbonear, Newfoundland,

Rev. Fathers and Brethren, *July 4, 1811.*

A SENSE of duty prompts me to embrace this opportunity of informing you of the work of God amongst us. On the 21st of January last, I left Carbonear to visit the different classes in Conception Bay; and he that said, "Lo, I am with you always, even unto the end of the world," deigned to journey with me. On my arrival at Blackhead, I found the classes in a prosperous state, and the people in general athirst for the word; during my stay there, several joined in Class who seemed to be awakened. From thence I proceeded to Island-Cove, and shortly after my arrival I found such droppings as portended a glorious shower. I stayed a few days, and administered the Lord's Supper, and then proceeded on my way: but he who has his way in the whirlwind, and his paths in the great deep, saw meet to counteract my designs. On Saturday evening, going to a friend's house, I had a small river to cross; the ice broke, and I cut my leg, so that I was unable to travel for a fortnight. However, I was able to stand and preach. The next day while I was distributing the emblem of the broken body, and shed blood of the Lord Jesus, every heart seemed to be broken, so that all joined in saying, Lord, it is good to be here. I continued to preach every evening during my stay here, and great was the Holy One of Israel in the midst of us. Sometimes I could not be heard to speak for the cries of guilty sinners supplicating for mercy, while others seemed inattentive to every thing, but praying and adoring that God who brought them out of darkness into his marvellous light; so that I could only stand and look on, exclaiming, Lord, this is thy doing, and it is marvellous in my eyes. This was the happiest season I ever spent in Newfoundland. O what pleasure to see the prodigal returning, the Father hastening to meet him: heaven resounding, saints below praising and adoring. During my stay here our little Class increased from 38 to 55.

Brother Ellis has since visited them, and he writes that the work continues to prosper; five have joined the Society since he went, so that their number is now sixty. In the course of the last winter, we have had a considerable increase in several of our Classes; the number in Society is 320. I have not been informed by Brother Ward how many there are in Bonavista. But I suppose he has written to you, giving an account of the work of God in that place. We are going to have two new chapels built, one in Western Bay, and one at Oakerpit-Cove. At the former place the inhabitants voluntarily turned out 60 men and 6 horses, and in three days they cut and hauled out of the woods timber enough for the frame of a house. The timber is provided for another also: when these houses are completed, we shall have nine chapels in our little circuit, which takes in a distance of 70 miles. What a field of action for two preachers! We have work enough for another, I believe for two or three, and our friends at home would not be burthened in supporting them. Many of our classes we only visit quarterly, and the people's cry is, "Come—Come, we perish for lack of knowledge!" May the Lord have mercy upon this poor benighted people, and send forth labourers among them. Last Fall, John Gasse, Esq. requested me to send for Mr. Benson's Family Bible; accordingly I wrote to you for one to him, and one for myself. A few days ago I wrote to Mr. Blanshard for 200 small Hymn Books; should this come to hand before they are sent, you would very much oblige me by requesting him to send by the same conveyance 50 or 60 general Hymn Books, for all which the money shall be remitted as soon as possible.

I hope, my dear Brethren, that you will embrace the first opportunity of writing to us, as it would add much to our happiness to hear how the work of God prospers in England. May the Lord crown your labours with abundant success; so prays, Rev. Fathers and Brethren, Your affectionate Sons and Servants in the Gospel of Christ,

SAMUEL MACDOWELL,
WILLIAM ELLIS.

The Committee of the British and Foreign Bible Society, desirous of imparting to the Members and Friends of the Institution, a portion of the interesting Intelligence recently received from Foreign Parts, beg to lay before them, with that view, the following Selection of Extracts from the Communications of their different Correspondents.

From a respectable Roman Catholic Correspondent at Malta, Dated May 30, 1811. (Translation.)

"WE have received the Modern Greek

Greek and the Italian Teſtaments, which the Society ſent to Mr. ——— in five caſes; and have applied ourſelves again to the office of diſtribution. Theſe Teſtaments have met with the higheſt approbation, and we have inquiries for them from all parts.

"The Chief of the Greek Church, who reſides at Malta, who is an Archimandrita, has warmly approved of theſe Teſtaments; and after having been informed by me of the Inſtitution in England of a Society of good men, for the propagation of the Teſtament of Jeſus Chriſt in every acceſſible part of the world, he took occaſion on Sunday laſt, when recommending to his Proſelytes in the Church, the reading of the Modern Greek Teſtament, to commend the zeal and ardor which the Engliſh have ſhown, to circulate the word of our Lord in different parts of the world, an object the moſt uſeful in which men could engage.

"I have ſent twelve Greek, and as many Italian Teſtaments, to Preveſa, to a Deacon, my particular friend, a man who will have great pleaſure in receiving them for diſtribution. A merchant reſident here, has taken twenty Teſtaments, to ſend them to his brother, who is a Biſhop at Patina. A captain of a merchant veſſel wiſhed to take a great quantity to Petrazzo, promiſing to diſtribute them in the manner we ſhould direct: but, as a beginning, we have only granted him twelve. There are many perſons who are now preſſing to obtain from us Teſtaments for St. Maura, for Janina, Cefalonia, Zante, &c.; but we muſt proceed with much deliberation in this matter.

"In general, we proceed in our diſtrition after the following manner. Where we obſerve a real deſire, and evident poverty, we give the Teſtament *gratis*. On the contrary, when it is applied for by merchants, captains, &c. we require ſome payment proportioned to the degree and condition of the perſon who receives the holy book. I have found common ſailors ſo deſirous of having the Bible, that they would come many days' journey to obtain a Greek Teſtament. I have made the experiment to try them.

"A friend of mine, captain of a Greek veſſel, has expreſſed to me, that he has at length ſeen his wiſhes accompliſhed, in witneſſing the Goſpel ſo well tranſlated into the vulgar, or Modern Greek. He aſſures me, that this will confer a remarkable advantage on the Chriſtians in the Eaſt; and that if this Inſtitution ſhall carry its attention onwards to thoſe nations, which are now for the moſt part ſo ignorant, they will begin to perceive more clearly the light of the holy Goſpel, and to walk more ſurely in the true way of ſalvation. The before-mentioned Archimandrita has made us a propoſition to conſign to him all the 1000 Modern Greek Teſtaments, with the view to his ſending them to Sinodo, and to the Patriarch of Conſtantinople, his maſter, that they may be advantageouſly diſtributed to the Chriſtians in the Eaſt, thro' the prieſts, biſhops, metropolites, &c. and that he would pay us for them what they coſt the Society in England. Mr. ——— and I have not been able to determine on this affair.

"I have deſpatched, this morning, eighteen Teſtaments to Mr. ———, phyſician, one of our good friends. I have adviſed him to diſtribute them to thoſe prieſts, in particular, who are charged with the public duties of the Church.

"I can aſſure you, from what we have hitherto obſerved, that there is likely to reſult from theſe 1000 Greek Teſtaments, which the Society has ſent us, no ordidary good. They will further procure for us a religious communication, and a reciprocal correſpondence, with numerous perſons, who may prove ſerviceable to the ſouls of men, in different parts of the Eaſt, and in the iſles. May God favour his own work, and bleſs our undertaking! I beſeech you recommend me to the Almighty in your prayers: I do the ſame thing for you, being very faithfully, Yours, &c.

"*Rev. J. Owen.*"

Extract of a Letter from a German Correſpondent at Paris. Dated Aug. 2, 1811.

(Tranſlation)

I AM confident, that the German Bibles and Teſtaments, which I received in Halle, have proved a great bleſſing, both in Auſtria and Hungary. Several documents will prove this; of which I can ſend but two or three at this time. The moſt important, are the letters from the Hungarian Profeſſors.—I never was in all my life received with ſuch real delight, as when I made my appearance at Preſburg, with the Bible in my hand. The Bibles and Teſtaments which I could ſpare for them at that time, were all ſold the next day, with the exception of a few given to the very pooreſt, gratuitouſly. All who could, would pay. The Hungarians wiſh to eſtabliſh a Bible Society, and an office of their own, for printing

printing Bibles, both in the Hungarian language, and in other similar dialects. They will begin a subscription among themselves, provided the Parent Society in London will assist and support them. I gave them great hopes of this, having seen, with my own eyes, what the British and Foreign Bible Society has done, and is willing to do. Remember, and proclaim it as loud as you can, that *there are upwards of a million and a half of Protestants in Hungary*, who have among them only a few thousand Bibles! I have succeeded in effecting what the Bible Society so long desired, having obtained permission, from the general director of the printing-offices in Paris, to import as many Bibles from Basle and Germany, as I please. Not to lose this excellent opportunity, I immediately ordered 500 copies of the French Bible, printed by the Basle Society, which I hope soon to receive.

"*Rev. C. F. Steinkopff.*"

N. B. The above Correspondent was authorised to receive from Halle, 250 German Bibles, and 500 Testaments, on the Society's account; and was further requested to prosecute enquiries, as to the want of the Scriptures wherever he should go. *(To be continued.)*

POETRY.

RELIGION,

AN OCCASIONAL HYMN.

Through shades and solitudes profound
The fainting traveller winds his way;
Bewildering meteors glare around,
And tempt his wandering feet astray.

Welcome, thrice welcome, to his eye,
The sudden moon's inspiring light,
When forth she sallies through the sky,
The guardian angel of the night!

Thus mortals, blind and weak, below
Pursue the phantom Bliss, in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain!

Till mild Religion, from above,
Descends, a sweet engaging form,
The messenger of heavenly love,
The bow of promise in a storm!

When guilty passions wing their flight,
Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge, depart,
And folly flies her chastening rod;
She makes the humble contrite heart
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime;
She points the way, and leads the soul.

At her approach the grave appears
The Gate of Paradise restored;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptiz'd with her renewing fire,
May we the crown of Glory gain;
Rise when the host of heaven expire,
And reign with God, for ever reign!

J. MONTGOMERY.

ON LEAVING SKEGNESS.

Farewel, wide-expanded ocean,
Boundless source of calm delight;
Ever prompting new emotion,
Feasting still th' enraptur'd sight.

All thy breezes health inspiring,
Lent new vigour to this frame:
Langour's dismal host retiring
Left remembrance but in name.

Softer scenes are now inviting:
R—by's groves and wisdom's lore:
Friendship's pleasures there delighting,
Leave no room to wish for more.

Farewel, wide-expanded ocean,
Thee I leave with calm delight:
Love forbids regret's emotion,
Since its objects share my flight.

July, 1810. ELIZA.

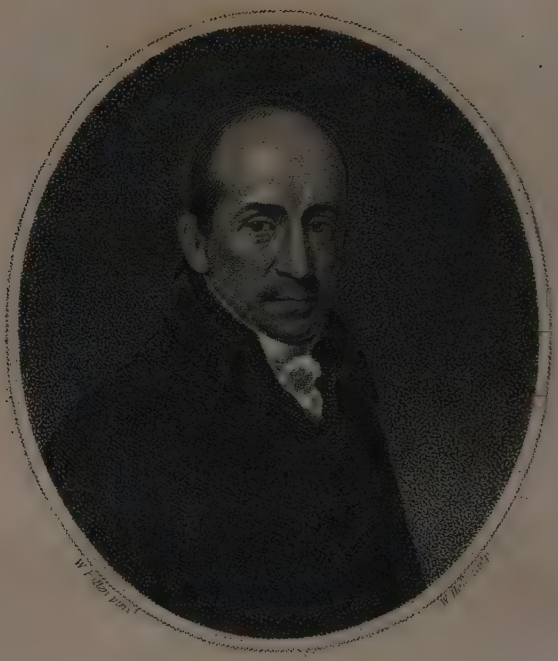
WRITTEN AT R—by.

Hail, holy solitude! hail, sacred rest!
Hail, shades for ever calm, for ever blest!
Where peace has chosen her serene retreat,
And hope's gay dreams and fancy's visions meet.
Here art has guided nature, not destroyed,
And taste a thousand nameless charms employ'd.
But 'tis not these alone high transports raise;
Each grove has sweetly echoed prayer and praise.
For here Devotion's favourite fane is found,
And all the scene is consecrated ground.
Spirits of brighter worlds seem hovering near,
And shed the influence of their happier sphere.
O'er the calm breast a peace celestial steals,
'Till every passion her attraction feels:
The world recedes from all the blest abode,
And the rapt soul aspires to walk with God.

Lincolnshire, July, 1810. ELIZA.

Errata. No. for October, p. 400, piece on the Sea Shore, l. 4, for *wild* read *wide*.

Printed at the Conference Office, 14, *City Road*; *T. Cordeux*, *Agent*.



Mr. Wm. FOWLER.

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR DECEMBER, 1811.

BIOGRAPHY.

A SHORT ACCOUNT OF

MR. THOMAS RANKIN, *Minister of the Gospel,*

WRITTEN BY HIMSELF.

EXTRACTS FROM HIS JOURNALS, &c.

(Continued from page 411.)

SUNDAY, Sept. 12, Brother Pilmore and I divided the labours of the day. The rainy weather made our congregations thin, but those who did attend, found it good to be there. For some days past my soul has intensely breathed after full conformity to the blessed God. I can truly say, As the hart panteth after the water brooks, so my heart panteth after the living God. Thou that knowest all things, knowest that I desire to love thee with all my soul, mind, and strength. Hasten, Lord, the moment, when there shall be nothing in my soul, but thy pure love alone.

Sunday 26, I preached in the morning at seven, and in the evening at the usual time. I found more liberty in the morning than I expected. After breakfast I went to St. Paul's, (as I always have done,) to public worship. After service was over, I retired to my room, to wrestle with God in private prayer. My soul, for several hours, was indeed in the garden. I did indeed drink a little of that cup. Towards evening I felt a degree of liberty of soul, and the word was attended with some power from on high. O how I long to see the work of God break out on the right hand and on the left! "If I forget thee, O Jerusalem, let my right arm forget its cunning;" and let me be bereaved of my only joy!

Monday, Oct. 4, I began visiting all the classes, previous to my leaving New York for a season. Upon the whole, I had reason to be thankful, and to bless God for what he had done for many of their souls. Brother Boardman divided the labours of this week with

with me, which indeed was a bleſſing to the people, as well as to my poor tried mind, and feeble body.

Sunday 10, Brother B. preached this morning, and I in the evening. I found a meaſure of liberty, but abundantly more in the love-feaſt which followed. The Lord did ſit, as a refiner's fire, on many hearts. I would fain hope that our gracious God is reviving his work in the hearts of the people. Indeed, from the teſtimony of many this evening, I had reaſon to believe that the great Head of the Church was better to us than all my fears. I hear no particular complaint of any member; and I find, ſeveral have of late found peace with God, while others are greatly ſtirred up to ſeek all the mind that was in Chriſt Jeſus. I alſo gave notes of admiſſion to ſeveral new members. My own ſoul breathed after entire conformity to her living head. My cry was, Give me, O Lord, conſtant union and deep fellowſhip with thee. O let me bear the image of the bleſſed Jeſus, and fill me with all the fulneſs of God.

Thurſday 28, we ſet off early in the morning, and reached Charleſtown to dine, and croſſed the great river Suſquehanna, at the lower ferry, about 4 o'clock. We then ſet off for a Mr. Dellam's, at Swan Creek, where we met with a friendly and hearty welcome, both from him and his wife. I had not found myſelf ſo well, no, not for ſeveral months, as I found for theſe few days paſt; and eſpecially ſince I left Philadelphia. We had a moſt pleaſant journey for man and beaſt. If I had not croſſed ſeveral large rivers before, I ſhould have been a good deal ſurpriſed in croſſing the Suſquehanna. Where we croſſed, I have reaſon to believe it was eight times broader than the river Thames at London Bridge. Indeed ſeveral of the rivers that I have already croſſed, are grand beyond conception. The river Delaware, and Hudſon's river, as well as the Suſquehanna, are grand ſights. The large trees on the ſides, and the iſlands in the midſt, form a pleaſing proſpect.

Sunday 31, I preached this morning at eleven o'clock, where many had come from the country around. Such a ſeaſon I have not ſeen ſince I came to America. The Lord did indeed make the place of his feet glorious! The ſhout of a king was heard in our camp. From Brother Waters's I rode to Buſh Chapel, and preached at three o'clock. There alſo the Lord made bare his holy arm, among the numbers who attended. From the chapel I rode to Brother Dellam's, and preached at ſix o'clock; and we concluded the day with prayer and praiſe. This has indeed been a day of the Son of Man! to thy name, O Lord, be the praiſe and glory.

Monday, Nov. 1, I rode from Brother Dellam's to Buſh Chapel, and preached at ten o'clock. From thence I rode to Deer Creek,

Creek, and preached at three, and afterwards met the ſociety. The flame of divine love went from heart to heart, and great was our glorying in God our Saviour. I ſpent the evening in praiſe and prayer with many of our friends, who had come to attend the quarterly meeting.

Wedneſday 3, after breakfaſt, we finiſhed the reſt of our temporal buſineſs, and ſpent ſome time with the Local Preachers and Stewards. At ten o'clock our general love-feaſt began. It was now that the heavens were opened, and the ſkies poured down divine righteouſneſs. The inheritance of God was watered with the rain from heaven, and the dew thereof lay upon their branches. The Lion of the tribe of Judah, got himſelf the victory in many hearts. I had not ſeen ſuch a ſeaſon as this ſince I left my native land. Now it was that the Lord burſt the cloud, which had at times reſted upon my mind, ever ſince I landed at Philadelphia. O Lord, my ſoul ſhall praiſe thee, and all that is within me ſhall bleſs thy holy name. I ſincerely hope, that many will remember this day throughout the annals of eternity.

Philadelphia, Sunday, Dec. 19, Brother Pilmore preached morning and evening. As he and Brother Boardman are ſoon to depart for Great Britain, I thought it was highly proper they ſhould preach as often as they could while they were with us.

Saturday 25, we had a happy Chriſtmas-day. Many praiſed God for the conſolation. For ſix weeks paſt, we have had ſuch weather, as I never ſaw in England or Scotland. Scarce a cloud to be ſeen in the ſky. In general there was a ſmall hoar froſt in the night, and clear ſunſhine all the day. The roads were now as dry as if it had been Midſummer.

Sunday 26, Brother Pilmore preached his farewell ſermon in the evening, and we concluded the day with a general love-feaſt. The preſence of the Holy One of Iſrael was in the midſt, and many rejoiced in hope of the glory of God. Next day he ſet off for New York, from whence Brother Boardman and he were to ſail for England. Yet a little while, and we ſhall meet to part no more! The enſuing week, being the cloſe of the year, I hope it was employed and improved to the glory of God.

Sunday, Jan. 30, 1774, this day was moſt intenſely cold indeed! I never felt the like of it in all my life. The Delaware was frozen over, ſo that yeſterday, numbers came from the Jerſey ſhore over to Philadelphia, on the ice, to market. Such a ſtrange ſight I never beheld before. To ſee a river, a mile broad, thus frozen over, and ſuch numbers of people paſſing and repaſſing on the ice, was quite new to me. Few, comparatively ſpeaking, attended the word, through the violence of the cold.

Sunday, Feb. 6, the weather being a little more moderate,

more attended the morning and evening ſervice, than laſt Sunday. I felt my body as if bruiſed all over, by the effects of the cold laſt week. We were enabled, however, to keep up our meetings, and could bleſs God for the conſolation. I was enabled, alſo, to attend all our meetings the enſuing week, and to bleſs the name of the Lord for his mercy towards us.

Sun. Mar. 6, (New York,) I was better this morning, and preached now, and in the evening. The congregations were large, and the preſence of the Holy One of Iſrael was in the midſt. Surely I ſhall yet have pleaſure in this city, to compenſate for all my pain. I went through the duties of the enſuing week with pleaſure. I obſerve, that the labours of my fellow-labourer, Brother Shadford, have not been in vain. The ſpirit of love ſeems to increaſe among the people.

Sun. May 22, I found freedom to declare the word of the Lord this day, and I truſt the ſeed ſown, will produce ſome fruit to the glory of God. We concluded the evening with a general love-feaſt, in which meeting the Lord's preſence was powerfully felt by many perſons. Many declared, with great freedom of ſpeech, what God had done for their ſouls. Some of the poor black people ſpoke, with power and pungency, of the loving-kindneſs of the Lord. If the rich in this ſociety were as much devoted to God, as the poor are, we ſhould ſee wonders done in this city. Holy Jeſus, there is nothing impoſſible with thee.

Monday 23, After preaching in the morning, I prepared for my journey to Philadelphia, in order to meet my brethren in our ſecond little conference. I found great freedom to ſpeak to my fellow paſſengers, both in the ſtage, and in the paſſage-boats. In this reſpect I was enabled to redeem the time, and the Lord helped me to be faithful to the ſouls of my fellow-ſinners. In theſe paſſage-boats, where there are ſometimes thirty, forty, or fifty paſſengers, there are good opportunities in ſpeaking a word for God. The bread that is then caſt upon the waters, may be ſeen after many days.

Wedneſday 25, Our little conference began, and ended on Friday, the 27th. We proceeded in all things, on the ſame plan as in England, which our Minutes will declare. Every thing conſidered, we had reaſon to bleſs God for what he had done in about ten months. Above a thouſand members are added to the ſocieties, and moſt of theſe have found peace with God. We now labour in the provinces of New York, the Jerſeys, Pennſylvania, Maryland, and Virginia. We ſpoke our minds freely one to another in love, and whatever we thought would further the work, we moſt cheerfuly embraced it. We had now more than ſeventeen preachers, who were to be employed the enſuing year,

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and upwards of two thouſand members, with calls and openings into many freſh places. We ſtationed the preachers as well as we could, and all ſeemed to be ſatisfied.

Thurſday, Sept. 1, I rode to New Mills, and preached to a large number in the Baptiſt Meeting-houſe. Here, alſo, is the beginning of good days. On Friday, I rode to Mount Holy, and preached in the Preſbyterian Meeting-houſe, to an attentive congregation. I found profit and pleaſure at this opportunity.

Here I met with Mr. John Brainerd, brother and ſucceſſor to that great and good man, Mr. David Brainerd, Miſſionary to the Indians. I ſpent an agreeable hour with him after preaching. But, alas, what an unpleaſing account did he give me of the remains of his moſt excellent brother's labours, as well as his own, among the Indians! When his brother died, (a little above twenty years ago,) he ſucceeded him in the miſſion. At that time there were a large company of Indians, who regularly attended the preaching of the word, and above ſixty who were communicants. They were now reduced to a ſmall number who attended his miniſtry, and not above ten or twelve who were proper to be admitted to the Lord's table. I aſked him the reaſon of this declenſion. Some, he obſerved, were dead, and died happy in the Lord; others had grown careleſs and lukewarm, and many had wandered back among the unawakened Indians. Some of whom had turned again to their heatheniſh cuſtoms. There were alſo ſome, who had given way to the love of ſpirituous liquors, (from which they had once been wholly delivered,) ſo that the gold was become dim, and the moſt fine gold changed!

Philadelphia, Sunday, Oct. 2, I preached to a large attentive congregation, this evening. I found much liberty, and enlargement of ſoul, in declaring the words of the living God. O when will the Lord ariſe, and mightily ſhake the hearts and conſciences of the people in this city? The judgments of God are ſpreading abroad in theſe lands; and a moſt portentous cloud hangs over theſe provinces. From the appearance of things, one would think that every perſon would turn from their ſins unto the living God: But ſtrange to tell, with many, wickedneſs ſeems to abound more and more. What ſhall the end of theſe things be? I have endeavoured to warn the people, and to lead them to a proper improvement of the preſent alarming tokens. From the firſt of my coming here, it has always been impreſſed on my mind, that God has a controverſy with the inhabitants of the Britiſh colonies, and ſo I ſaid to ſome in my firſt viſit to New York. It will be ſeen ſhortly, whether my fears and views were properly founded or not.

Monday 31, I met Brother Williams, who had come from Virginia to be preſent at our Quarterly Meeting. Brothers Shadford, Duke,

Duke, and Webſter, were preſent alſo. They had come from different parts of the circuit, and our meeting together was a time of love. I preached in the evening with pleaſure and ſatisfaction.

Tueſday, Nov. 1, Being the Quarterly Meeting, we had our general love-feaſt in the forenoon; and we finiſhed the buſineſs of the circuit after dinner. In the evening we had our watch-night. This was a day to be remembered; and I hope it will by ſome to all eternity. The heavens were opened, and the ſkies poured down righteouſneſs. The Lord ſpoke to many hearts with a mighty voice; and the ſhout of the King of glory was heard in our camp. Bleſſed be the name of our God, for ever and for evermore.

Monday 7, We rode to Henry Waters, near Deer Creek, where we intended holding our quarterly meeting for Baltimore, and Kent circuit, on the eaſtern ſhore.

Tueſday 8, When I aroſe this morning my mind was much oppreſſed, but I was enabled to look to Jeſus. After an early breakfaſt, we ſpent about two hours in the affairs of the circuits. At 10, our general love-feaſt began. There were ſuch a number of whites and blacks as never had attended on ſuch an occaſion before. After we had ſung and prayed, the cloud burſt from my mind, and the power of the Lord deſcended in ſuch an extraordinary manner, as I had never ſeen ſince my landing at Philadelphia. All the Preachers were ſo overcome with the divine preſence, that they could ſcarce addreſs the people; but only in broken accents, ſaying, "This is none other than the houſe of God, and the gate of heaven!" When any of the people ſtood up to declare the loving-kindneſs of God, they were ſo overwhelmed with the divine preſence, that they were obliged to ſit down, and let ſilence ſpeak his praiſe! Near the cloſe of our meeting, I ſtood up and called upon the poor people to look towards that part of the chapel where all the blacks were. I then ſaid, "See the number of the black Africans, who have ſtretched out their hands and hearts to God!" While I was addreſſing the people thus, it ſeemed as if the very houſe ſhook with the mighty power and glory of Sinai's God. Many of the people were ſo overcome, that they were ready to faint and die under his Almighty hand. For about three hours the gale of the Spirit thus continued to breathe upon the dry bones; and they did live the life of glorious love! As for myſelf, I ſcarce knew whether I was in the body or not: and ſo it was with all my brethren. We did not know how to break up the meeting or part aſunder. Surely the fruits of this ſeaſon will remain to all eternity.

For ſome time paſt my mind has been much affected, and my ſpirit not a little preſſed down at the proſpect of public affairs in this country. Matters look extremely gloomy; and what the end of

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theſe things will be, who can tell? This I am fully certain of, that to all human appearance, this land will become a field of blood. My ſoul laments that ſo few ſeem to lay it to heart, or turn to the hand who ſhakes his rod over them. Moſt appear to put their truſt in man, and make fleſh their arm; but, alas! their hearts do not cleave to the living God.

Tueſday, May 16, 1775, The Preachers came together from their different circuits, and next day we began our little conference. We converſed together, and concluded our buſineſs in love. Mr. Stringer ſpent ſome time with us. We wanted all the advice and light we could obtain, reſpecting our conduct in the preſent critical ſituation of affairs. We all came unanimouſly to this concluſion, to follow the advice that Mr. Weſley and his brother had given us; and leave the event to God. We had abundant reaſon to bleſs God for the increaſe of his work laſt year. We had above 1000 added to the different Societies, and they had increaſed to 10 circuits. Our joy in God would have been abundantly more, had it not been for the preparations of war that now rung throughout this city (Philadelphia.)

Wedneſday, June 7, I ſpent an agreeable hour with Mr. John Brainerd, at Mount Holy. He gave me a fuller account than he had done before, of the Indians under his care; and from what he ſaid, I am more fully convinced of what I have thought before, that none can do good among thoſe outcaſts of men (comparatively ſpeaking) but thoſe, and thoſe alone, who are peculiarly raiſed up, and called by God to that work. His brother, David Brainerd, was ſuch a one, and ſuch muſt all be who will be of uſe in the converſion of the Indians.

Thurſday 15, I returned to Philadelphia, where I ſpent ten days with profit and pleaſure. I do not know when I found more liberty, either in public or private, than I did at this ſeaſon. The Lord enabled me to ſpeak from the heart; and I truſt it went to the hearts of many. All this week we had alarm upon alarm, by the accounts we received from New England.

Sunday 25, I was enabled to deliver my ſoul this evening to all who heard me. I felt a conviction that I was clear of the blood of all who have heard me in this city. The time may come when ſome may call to mind what they have heard, and bring forth fruit to the glory of God. Even ſo, come Lord Jeſus, come quickly!

Thurſday, July 20, I rode to the chapel at the forks of Gunpowder Falls, and preached to a numerous congregation. This being the day ſet apart for a general faſt, by the Congreſs, throughout all the Britiſh provinces, all the ſerious part of the inhabitants paid a particular attention to the ſame. I endeavoured to open up, and enforce the cauſe of all our miſery. I told them that the ſins of Great Britain and her colonies had long called aloud for vengeance,

geance, and in a peculiar manner, the dreadful ſin of buying and ſelling the ſouls and bodies of the poor Africans, the ſons and daughters of Ham. I felt but poorly when I began to preach, but the Lord was my ſtrength, and enabled me to ſpeak with power, and to meet the Society afterwards. After the ſervice was over, I rode to Mr. Gough's, at Perry Hall. He and his wife had, by the mercy of God, lately found a ſenſe of the divine favour, and now cheerfully opened their houſe and hearts to receive the miniſters and children of God. I ſpent a moſt agreeable evening with Mr. and Mrs. Gough, and the reſt of the family. A numerous family of the ſervants were called in to prayer and exhortation; ſo that with them, and the reſt of the houſe, we had a little congregation. The Lord was in the midſt, and we praiſed him with joyful lips. The ſimplicity of ſpirit, diſcovered by Mr. and Mrs. Gough, was truly pleaſing. At every opportunity he was declaring what the Lord had done for his ſoul: Still wondering at the matchleſs love of Jeſus, who had plucked him as a brand from the burning. A gentleman in Briſtol, who had died ſome years ago, left Mr. Gough an eſtate, in money, houſes, and land, to the value of upwards of 60 or 70 thouſand pounds. In the midſt of all this he was miſerable; nor did he ever find true felicity till he found it in the love of God his Saviour. O that he may live to be an ornament to the religion of Jeſus Chriſt, both by example and precept.

(To be concluded in the Appendix.)

DIVINITY.

CHRISTIAN PATRIOTISM.

A SERMON,

Preached at Rotherham, February 28, 1810, the day appointed for a National Faſt. By JOHN STEPHENS.

ADVERTISEMENT.

THE Author of this diſcourſe always preaches without notes; and writes only, in general, a ſhort ſkeleton of his ſubject. He drew up his ſketch of this ſubject without any view to publication. In complying with the wiſhes of his friends, in ſending it to the preſs; he has taken the liberty of altering, perhaps of improving, in ſome inſtances, the language; and a few of the minor illuſtrations; but the ſentiments, the leading ideas, the arrangement, are completely the ſame as when the ſermon was delivered from the pulpit.

Some people may wonder at the high tone of loyalty aſſumed in this diſcourſe. But why ſhould they wonder? Is there any thing wonderful in the loyalty of a Methodiſt Preacher? Thank God,

God, there is not! The only cauſe of wonder ought to be, that any Chriſtian Miniſter ſhould ever have been diſloyal; for the goſpel which we preach contains the following paſſage; "Let every ſoul be ſubject to the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation!"

Rotherham, April 2, 1810.

PSALM CXXII. 6—9.

Pray for the peace of Jeruſalem: they ſhall proſper that love thee. Peace be within thy walls, and proſperity within thy palaces. For my brethren and companions' ſakes I will now ſay, peace be within thee. Becauſe of the houſe of the Lord our God, I will ſeek thy good.

"EVERY thing is beautiful in its ſeaſon." The recollection of this maxim has determined me to-day in the choice of my text. What, I ſaid to myſelf, what will be *ſeaſonable*, as matter of inſtruction for a ſerious congregation, ſuch as mine will probably be on this occaſion? Shall I enumerate the long black catalogue of our national vices, and denounce againſt them the divine judgments? This, I thought, will be *unſeaſonable*. Why preach againſt ſins of which my congregation are not guilty? Why preach againſt celibacy, to a people who do not neglect marriage? Why preach againſt fornication, to a people who are remarkable for their chaſtity? Why preach againſt profane ſwearing, to a people who fear an oath? Why preach againſt making light of the goſpel, to a people who love *the Lord Jeſus Chriſt in ſincerity?* Why preach againſt religious formality, to a people *who worſhip God in the ſpirit, rejoice in Chriſt Jeſus, and have no confidence in the fleſh?* This, I thought, will be *unſeaſonable* and abſurd. The queſtion therefore recurred, what then *will be ſeaſonable?* My preſent text then occurred to my mind, a text which will afford me an opportunity of inculcating the great principles of loyalty, patriotiſm, and piety; principles, always important to the church of Chriſt, and the quickening of which, in the hearts of believers, is in ſtrict conformity with the deſign of the day. "In the words of the text, you ſee with what zeal the heart of the pious Pſalmiſt glowed for the proſperity of his country; by the accumulation of expreſſions which he employs, and the variety of topics which he ſuggeſts, you ſee the fervour with which this ſubject animated his heart." Let us then conſider, firſt, with what ſentiments we ſhould regard our country; and ſecondly, by what motives theſe ſentiments are recommended.

I. Let us consider the sentiments with which we should regard our country. We may observe,

1. That we should *love* our country.—"They shall prosper that *love thee.*" It is not enough that we do not hate our country, that we do not wish success to our enemies, or desire her destruction; but we must *love* her. We should not be neuter in our country's cause, but on the contrary, *feel a lively interest* in every thing that affects her prosperity or adversity. We should *strongly desire* her success and honour. We must *greatly rejoice* in her glory and stability. To suffer ourselves to sink into a stoical indifference to events which have but a remote influence on our country's weal or woe, is inconsistent with love, and is a ground of censure.

This principle of love to our country, like every thing else that is good, is apt to languish; we must therefore use means of excitement; we must *stir up the gift of God which is in us.* In order then to quicken in your hearts the love of your country, try, my brethren, to recollect the circumstances best calculated to inflame it. Is she not the land of your nativity? Was it not in her you received the first conscious blessings of all bounteous Heaven, through the medium of a parent's hand. Does she not contain the lovely scenes of your childish gambols? Were not her shady groves, her romantic hills, her fertile plains, her flowery meads, her waving corn-fields, her sturdy oaks, and her sea-worn rocks, the first objects which struck, engaged, and expanded your youthful minds? Did you not receive in her the rudiments of a British education? an education at once plain and useful? Did you not obtain in her that amiable wife, who is *as a fruitful vine by the sides of your house?* that husband, and *guide of your youth?* and those children who are *as olive plants round about your table?* Where are deposited the ashes of your venerable ancestors? In Britain! My brethren, if such recollections do not awaken in your hearts the love of your native land, I do not hesitate to say, they must be stupidly insensible, or criminally callous. But, perhaps, you will say, "Such recollections may occur to the inhabitants of any country, and if your reasoning be good, ought to endear to the Icelander his snow-clad mountain, and to the Arabian his sandy desart;" true; and the inhabitant of any country, to whom his country is not dear, deserves not to be classed with human beings.

But, besides the circumstances which are common to all countries, as springs of love, and motives to fond attachment, permit me to recall to your attention, if it be possible you can have forgotten them, some others which are peculiar to you as Britons; circumstances which have rendered your native country at once an object of wonder and envy to her enemies, of joy and glory to her children. I mean her insular situation and rocky shores, which almost set invasion at defiance; the temperature of her climates,

climate, and regularity of her ſeaſons; the riches of her mines, and the fertility of her fields; the ſtrength of her credit, and the extent of her commerce; the excellence of her conſtitution; the equality of her laws; the purity of her judges; the uprightneſs of her magiſtrates; her civil freedom; her religious liberty; her liberal proviſion for the alleviation of every ſpecies of human woe; her exertions to ſave immortal ſouls, by every engine which zeal and piety, prudence and diligence, can ſet in motion. Theſe, my brethren, are circumſtances which have exalted Britain above every other nation under heaven; and if we do not love her with a peculiar affection, "we are of all men the moſt miſerable," becauſe the moſt guilty. If I forget thee, O Britain, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I do not prefer thee before every earthly joy.

2. We ſhould *ſeek the good* of our country. *I will ſeek thy good.* We ſhould ſeek the good of our country, *as men*, and *as chriſtians*.

We ſhould ſeek the good of our country as men. In our different civil relations, we ſhould always keep in view the good of the community at large; and never ſuffer any narrow, ſelfiſh conſiderations to warp our minds for one moment, from the ſteady, ardent purſuit of that grand object. Under this patriotic influence, miniſters of ſtate ſhould riſe above the ſordid indulgence of eaſe or appetite; the emoluments of office, the incenſe of applauſe, and the ſeductions of popularity; they ſhould tender their advice to their ſovereign with fidelity and firmneſs; they ſhould make war with reluctance, and terminate it with readineſs. Like the guardian angels of the nation, they ſhould dwell in a region ſuperior to that inhabited by their fellow ſubjects; and their whole political deportment, ſhould be as much more nobly and diſintereſtedly patriotic, as their ſituation is more dignified and reſponſible: Animated with zeal for their country, legiſlators ſhould watch againſt the temptations of corruption; raiſe ſupplies with humanity and prudence; and make laws without partiality. They ſhould adopt the opinions and enforce the wiſhes of their conſtituents, when they can do ſo with a good conſcience, and be firm enough to diſoblige them when they cannot. Under this influence, the judge ſhould diſpenſe juſtice with uprightneſs; the magiſtrate maintain truth with inflexibility; the ſoldier fight manfully, and think it a high honour to die in his country's cauſe; the merchant ſhould explore foreign markets, and bring to his native land money to reward the laborious artizan, or the produce of other nations to ſupply the deficiences of his own; the manufacturer ſhould furniſh the poor with work, rendering to them the things which are equal; the poor ſhould carefully avoid drunkenneſs and

idleneſs, working diligently with their hands, "that they may provide things honeſt in the ſight of all men;" the agriculturiſt ſhould manage his farm upon the moſt improved plans of farming; encloſe the waſte lands, and convert the "barren wilderneſs into a fruitful field;" the philanthropiſt ſhould ſo economize his benevolent ſchemes, as to make ſmall means productive of great good, and ſo generalize his plans as to connect individual comfort with the good of his country; our women and our children ſhould contribute to their country's weal, by "ſeeking wool and flax, and working willingly with their hands; they ſhould lay their hands to the ſpindle, and their hands ſhould hold the diſtaff."

We ſhould ſeek the good of our country as chriſtians. As chriſtians, we believe that the God who ruleth in the heavens, "delights in virtue; and that which he delights in muſt be happy." We believe that "he is not a God who has pleaſure in wickedneſs, neither ſhall evil dwell with him." We believe that righteouſneſs exalteth a nation, and that ſin is at once the reproach and the weakneſs of any people. We believe, in ſhort, that "God ſaves the iſland of the innocent." As chriſtians, therefore, we ſhould ſeek the good of our country, by ſuppreſſing vice and immorality; by promoting piety and virtue. We ſhould endeavour to guard againſt the licentiouſneſs, and promote the uſeful tendency of the preſs; we ſhould circulate among the poor, moral and religious tracts; we ſhould patronize and ſupport Sunday ſchools; we ſhould encourage the preaching of the goſpel, in town and country, village and hamlet, that tranſgreſſors may learn the laws of God, and ſinners be converted unto holineſs. There are ſome, I know, who affect to believe that the general diffuſion of knowledge is inconſiſtent with ſound policy, and dangerous to the intereſts of the ſtate. But, my brethren, we ſhould beware of liſtening to the gloomy prognoſtications of theſe miſanthropic ſpeculators, when we can appeal with ſo much confidence, on the other ſide, to the ſtrong, the deciſive teſtimony of facts. "What" our children are beginning to aſk in aſtoniſhment, "what has given to the tyrant of Europe ſuch rapidity in the progreſs of his arms, and ſuch ſucceſs in his ſchemes of revolution and ſpoliation?" We anſwer IGNORANCE. The rulers of the continental nations were defective in the ſcience of government; the people were not well informed in the duties and obligations of obedience and ſubordination. Let us look nearer home. What, under God has preſerved our happy country in a ſtate of independence and glory, while ſurrounding nations have been trampled under the feet of ferocious deſpotiſm? We anſwer, KNOWLEDGE. Our rulers knew how to govern; our people knew how to obey. Our people were enlightened by the circulation of an unexampled number of religious and moral writings; by means of Sunday-

ſchools,

ſchools, and by thouſands of ſermons, delivered every week in the Eſtabliſhed Church; by Diſſenting Miniſters, and by Methodiſt Preachers, in almoſt every city, town, village, and hamlet; even to colliers, miners, and mechanics, all over the nations. Hence the people are no longer the dupes of prejudice, or the ſlaves of paſſion: Reaſon is their political ſhepherd: they know his voice, and "the voice of ſtrangers they will not follow. They fear God and the king, and meddle not with them that are given to change." Caſt your eyes for a moment on our ſiſter kingdom of Scotland. Not many centuries ago, Scotland was a land of darkneſs and barbariſm; inſubordination and rebellion, like ferocious beaſts, prowled among her mountains. Parochial ſchools were eſtabliſhed; the people were inſtructed; and behold the happy change! The lower orders of the people are induſtrious, civil, humane, peaceable, and pious, becauſe they are intelligent; and the higher claſſes hold a diſtinguiſhed rank among our country's worthies, in the walks of literature, the diſcoveries of philoſophy, and in the liſt of heroes. Let us not then fear to promote knowledge, piety, and virtue; theſe form the firmeſt baſis of our national proſperity; while theſe ſupport the mighty fabric, it will bid defiance to every ſtorm; ſhould theſe fail, it will be engulphed in the horrid vortex of ſurrounding deſolation!

3. We ſhould *pray* for our country. *Pray for the peace of Jeruſalem.* We ſhould never forget that the Supreme Ruler of the Univerſe is the great Arbiter of the deſtinies of nations. "By him nations and empires riſe and fall, flouriſh and decay." One of our Senators, in a popular, religious book, which he publiſhed ſome years ago, was not aſhamed to avow, that he placed more confidence in the prayers of the pious part of the nation, than in all our great military preparations. And I doubt not, could we read the heart of our gracious King, we ſhould find that, though he neglects no means of defence which the reſources of his empire can furniſh, he places more confidence in the Divine protection, obtained by his people's prayers, than in all his fleets and armies. The profane ſcoffer may ſneer at this confidence, as weakneſs and enthuſiaſm; but it is a confidence warranted by the experience of mankind, and ſanctioned by the page of hiſtory, as well as by the volume of inſpiration. Yes, my brethren, the God who, in anſwer to the interceſſion of Moſes, reverſed the doom of offending Iſrael in the wilderneſs; the God who, at the requeſt of Hezekiah, raiſed the ſiege of Jeruſalem, and diſcomfited the Aſſyrian hoſt, ſtill heareth prayer, both for individuals and for nations. We are commanded to pray for all men, and eſpecially for kings and all that are in authority. Even in Babylon, the Jews were taught to pray for the peace and proſperity of their very oppreſſors: how much more then ſhould we intercede for our dear native

native land, a land of liberty, and every bleſſing! Let us make conſcience of this duty in our cloſets, in our families, and in our worſhipping aſſemblies; for if we neglect to intercede for others, we have too much reaſon to fear that we have never yet ſeen the value of our own ſouls.

"Pray for the *peace* of Jeruſalem." What good man can reflect, without horror, on the miſeries of war! It turns men into ferocious beaſts, that ſeek only to overpower and deſtroy each other. The labours of induſtry are devaſtated. Villages and towns are reduced to aſhes. Whole diſtricts are depopulated. Thouſands, and ten thouſands are cut off in a day, and precipitated, many of them, it is to be feared, unprepared, into an awful eternity! and even thoſe who are not actively engaged with the enemy, are no light ſufferers by war. Taxes muſt be impoſed. Trade fluctuates. Commerce is obſtructed. Mechanics are thrown out of employ. Their families pine with hunger, or become dependent upon the precarious hand of charity. *Peace* is, under God, the remedy of all theſe evils. O that the governors of all nations did but know how to appreciate this invaluable bleſſing! Let us pray then, my brethren, for the ſpeedy reſtoration of peace, with all her healing benefits, with all her ſerene enjoyments!

But we may take the word *peace* in a more extended ſenſe, as including all manner of good. We ſhould therefore pray, that our King may continue to reign in righteouſneſs and our Princes decree juſtice; that God may counſel his Majeſty's counſellors, and teach our Senators wiſdom; that our Magiſtrates may adminiſter the laws with equity, and be a terror to evil doers; that our warriors may play the men for their wives, their children, their land, and for the cities of their God; that our trade may flouriſh, and our commerce circulate through unobſtructed channels; "that our garners may be full, affording all manner of ſtore, that our ſheep may bring forth thouſands and ten thouſands in our ſtreets, that our oxen may be ſtrong to labour, that there be no breaking in, or going out; that there be no complaining in our ſtreets;" That God's miniſters may "rightly divide the word of truth, giving no offence in any thing, that the miniſtry be not blamed;" that God may "ſend forth more labourers into his vineyard; that many may run to and fro, and knowledge be increaſed;" that ſinners may be converted, and our churches repleniſhed with holy worſhippers; and that truth and piety, virtue and happineſs, may continue and abound, from generation to generation. Such, my brethren, are the duties which we owe our country.

(To be concluded in the Appendix.)

REVIEW OF A SERMON, preached in St. Paul's Church, at Leeds, Sunday, Feb. 17, 1811, on occaſion of the death of the Rev. Miles Atkinson, A. B. Miniſter of that Church, &c. By the Rev. Thomas Dikes, L. L. D. Miniſter of St. John's Church, Hull.

FUNERAL Sermons, delivered by the moſt famous Preachers among the Roman Catholics, are generally pompous orations, repreſenting the ſubjects of them, however defective in piety, as poſſeſſing every Chriſtian grace, and moral virtue in perfection. Much art is apparent in them; and, hence, however admired they may be by perſons of lively imagination, ſuperficial knowledge, and bad taſte, they rather amuſe or offend, than find their way to the hearts of adequate Judges. The funeral ſermon before us is of a directly oppoſite deſcription. The Rev. Author was too much engaged in his ſubject, to find leiſure or inclination for dreſſing it with ornaments. Nor can we eaſily conceive any former occaſion, on which they would have been more unappropriate. Requeſted by the friends and relatives of Mr. Atkinſon, to preach a ſermon on occaſion of his death; and to preach it in the very Church where Mr. Atkinſon himſelf had, for many years, faithfully diſpenſed the word of life; and to a congregation lamenting the death of their beloved and venerable paſtor; and allowed only a ſhort time for preparation; Mr. D—— judged wiſely, by concluding it "expedient to prepare, not ſo much an elaborate diſcourſe for the preſs, as a fervent addreſs to the hearts and conſciences of his audience."

The words of the text, (Iſaiah lvii. 1, 2,) Mr. D—— obſerves, "are of a general application, and hence it is not of any conſequence to determine, to what period of the Jewiſh hiſtory they relate. The diviſions of the ſubject are, 1. The character and death of the righteous perſon who is the ſubject of this diſcourſe. 2. The ſin and danger of not laying his death to heart. 3. The leſſons of inſtruction which it is calculated to convey."

Mr. D—— having thus arranged the plan of his diſcourſe, proceeds to obſerve, that his audience expected him to ſay many things of their deceaſed friend; that their expectation was conſonant with his own feelings; but that, at the ſame time, he would much rather benefit the living, than praiſe the dead.

In purſuance of his plan, Mr. D—— proceeds to give a brief ſummary of thoſe *truths*, which Mr. Atkinſon had laboured to recommend to the attention, and enforce upon the conſciences of his congregation. "Our deceaſed friend," he ſays, page 9th, "conſtantly affirmed, that man is a fallen, corrupt creature by nature, and 'far gone from his original righteouſneſs:' that we

must

must be indebted for our Justification to life, not to any "works of righteousness which we have done," but entirely to the mercy of God, "through the redemption which is in Jesus Christ," and which is available for pardon and acceptance to every repenting, believing sinner. And, with unceasing earnestness, he sought to impress on the minds of his hearers the absolute necessity of their being renewed in righteousness and true holiness, by the sacred influences of the blessed Spirit, in order to their being made "meet for the inheritance of the saints in light."

"These are the important truths which are taught by our church and interwoven in all her services. These, I do conceive, to be the essential doctrines of religion, and calculated to form the heart and life to the contemplation and practice of genuine piety.

"The religious system of your Pastor was consistent and uniform. He exhibited indeed the danger of pride and self-righteousness, and led the trembling sinner to the foot of the cross for mercy: he shewed distinctly, that 'there is none other name under heaven given among men,' except that of Christ, 'whereby we may be saved.' He did not, however, select some one doctrine from the sacred Scriptures, and make it the perpetual theme of his discourse, to the exclusion of others equally important; but, like a workman that needeth not to be ashamed, he rightly divided the word of truth. Nor did he teach the doctrines of religion, as abstract points of speculation, or as curious questions to amuse the understanding, and furnish subjects of dispute. No. He considered them in their true light, as motives to practice, as the powerful means of sanctifying the heart, and raising the affections to heaven: therefore, he frequently entered into the detail of moral precept, and taught all those relative duties, which we are required to perform in the various situations of life, that providence has assigned us."

The soundness of Mr. Atkinson's doctrine would have effected little, had his conduct been inconsistent with his sacred profession. But let us hear Mr. D—— upon this subject.

"The wisest precepts, (page 11) the soundest doctrine, unsupported by example, will fall unheeded to the ground. The eloquence of a Minister may affect the passions of his hearers, and make a momentary impression; but, like the midnight lightning, it will vanish, and leave the soul in its wonted darkness. Example, like the beams of the noon-day sun, will hold out a constant and steady light, to guide our feet in the way of peace.

"The conduct of John the Baptist, had more influence with Herod, than his most pungent reproofs. The holiness of the prophet overawed the king, for it is said, that Herod feared John, knowing that he was a just and holy man.

"Suppose the example to be bad, how little will precept avail! Men may apply to their minister the keen rebuke of St. Paul, 'Thou that teacheſt another, teacheſt thou not thyself.' You are a hearer, your pastor admonishes you to be serious in your deportment, fervent

in

in ſpirit, ſerving the Lord. But if you ſee him vain and frivolous in his conduct, devoting his time and attention to pleaſures, which have no other tendency than to corrupt the heart, how uſeleſs will his inſtruction prove! He tells you, from the pulpit, to take good heed, and bring up your children in the nurture and admonition of the Lord. But if, when you follow him to his family, you never ſee him bend his knees to God in prayer, or hear one word of ſerious inſtruction fall from his lips; the wiſeſt precepts can never be expected to produce their deſired effect. Can you reverence ſuch a man? Can you believe him to be intereſted in your welfare? Can you receive the law from his lips, and imprint it on your hearts?"

This is the honeſt language of a man who ſpeaks with the authority of a divine ambaſſador. And it is language which commends itſelf, not only to the enlightened views of the truly pious, but alſo to the reaſon, conſcience, and common ſenſe of mankind.

"The example of our departed friend," continues Mr. Dikes, "ſupported and enforced the doctrines which he taught.—Perhaps, there was no excellency which ſhone more conſpicuouſly in his conduct, or formed a more diſtinguiſhing and prominent part of his character, than his undaunted *fortitude* and *faithfulneſs*.

"From his earlieſt years, he was ever wont to pay the ſtricteſt regard to moral and religious duties. His diligent attention to his ſtudies at College, and the regularity of his whole conduct, conciliated the eſteem of his ſuperiors. Some time after he had left the univerſity, it was intimated to him by one in high rank, that, if he would lay aſide his obnoxious religion, he ſhould not want patronage and preferment. He did not heſitate a moment to reject the offer, and he rejected it with diſdain."

We ſtop for a moment to enquire, what, at the time referred to, was Mr. Atkinſon's "obnoxious religion?" It does not appear, that he was accuſed of heterodoxy, popery, or ſectarianiſm. He had been regularly educated in one of our famous univerſities; and was, his enemies themſelves being judges, a man of unblemiſhed morals. His "obnoxious religion," then, was no other than true godlineſs, to which the men of the world, in general, and thoſe of them who are rich and great, in particular, are decidedly averſe.

"You know," ſays Mr. Dikes, proceeding in his diſcourſe, "for I ſpeak to thoſe who knew him well, how boldly and faithfully he ſet forth the whole counſel of God. Did he ever condeſcend to flatter the rich? Did he ever ſpeak ſmooth things, in order to pleaſe men? Did he ever ſpare a ſin, becauſe it was common and faſhionable? Did he compoſe his ſermons in a learned or eloquent ſtile, that he might gratify a few of the higher ranks, whilſt he left the poor to periſh for lack of knowledge. The Miniſter, who can be guilty of this meanneſs, may well bluſh for ſhame, when he conſiders how he betrays his truſt, and proſtitutes his ſacred office to the vile purpoſe

of feeding his own vanity, at the expenſe of his honour, his conſcience, and the favour of his God."

This whole paſſage needs only to be read or heard, in order to be approved by all who have not completely diveſted themſelves of every moral and religious principle.

Mr. D——, in his uſual happy manner, goes on:

"Our departed friend preached the goſpel to the poor, as well as to the rich. His language was plain, but fervent; his rebukes were earneſt, and his words clothed in terror, when he would warn the wicked of the error of his ways; and many, when they heard him, not only trembled like Felix, but were induced to renounce their ſins, to repent, and turn to God. His unimpeached faithfulneſs diſplayed itſelf on every occaſion. He was always the ſame man, whether in the church, or in private company, or in his own family.—His private life was marked with the ſame integrity which diſtinguiſhed his public conduct. Though his income was ſmall, and his family large, yet he not only paid his juſt debts with the moſt ſcrupulous exactneſs, but to his power, and beyond his power, he was always willing to contribute to every work, which had for its object, the promotion of religion and charity."

For zeal and diligence, as well as faithfulneſs in the diſcharge of his miniſterial duties, Mr. Atkinſon was conſpicuous. But for particulars, we muſt refer our readers to the ſermon itſelf, from the peruſal of which, they may expect much pleaſure and profit.

Parents and children, miniſters and people, will feel intereſted in the following quotation:

"It is in a man's own family that the character unfolds itſelf: there we lay aſide our reſerves, our aſſumed manners, and appear in our undreſs. The triflling and perpetual occurrences of an untoward nature in domeſtic life, chafe and vex the ſpirit of an angry man, and put him out of humour with himſelf, and the deareſt objects of his affections. But never did our friend appear to more advantage, than when ſurrounded with his eleven children! Never did his kind heart enjoy, ſave perhaps in the exerciſes of religion, a greater luxury of happineſs, than in contributing to their peace, and in promoting their welfare. He was a living witneſs that religion has no tendency to ſpread a gloom of melancholy through a houſe, and to make men moroſe, peeviſh, and fretful. Has he a child, that will not "riſe up and call him bleſſed?" Has he a friend that will not long remember thoſe words of kindneſs and looks of affection, which were the genuine indications of a mind warmed with benignity and love? It was his affection which won the hearts of ſo many of his congregation. Behold how he loved you! It was this which cauſed him to be interred amidſt the ſighs, and groans, and tears of his numerous people. It was this which will endear his memory, and excite in your breaſts, that return of love, which will end only with death."

Mr. Atkinſon's laſt illneſs was both painful and protracted. He was

was chaſtened with ſuch ſtrong pain, as induced him ſometimes to pray, in the language of our Saviour, "Father, if it be poſſible, let this cup paſs from me;" but amidſt his ſevereſt ſufferings, he never uttered a word of murmuring or diſcontent.

Mr. D—— obſerves, page 21, "to one of his family, Mr. Atkinſon thus expreſſed himſelf: 'What would become of me, if I had not God to flee to; if I had him now to ſeek? I ſhould ſink.' He often ſaid in the preſence of his friends who viſited him, 'God, be merciful to me a ſinner! I have no hope but in Jeſus Chriſt. I feel it is an awful thing to die, yet I know whom I have believed, and I ſhall not be forſaken.' And whilſt he ſpoke theſe things, there was ſuch ſweetneſs and humility in his looks, as evinced that broken and contrite heart which God will not deſpiſe.

"This ſenſe of his own unworthineſs made him value the Saviour of ſinners, and eſteem him very precious. Whilſt life and ſtrength remained, he never ceaſed to exhort, to comfort, and to edify his children and family. His laſt lingering words dwelt on the delightful theme, which intereſted his heart. A ſhort time before his death, he ſaid to his family, I have a thouſand things to ſay to you; and he then made ſeveral efforts to ſpeak, but the power of utterance failed. He again revived, and poured out his ſoul in fervent prayer, imploring the bleſſing of God upon them all, and in a few hours expired."

The ſecond part of the diſcourſe contains a ſtrong, faithful, argumentative, and pathetic addreſs, on the ſin and danger of not laying the death of the righteous to heart. With the whole of this addreſs, we wiſh our readers to become acquainted; but muſt content ourſelves with tranſcribing a ſingle ſentence, which occurs page 27: "Be careful not to reſt in outward formality, and decency of manners, or in any thing ſhort of that inward renewal of the heart, which enables you to ſerve God with affection and delight, in the goſpel of his Son."

Under the third and laſt diviſion of his ſubject, Mr. D—— points out the leſſons of inſtruction which the death of the friend and paſtor of his audience is calculated to convey. Under this head, he earneſtly recommends ſelf-examination and prayer. "Pray," he ſays, "for yourſelves, that God may bleſs you, lift upon you the light of his reconciled countenance, and enable you to improve this awful warning.

"And do not forget to beg, with inceſſant ſupplications, that God would raiſe up a faithful ſucceſſor to your deceaſed Paſtor, that he would pour out his Spirit upon the miniſters of religion, and impart to them all thoſe graces of love and zeal, humility and faithfulneſs, which may qualify them for their important work. 'Brethren, pray for us:' and pray for the riſing generation of miniſters. The harveſt truly is great, but the labourers are few; pray the Lord of the harveſt, that he would ſend forth labourers into his harveſt.' Our beloved

loved friend is gone: but Jesus Christ remains 'the same yesterday, to-day, and for ever.' With him is the residue of the Spirit. His church is built upon a rock, against which the gates of hell shall never prevail."

This is the animated language of a man who believes the important *truths* of the Gospel, and feels their force; *truths*, which when faithfully preached in or out of the Established Church, never fail to produce a good effect. Those Ministers of the Establishment, who, with zeal and diligence, urge them home on the hearts and consciences of their hearers, need be under no apprehension of having to preach to empty pews. By many in the higher walks of life, they are termed Methodists and Enthusiasts, nay, represented as enemies to the Church, and as men who are forming a dangerous schism in her bosom, and hence, more to be dreaded than professed sectarians. But the common people hear them gladly. Nor can the high Church principles, which some of them have adopted, and act upon, nor their occasionally preaching against Methodists and Dissenters, wipe off their reproach. The holiness of their lives, and soundness of their doctrines, notwithstanding their being regular Church-men, and some of them high Church-men, expose them to the censure and scorn of those, whatever they may profess, "who separate themselves, sensual, not having the Spirit." The men of the world are always disposed to persecute Christ, the Potentate, in true Christians, who are his subjects, however distinguished from each other in matters of opinion, and modes of Church government.

We shall conclude this article with a short quotation from this excellent discourse which we are about to dismiss, a discourse to which we cordially wish the most extensive circulation.

"Your beloved Pastor, with whom you often took sweet counsel, is gone. Death is his eternal gain. What joy must his disembodied spirit have felt, when he found himself released from the sorrows of mortality, and safely lodged in the bosom of his Redeemer and his God. How sweet is rest after labour! How pleasant, after a long period of sorrow, are the returns of joy! How gratefully does the light of the morning break in upon us after a night of darkness and inquietude! But what heart can conceive the joy and delight which your beloved friend now feels, when he looks back upon the sufferings which he endured; upon the temptations he experienced; and says, with heart-felt gratitude to his Redeemer, 'Out of them all hath the Lord delivered me.'"

Sept. 14, 1811.

THE TRUTH OF GOD DEFENDED.

DR. PRIESTLEY.

Dr. Priestley delighted in controversy on religious subjects,

and after many a foil, ſtill kept the field, renewing his aſſaults on the diſtinguiſhing doctrines of Chriſtianity. His verſatility of opinion, and inaccuracy of aſſertion, in his theological writings, gave an eaſy victory to his opponents; and many perſons of ſuperior talents, whom he invited into the arena, diſdained to combat with him. A regiſter of his religious opinions would conſtitute a curious bundle of contradictions. After changing his opinions from Calviniſm to Arianiſm, and from Arianiſm to Socinianiſm, and few people know what beſides, he took all opportunities of hunting for, and vindicating his favourite Unitarianiſm, (i.e. Socinianiſm), and wiſhed the world to believe that Unitarianiſm was eſtabliſhed in almoſt every pariſh in England. He finds numerous Unitarians in the Church of England, and among all claſſes of Diſſenters. From the time of Dr. Clarke, he ſays, that great numbers of the Clergy were Arians. "Of this claſs, till "of late at leaſt, were the generality of the more learned and el- "derly of the Clergy, as the younger among them are now more "generally Unitarians." Prieſtley's Gen. Hiſtory of the Chriſtian Church. Vol. VI. p. 405.

This aſſertion concerning the clergy of the Church of England, we believe to be as contrary to truth as the following aſſertion concerning the Methodiſts.

"Unitarianiſm has of late made conſiderable progreſs among "the Methodiſts, and this without any communication with Uni- "tarians of older ſtanding, or the peruſal of their writings, but "wholly from the ſtudy of the Scriptures." Prieſtley's Gen. Hiſt. of the Ch. Church. Vol. VI. p. 404.

This is downright unmixed fiction. Unitarianiſm has made no progreſs among the Methodiſts. The Methodiſts reject the doctrine with horror. They believe in one God the Father Almighty; but they honour the Son as they honour the Father. Dr. Prieſtley is taking his *long ſleep* in the grave, according to his own doctrine, and he can give no anſwer to what we ſay; but we challenge all his followers in England or elſewhere, to name one perſon in the Methodiſt Societies, who is an Unitarian, in the Socinian ſenſe of the term. Examples may be ſhewn of perſons who once profeſſed to be Methodiſts, who are now Socinians or Unitarians, but they did not turn Socinians till they firſt turned from the way of righteouſneſs, and of courſe, were diſowned by the Methodiſts.

Socinians or Unitarians, who deſpiſe the divinity of Chriſt, the atonement of Chriſt, and the influence of the Spirit of God in changing the mind and conduct, cannot live in ſociety with the Methodiſts, who are continually preſſing theſe doctrines on the conſideration of their friends and neighbours, as the moſt eſſential doctrines of Chriſtianity. If a Socinian were found in the ſociety of the Methodiſts, he would ſoon be deſired to withdraw himſelf,

if

if it were poſſible for him to remain among them for a day. Socinianiſm and Methodiſm can never exiſt together.

The *General Hiſtory of the Chriſtian Church*, (as it is called) *by Dr. Prieſtley*, is ſuch a compoſition of ſhreds and patches from all ſorts of writers, mixed up with ſo many miſtakes of the Doctor himſelf, that it deſerves no more notice than many other of his theological works.

THE WORKS OF GOD DISPLAYED.

REFLECTIONS ON THE SLOTH, OR SLUGGARD, AND THE SILK-WORM.

THESE two extraordinary creatures, formed by the Almighty Creator's hand, though in ſome reſpects ſimilar, are, upon the whole, the moſt ſtriking contraſt to each other; and which hold out to us leſſons, though of a different, yet of the moſt inſtructive nature.

Lazy and contemptible *indolence*, uſeful and approved *induſtry*, ſhew themſelves to our view in the creatures before us.

The God of nature, abundant in wiſdom, ſeems to have formed the Sloth, with a deſign to repreſent to us, in a ſtrong light, the odious and deſpicable *vice*, which gives to the *animal* its name. "It is the moſt ſluggiſh, and the moſt defenceleſs of all animals: and has, of all others, the leaſt appearance of any thing living. Its body is ſhort, its head is ſmall, and it has ſcarcely any tail. The Eaſtern Sloth (for this of which we now ſpeak is a native of America) has no tail at all. Its fur is very long and thick, and has leſs the appearance of hair than that of any other animal, and from this, as well as the colour of the fur, which is a greyiſh green, the creature appears, on the bough of a tree, when ſeen there, rather as an excreſcence, or cluſter of moſs, than as any thing living. It is in ſize, about the bigneſs of the common cat; but its body, when tolerably fed, is thicker. The legs are ſhort; the neck alſo is very ſhort; and its long and thick covering renders it ſo ſhapeleſs to view, that it ſeems only an irregular lump of living matter. Its little and remarkably ugly head, ſtands cloſe between the ſhoulders. The face hath much of the monkey aſpect, though greatly more unpleaſing. It is not of the colour of the body, but blackiſh, and covered over with ſhort hair, unlike to that on the reſt of the body. Its ſmall and heavy eyes, are always half ſhut; and the creature has no appearance at all of ears. Its feet are flat, and narrower than in any other animal whatſoever, a plain proof that it was never formed for walking. But the claws are very uſeful for laying hold on the bark of a tree,

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by ſtriking deep into it; yet if the creature were to walk, they would be of diſſervice; for they are ſharp to a great degree, very long and deeply hollowed; manifeſtly intended to aſſiſt it, in that way of life which nature hath ordained it to lead.

For this ſluggiſh animal rarely chooſes to change its place; *never*, but when compelled by abſolute neceſſity. As, upon the ground, it would be a prey to every other animal, and liable to every danger; therefore its place of reſidence is a tree, which it generally ſelects very large and flouriſhing. Here it is ſafe from all animals, except thoſe which climb theſe trees for the birds that rooſt on them: to theſe it falls often a ſacrifice, but lives greatly ſecure from all others. The leaves and tender part of the tree are its food, and they are juicy enough to ſerve for drink as well as meat: upon theſe the animal lives at its repoſe, never moves even from one branch to another, till it has devoured all the nouriſhment upon that where it is ſtationed: and never moves from one tree to another, till the ſeat of its ſuſtenance is wholly withered and waſted.

It is very remarkable, that the Sloth always aſcends to the top of a tree, only baiting as it goes, before it begins its devaſtation. And this is doubtleſs from the inſtinctive guidings of nature. For were it to begin eating upwards, when it had devoured all, it would have to climb down a weariſome journey from the top of a dead tree, and would be half ſtarved in the attempt. But this is not all. The havock that one ſingle Sloth makes on the largeſt and faireſt tree is ſuch, that it is eaſily ſeen: and this, unleſs it might happen alſo from accidents, would betray the creature. The Sloth eats not only the leaves, but the buds, and the very bark all the way as it goes, leaving only a dead branch. Now as trees will die gradually, ſo do they gradually put on the ſame form which they do, when left by the Sloth. But then, when they die naturally, the decay begins at the *top of all*, and deſcends, by degrees, downwards. It is to make the accidental reſemble the natural deſtruction, and ſo obviate any cauſe of ſuſpicion, that thus, wonderfully taught, this animal aſcends to the top before it begins its havock. Here it feeds in the moſt voluptuous manner, ſcarce moving out of its place for many hours together: all the time eating, and ſluggiſhly half cloſing its ſleepy eyes. As it feeds, the tree decays; but its decay is in the courſe of nature. The dead boughs become more and more numerous all the way downwards; and in the end, when the creature has eaten the laſt part of its proviſion, it is as near the ground as it can be in any part of the feeding, and it has nothing to do, but to climb down as faſt it can, and walk to another. But if it be neceſſary to go to any diſtance from this, there is no wonder, (ſo ſlow and uneaſy is its motion, and ſo unwieldy is its ſhapeleſs bulk,) that from *fat*, it abſolutely becomes

becomes *lean* in the expedition. And this is the only occaſion upon which it comes to the ground; which pinching neceſſity alone compels it to viſit. Could it eat and ſleep all its life long upon one branch, it would never wiſh to move its lazy limbs.

As the Sloth brings forth her young in the hollow of a tree, ſo is ſhe led by the ſame wonderful inſtinct, to conduct them to the topmoſt branches, as ſoon as they are compelled, by the want of food, to crawl forth. When the creature is big with young, ſhe climbs the trunk of ſome old tree, in which there is an hollow, from ſome accidental decay, at a diſtance from the ground. In this circumſtance *only*, the natural *lazineſs* of the creature, or its inaptitude to walk, doth *not* get the better of it; but what is it which nature omits, when the care of the offspring is the object? The female Sloth, when the time of her bringing forth approaches, as ſoon as ſhe has fixed upon ſuch a hollow for depoſiting her young, climbs to the very higheſt bough of the tree, and there feeds faſter than ordinary. When the time is very near, its belly being well filled, it deſcends with more than its accuſtomed haſte, into the hole, to have the young creatures brought forth. There are uſually two, ſometimes three, and ſometimes there is but one. Theſe are to be ſupported by ſuckling, till they are able to crawl: but the Sloth is an inhabitant of the hotter parts of America, and in thoſe climates creatures acquire this power ſooner. It is well that the dam is full fed before ſhe retires to the place of her bringing forth; for ſhe is to ſupport theſe young ones by her milk all this time, without being able to get out and eat for her own ſupply. She is round and fleſhy when ſhe retires for this purpoſe, but nothing living can be ſo abſolute a ſkeleton as ſhe is, when ſhe comes out. She crawls in the beſt manner ſhe can, to the loweſt branches, which ſhe did not ſtrip, that there might be food for the young ones. Theſe follow her, and they begin to feed, as ſhe does. The time of bringing forth, and bringing out her young, is a period of ſtrange hurry to this animal: it coſts her two or three journies up and down the tree, a thing that never happens on any other occaſion. It would be natural for her now to ſtop at thoſe young branches, and her hunger as well as her lazineſs would prompt her to it; but there are many reaſons againſt it, and nature ſees and obviates them all.

Many and great are the dangers which ſurround it, while it is travelling to a new habitation. Whatever beaſt thinks it worth eating, may take it: and if it eſcape this, it may be trod to death by the ſtep of ſome of the larger kinds. It is naturally, and indeed reaſonably enough, the moſt timorous of all animals, for it can neither *fight* nor *fly*. While it is on its journey upon the ground, or if it be put there by way of experiment, the treading of an human foot ſhakes the earth enough to put it into terrors. It trembles;

trembles; the head is turned about every way in a moment; and the deformed little mouth is opened to cry like a young kitten. The note is very plaintive, and very particular. It may be expreſſed by the letters *aï, aï;* and from this ſome have called the creature by the name of *Aï.*

Inſignificant as this animal is, who yet can help obſerving the ſpecial hand of a gracious Providence, in the formation and care of it? Not deſigned for motion, its feet are nevertheleſs furniſhed with *claws*, which enable it to hold faſt in that ſtation which is neceſſary for it. Helpleſs as it is, and liable to a thouſand miſchances on the ground, the univerſal Provider hath aſſigned it a place of ſafety, where it finds plenty of food; and as changing its place would be uneaſy and dangerous, he hath made drinking unneceſſary to it, from the nature of its food and its own conſtitution. To render it, defenceleſs as it is, the leſs obnoxious to purſuit, the colour, wherewith the Creator hath clothed it, ſerves to ſecure it even from view; and the amazing inſtinct wherewith it is endowed, and which we have remarked, reſpecting its manner of feeding from the top to the bottom, abundantly evinces a *deſigning* and *directing* hand: as well as that care of the young, which even ſtimulates this moſt *ſlothful* of creatures to a degree of induſtry; and holds out a leſſon to thoſe parents, who are ſo abandoned and worthleſs, as to leave their offſpring to want and miſery, for the wretched gratifications of vice, of *drunkenneſs*, *idleneſs*, and ſuch ſhameleſs inordinances.

But while we behold, with pleaſure, the traces of provident care even in this *creature*, let it ſhew us as in a glaſs, the deſpicable figure of that vice, whence it hath its name, and which it ſo well delineates. The ſleepy, eating, lazy, worthleſs, uſeleſs animal, which, lodged upon a green branch, would be content never to move therefrom, ſo it could there continually be fed—eat at eaſe, and ſlumber at will;—and which indeed never leaves the branch till it hath deſtroyed it; and thus is compelled to move:—This contemptible lump of matter well repreſents to us, the man who lives only to eat and drink; to indulge his appetite, to feaſt his fleſh, to doſe away his life in ſleepy inactivity, and to conſume himſelf, (his nobler ſelf, his *ſoul*,) and his ſubſtance, in wretched indolence, and bodily indulgences. Let him but ſleep; cram but his overcharged maw; moleſt not his quiet; let him ſit ſtill, or ſaunter about, and yawn, and ſtretch himſelf—and he is at the very pinnacle of his wiſhes!—Uſeleſs and unprofitable—Doſt thou not remember that thou art a man? That thou waſt not born merely to breathe an animal life—*fruges conſumere;* not merely, Sloth-like, to eat up the *tree* upon which thou art ſtationed? Thine it is to cultivate that tree; thou haſt a ſoul, which it much

much behoves thee, by diligent care, to fit well for an hereafter: thou art a member of the community, and art called upon induſtriouſly to fill up the duties of thy place. Reaſon and Religion alike demand an exertion of thy faculties: and to be a man, thou muſt labour!

The uſeful leſſon of induſtry afforded to the indolent in the character of the Silk-Worm, ſhall be the ſubject of conſideration in our Appendix.

A MEDITATION on Iſaiah lxiv. 6; or, The FALLING-LEAF Improved.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

SHOULD the following meditation on the words of the Prophet, adapted to the ſeaſon of the year, be thought eligible to your valuable and intereſting work, its inſertion therein will be conſidered as conferring an additional favour on,

Kettering, Sept. 26, 1811. Your's reſpectfully, T. D.

TWO volumes are continually open to our cloſeſt inſpection: the firſt of which, in point of importance, is that of *Revelation*. Here the will of Jehovah is ſo plainly and fully diſcloſed, that if we are ſincere in our enquiries after truth, we cannot be deceived. The way to the kingdom is ſo clearly pointed out, that a wayfaring man, though a fool, need not err therein. And while peruſing it with attention and prayer, we are conſtrained to thank God, that the lines have fallen to us in ſuch pleaſant places, and that we are favoured with ſo "goodly an heritage."

But the ſecond is that of Creation, and from hence, if we are wiſe, we ſhall deduce many an uſeful leſſon. As we take our walks abroad in the morning, if our path lie acroſs the field where the huſbandman is at plough, this may remind us how neceſſary it is, that we ſhould have the fallow ground of our hearts broken up by repentance, that we may receive with meekneſs the ſeed of divine truth, which is "able to ſave our ſouls." If we aſcend the riſing hill, the ſummit of which we have no ſooner gained, than our proſpects become almoſt unbounded, and a thouſand objects ſtrike our attention which we did not ſee before; this reminds us of heaven, "the hill of the Lord," where we ſhall ſee as we are ſeen, and know even as we are known. As we deſcend, our attention is arreſted by the craggy rock, which has ſtood unmoved and unimpaired through the ravages of time; at the bottom of which iſſues forth a ſtream, whoſe waters fertilize the adjacent plain, and allay the thirſt of man and beaſt: here we behold a ſtriking emblem of Chriſt, the Rock of ages, who is the ſame yeſterday, to-day, and for ever; the ſtreams of whoſe grace continually flow to repleniſh his church, and ſatiate the ſouls of

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all his people. We soon arrive on the brink of a river, and while beholding its waters pass unceasingly along, they seem to remind us of those pleasures, which flow in eternal succession at God's right hand. As we return home, our path lies beneath a row of stately elms, which, in months that are past, have proved a welcome shade to screen us from the scorching rays of the meridian sun; but now they are stripped of all their foliage, and quite exposed to the chilling blasts: and here we read our destiny, and learn to what we must soon be reduced, for "we all do fade as a leaf." The doctrine deducible from hence, appears to be this, that "man is mortal and subject to decay."

When God, the great Architect, built our world, he surveyed his works, and pronounced them "very good." Yet the masterpiece was still wanting, seeing there was none to represent himself, as lord and governor of the universe. Therefore he made man in his own image, in the likeness of God created he him. In this situation the creatures all acknowledged him as their sovereign and lord: he possessed the highest rectitude in all his moral powers, was without spot and blameless, neither was he subject to disease or death. But, alas! his happiness was short-lived; he eats of the forbidden tree, and falls from that glorious eminence on which he had been placed. And, lo! the fine gold is robbed of all its lustre; the creatures no longer submit to him as before; the rectitude of his powers is gone; at the same time the seeds of disease and death become interwoven with his very nature. From hence we date the mortality of the human frame, the effects of which have been prevalent and visible in all ages of the world.

Do we, for instance, look back to years before the flood, we shall see, it is true, a race of men springing up and maintaining their verdure for many centuries together. We view them with astonishment, and are perhaps going to pronounce them immortal: but behold, their beauty begins to wither, they drop and mingle with their mother earth, and on them is the awful sentence executed, in all its terrific forms, "Dust thou art, and unto dust shalt thou return."

But to come nearer home: our fathers where are they, and the prophets, do they live for ever? Our sires and our grandsires, we once beheld them bloom with health and vigour, or we sat delighted to hear them tell of the health and strength they once possessed, of the journeys they went, of the burdens they bore, of the works they performed, of the feats they achieved. But how does their absence confirm the doctrine here advanced! Those eyes that once saw them, see them no more; those ears that once heard them, hear them no more; and the place that once knew them, shall know them no more for ever. They have left the "tree of life" to make us room; have mingled with their kindred

duſt; are gone to their "long home," and to "the houſe appointed for all living."

And ſhall not the preſent age abundantly confirm the doctrine here taught? See that venerable old man, who, perhaps, for the ſpace of fifty years bloomed with vigorous health, and who, to the preſent period, ſcarcely knows what a day of ſickneſs means.—Yet, behold what time is doing! Mark how he bends beneath the weight of accumulating years. His beauty begins to fade like a moth-fretted garment, and his declining ſtrength obliges him to rely on his ſtaff for ſupport. His memory proves treacherous; his ſight becomes dim; his brows are furrowed with care; and the hoary froſt of time hath tinged his hairs with grey, ſo that we daily expect to ſee him totter into the grave, and to go the way from whence "there is no return."

But have not many of my readers been furniſhed with recent proofs ſtill more ſtriking, that "we all do fade as a leaf?" What mean thoſe ſable weeds in which you are clad? Ah! theſe proclaim, as if an angel ſpoke, that "man is mortal and ſubject to decay." Your friends have ſickened before your eyes, have withered in your ſight. Death, in ſpite of all your efforts to prevent it, hath plucked them from the tree of life, hath torn them from your warm embraces, and conſigned them to their mother earth. You have been called to witneſs the heart-rending pang of ſeparation. You have followed them to the ſilent tomb. And, perhaps were never ſo much confirmed in the doctrine here ſuggeſted as when, with feelings indeſcribable, you heard it ſaid, "Earth to earth, aſhes to aſhes, duſt to duſt." Thus are we taught by facts to believe, that "as by one man ſin entered into the world, and death by ſin; ſo death hath paſſed upon all men, becauſe all have ſinned."

That the foregoing ſubject may be productive of a practical effect, let us learn therefrom, 1. A leſſon of humility. Nothing is more prevalent in the breaſts of men than pride, though it muſt be acknowledged, that nothing is leſs becoming. Some are proud of their birth, ſome of their beauty, others of their ſtrength, their ſhapely limbs, and well-wrought frame. But do "we all fade as a leaf?" and ſhall we be proud of that which we hold by ſo uncertain a tenure? and with which we muſt ſo ſoon ſubmit to part? Rather let us humble ourſelves under the mighty hand of God, on account of our vileneſs and folly. Let us cordially embrace the Saviour he hath provided, that being found in him, being clothed with the garments of ſalvation, and planted in the garden of the Lord, we may ſtand approved of him at laſt, and bloom with immortal verdure in his kingdom for ever. And ſhould we not alſo learn, 2. Not to ſuffer our attention to be engroſſed with decorating and pampering the body? The chief con-

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cern of too many appears to be, "What shall we eat, what shall we drink, or wherewithal shall we be clothed?" Nothing in their view is so essential to happiness, as being decked in gay clothes, or as faring sumptuously every day. But let such view the "falling leaf," and from thence learn, that the body, which is suffered to engross all their care and concern, must soon decay; must, in a few days, be laid in the cold, damp grave, and become a feast for devouring worms, while this poor, neglected soul, must go into eternity.

3. From hence we learn the wisdom of those who prepare for a future state. Were this world intended to be the eternal abode of man, or should death, whenever it comes, terminate his existence at a stroke; then to procrastinate would be no crime, or men might be allowed with impunity to say to each other, "Let us eat and drink, for to-morrow we die." But if "we all do fade as a leaf," and if there be an hereafter, a judgment to come, and if we shall be either happy or miserable for ever, according to the state in which we are found when we come to die, then surely reason says, that he, and he only acts a rational part, who, while passing through this sublunary world, makes it his constant aim and principal concern, to "lay up his treasure above, where moth and rust cannot corrupt, nor thieves break through and steal." From hence we may learn,

4. The necessity of early piety.—The leaves are not always permitted to adorn the trees till they fall by reason of age, or according to the course of nature. Some hand frequently plucks them while green and gay, or they are torn from their situation by the unfriendly blast. And have my young readers obtained a lease of their lives? Are you quite certain that you shall live to the age of threescore years and ten? Are you sure that no accident will overtake you, that no sickness will come upon you, and that you shall not be destined to find an early tomb? Nay, let the untimely falling of the leaf convince you to the contrary. And to increase this conviction, look for a moment at those who were once your acquaintance and companions in life, and whose prospects of continuance were equally flattering with your own; but they are now numbered with the dead, and slumbering in the dust. And who can tell that sickness and death may not soon be permitted to assail you, and hurry you from the abode of mortals; tear you from a world to which you so closely cling, and fix you for ever in an unchanging state. Be it then your immediate care to seek an interest in that Jesus, in whom alone is a fountain opened to wash away your sins, that being made the recipients of his grace, you may live joyfully, die triumphantly, and praise God eternally.

To genuine christians the subject in effect says: Be diligent in *getting* and in *doing* all the good you can. Do "we all fade as a leaf?"

leaf?" Is our ſtay here ſo very precarious? then let us embrace with avidity every opportunity afforded us, whereby we may acquire heavenly knowledge and divine grace; that having our lamps trimmed, and our lights burning, we may go forth with joy to meet the Bridegroom at his coming. Yet whilſt we are mindful of ourſelves, we ſhould not be forgetful of others. How many are there around us who have a claim upon our attention, and whoſe ſituation imperiouſly demands our help! And, perhaps at ſome future period, we purpoſe to aſſiſt them, and labour to bring them to God. But what is our life, that we ſhould preſume on futurity? Before to-morrow's dawn, they may be placed beyond the reach of our aſſiſtance, or we by death may be ſnatched away, and rendered unable to give it. Therefore, whatever our hand findeth to do, (for the good of others,) let us do it with our might, heartily, and without delay; for there is no work nor device, nor knowledge, nor wiſdom in the grave, whither we are haſtening.

But who are thoſe, in whoſe countenance we diſcover a mixture of holy joy and ſorrow? Ah! ſay they, we are the followers of the bleſſed Jeſus, the diſciples of the bleeding Lamb; with him we are called to participate of the cup of affliction; and though conſcious that our ſufferings are not comparable to his, and by no means equal to our deſerts; yet, feeling as we do, we are compelled to "groan being burdened;" neither would we wiſh to "live alway" in a world of ſuffering like the preſent. Well! you ſhall not "live alway." Your life at longeſt is but comparable to "a leaf," whoſe fall is at hand; ſoon your body ſhall drop into the duſt, and then your ſufferings ſhall for ever terminate. Look, then, at the "falling leaf," and be induced to ſay, "All the days of my appointed time will I wait till my change come." For ſoon ſhall "mortality be ſwallowed up of life." And you ſhall know, by bleſſed experience, that your "*light* afflictions, which are but for a *moment*, ſhall work for you a far more exceeding and *eternal weight* of glory."

THE PROVIDENCE OF GOD ASSERTED.

Extract of a Letter from Mr. Johnſton, Miſſionary, to Dr. Coke.

REV. SIR,

Brother Pattiſon and I were in imminent danger on our way home from Antigua. We left that iſland on a Saturday morning lately, and at ſun-riſing the morning following the veſſel ſprung a leak. We were then in ſight of Dominica, and from that time till near twelve o'clock we expected to go to the bottom every moment. The pump and the bucket were kept conſtantly going, and we exerted ourſelves to the utmoſt for the preſervation

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of our lives. But all our exertions would have been to no purpose, had not the leak been in part ſtopped by about a handful of ſea-weeds. We made for the firſt land to which the wind would carry us, and landed within two miles of Prince Rupert's. There we obtained aſſiſtance to clear the veſſel of water, and find out the leak. When the captain pulled the ſea-weeds out of the leak, the water ſprung as high as the deck.

We felt, during the time of danger, reſignation to the divine will, and committed ourſelves, without fear, to his care whom winds and ſeas obey. While Mr. Pattiſon and I were employed at the pump or bucket, Mrs. Johnſon and Miſs Pattiſon were engaged in prayer; and though the latter is but nine years of age, ſhe behaved like a chriſtian of deep experience, who is lifted above the fear of death by a well grounded hope of heaven.

I remain, Dear Sir, Yours, &c.

Dominica, March 29, 1811. G. JOHNSTON.

MEMOIR OF MRS. ASPDEN.

Mrs. Aspden, in her childhood, was trained up in a regular attendance on the worſhip of God in the Church of England. She continued in a rigid adherence to that form of worſhip till ſhe was more than fifty years of age. During a great part of that time, ſhe feared God, and as touching the outward obſervance of the law, was blameleſs.

In her worldly diſtreſſes and difficulties, of which ſhe had many, ſhe uſed frequently to retire, for the purpoſe of venting her grief, in tears and cries, before the Lord; and there is ſufficient reaſon to believe, that in ſome of thoſe ſeaſons, ſhe found a conſiderable degree of relief and comfort. She had frequent recourſe alſo to the Scriptures; and, in particular, to the Pſalms of David, which ſhe read with many tears, ſometimes during a great part of the night. Yet all this time, ſhe was a ſtranger to that Chriſtian experience which is enjoyed by ſincere Goſpel believers.

About twenty years ago, ſhe had a ſon, a reſpectable medical man, who came to reſide in Blackburn, and who, at that time, was a ſteady and lively member of our ſociety, which he continued to be till his death. (See the Arminian Magazine, for April, 1799.) This ſon was much concerned for her ſpiritual welfare, and frequently talked to her ſeriouſly about religion, and, in particular, concerning the abſolute neceſſity of a divine change of heart, in order to her real ſafety and happineſs. One evening, while ſhe was at her ſon's houſe, and ſaying ſomething in a boaſting manner relative to her good church, and religion, he plainly told her that he feared, if ſhe did not take care, her props would deceive her, and that ſhe would fall into hell. She thought this a hard ſaying,

and

and the more ſo, as it came from her own ſon. She was much affected all that night, and took little or no reſt, and frequently repeated to one of her daughters what her ſon had ſaid; exclaiming, "O what a ſpeech to come from the mouth of a child to his mother!" However, the next day ſhe thought better of it, and in the evening went to her ſon's houſe again, where ſhe remained during the time of family worſhip. While her ſon was engaged in earneſt prayer, and particularly on her behalf, ſhe thought "How is it, that this my ſon is ſo much concerned about my ſoul, and I have lived much longer than he, and am not concerned about it myſelf? Surely he finds ſomething in religion that I have not found." Immediately light ſhone upon her mind; ſhe ſaw herſelf a loſt ſinner; cried earneſtly for mercy; and before they roſe from their knees, ſhe was truly aſſured of her acceptance with God. The whole of that night ſhe rejoiced in God her Saviour, with joy unſpeakable and full of glory, frequently ſaying, "O what happineſs is this which I have found!" She felt that Jeſus was her all in all; and from that time to her lateſt moment, I cannot learn that ſhe ever loſt, for any length of time, her confidence in the mercy of God through Chriſt.

After ſhe had found this unſpeakable bleſſing, ſhe immediately joined our ſociety, of which, for more than twenty years, ſhe was a moſt ſteady, upright, and peaceable member. She was a pattern to all, in her diligent attendance on claſs-meetings. No difficulties, that could poſſibly be ſurmounted, were able to prevent her attendance; and ſhe was particularly careful to be at the place of meeting in due time. It grieved her much when ſhe found that any, who met in the claſs, were abſent, eſpecially if ſhe had proof that they were abſent through careleſſneſs, or neglect. She was poſſeſt of much genuine ſimplicity; and having very humbling views of herſelf, was always careful to aſcribe the good that was in her, to the grace of God, through the Redeemer's merit. Her natural temper was fretful, and inclined to murmuring: but leſs of this appeared, even as her bodily infirmities increaſed, which was certainly a very great proof of the power of Divine Grace working in her.

For ſeveral years before her death, ſhe was much afflicted with a paralytic complaint, which gradually increaſed towards the end of her pilgrimage. This rendered it very difficult for her to go either to the claſs, or to the chapel, without aſſiſtance. The laſt time ſhe was at the houſe of God, was on Sunday morning, the 28th of February laſt. The text ſhe then heard preached from was, Hebrews xiii. 5, "He hath ſaid, I will never leave thee, nor forſake thee." Theſe words were made a remarkable bleſſing to her at that time, and as long as ſhe lived. Being rather more feeble than uſual, ſhe returned from the chapel that morning with great

difficulty; but felt such comfort in her soul, that she did not complain, nor would she allow her daughters even to mention her fatigue. On the Monday she became rather worse, and continued so doing the whole of that week, with very little variation. The weary wheels of life, in a very easy and gradual way, ceased to move; and on Sunday, the 6th of March, about one o'clock in the afternoon, without struggle or groan, she breathed her happy soul into the hands of her redeeming God, in the 73d year of her age. A few days before she died, she said to two of her sons who were with her, "Weep not for me; I am happy, and shall be happy for ever;" adding,

"Not a cloud doth arise,
To darken the skies,
Or hide, for a moment, My Lord from my eyes."

For a considerable time before her death, it was evident to all her friends, that she was obtaining a growing meetness for the divine inheritance. I saw her twice in her last sickness, and was much pleased with the soundness and depth of her experience. All was calm about her during her sickness; so much so, that it appeared as if Satan were not suffered, in the smallest degree, to disturb her peace, or give her the smallest uneasiness.

Blackburn, March 10, 1808. W. LEACH.

OBITUARY.

FEBRUARY 27, 1811, died Mrs. ANN WARD, the second daughter of William and Elizabeth George, of Seven-Oaks, Kent. She was born in the year 1773, and was one of the comparatively few happy individuals who have been favoured with a religious education; the effect of which advantage was, that no period of her life can be remembered in which the fear of God had not the predominant sway over her heart and life. Pure religion and undefiled, which includes all the religious, moral, and social virtues, was so exemplified in the lives of her parents, as powerfully to second their endeavours for the spiritual welfare of their children. The union of good example, precept, and discipline, in the education of youth, is generally followed by the best and most lasting effects. Of the truth of this observation Mrs. Ward was a striking instance. Her parents, who possessed good sense, as well as grace and prudence, instructed her in a manner highly endearing. Averse to every degree of unnecessary severity, they represented true religion as it really is, namely, a never-failing source of divine consolation. Happy in their own souls, and of course, equally raised above the poisonous joy and killing sorrow of the world, they avoided, in the education of their children, the extreme of severity on one hand, and too much indulgence on the other. Happy would it be for thousands of the rising generation, if all religious parents followed their example!

The means used by Mrs. Ward's parents to bring her to the saving knowledge of God, proved, through the divine blessing, effectual to answer that end. Of her having been early created anew in Christ Jesus, her subsequent tempers, words, and actions, afford the most unequivocal proof. Her faith in Christ was strong and unwavering; by it she overcame the world, and uninterruptedly enjoyed an earnest of eternal felicity.

In the latter part of her life, she was called to pass through the deep waters of affliction. On Thursday the 21st of last February, she was delivered of her eleventh child, and on the following day about noon, finding herself grow very ill,

ill, she desired her father and sister might be called to her, when she told them that she was going to her mother and brother; and that she should soon join the blood-bought company above. To her sister, Mrs. Hackelton, she said, taking her affectionately by the hand, "Ah! my dear sister, you will soon follow me!" On the Sunday morning her mind was much exercised; and it appeared that she was in some measure delirious. About one o'clock the same day, her depression being removed, she uttered many expressions of a joyful nature: such as, "I am full of heaven, of God, of glory." She said, she thought, when standing by her dying brother, 'What will become of me in like circumstances? But now, see how good the Lord is to me; to me who never did a good action, or spoke a good word in my life!' A friend standing by, said, 'I have witnessed many good actions which you have done!' But she replied, 'consider the good father and mother which I had. I ought to have been a burning and a shining light.' She then earnestly commended her children to her kind father's care, requesting him to do all in his power to bring them up in the fear of the Lord. After this, she broke out in such expressions as, 'bliss unspeakable! Glory unutterable! Joys without end! Praise Him, praise Him! Sorrow is now for ever fled! My happiness is no delusion, it is a reality.' On Monday and Tuesday she was in a state of stupor, except at intervals, when she was quite rational. On the evening of Tuesday, finding her dissolution fast approaching, she took leave of her father, children, and sisters, with the utmost composure and affection. Through the whole of the night, and till ten o'clock the next morning, she was in the agonies of death. A few hours before her departure, she repeated the following lines:

"Corruption, earth, and worms,
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

About two minutes before she expired, she was asked whether she was happy; she replied as loudly as the feeble state of her body would admit, "Happy! happy!" and in this blessed frame of mind ended her earthly pilgrimage, in the 39th year of her age.

Died, in great peace, at Sparkbridge, near Ulverston, Lancashire, on the 6th of May, 1811, JAMES WILKINSON, in the 36th year of his age. In him was verified that promise in Jeremiah xxix. 13, "Ye shall seek me, and find me, when ye shall search for me with all your heart." He found the Lord, to the inexpressible comfort of his soul, having first sought for him with *all* his heart. He was induced to seek God from a deep conviction of his want of him, and this conviction found its way into his heart while he was sitting under an awakening discourse, which was delivered with much pathos, at Sparkbridge, by Mr. John Rawson, in the year 1809. His distress of mind was soon observed by Joseph Oxley, a man of good sense and sterling piety, whose name is well known and much respected by the Preachers that have travelled in this circuit. He pointed him to the Lamb of God which taketh away the sin of the world; and had the great happiness of finding his conviction soon terminate in a sound conversion. Not more than three weeks had elapsed before he was able to believe in the Lord Jesus Christ, with his heart unto righteousness, and to experience, and testify, that his sins were forgiven him for Jesus's sake, and that himself was reconciled to God. The Spirit of Christ immediately bore witness with his spirit that he was a child of God, and he rejoiced with joy unspeakable and full of glory. His conversion was made useful to many of his acquaintance, and particularly to his own relations, on whom his unblemished life and heavenly conversation have had a happy influence. Being enabled, by the Spirit of God sent forth into his heart, to cry Abba, Father, he never once lost the divine testimony, but retained it even to the very last. No temptations, no trials, that ever exercised his mind, were able to shake his confidence in a crucified Redeemer; for he well knew that his confidence in Jesus Christ would have great recompense of reward. Even affliction itself, though severe, could not deprive him of his confidence, nor of that joy which the world can neither give nor take away. His support was the religion of Jesus Christ, and how could he sink with such a prop? He used to smile, and say unto his friends who visited him, and prayed with him in his affliction, "Religion is a good prop now!"—"I would not part with religion for the world."—"What could the world do for me at this critical moment?" He was very patient in his affliction, and much resigned to the will of God, knowing that afflictions are sometimes blessings in disguise, and that all things shall work together for good to them that love God.

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He was asked, about half an hour before his death, if he was happy in the prospect of his dissolution, and he replied, "O yes! very happy!" and he spoke no more; but his death appeared to be peculiarly calm and peaceful, for he departed without sigh or groan, or any appearance of pain. He now rests with JESUS, and is happy among the blessed in heaven, while his sorrowful widow, and six fatherless children are here below, lamenting their irreparable loss.

JOHN BEDFORD.

RELIGIOUS INTELLIGENCE.

The Committee of the British and Foreign Bible Society. *(Concluded from p. 440.)*

Extract of a Letter from a Doctor and Professor of Divinity in Hungary, addressed to, and transmitted by a German Correspondent at Paris. Dated Feb. 15, 1811. (Translation from the Latin.)

"YOU will ascribe it, most honoured Sir, to my affection, that I venture to address you in the name of a brother; inasmuch as I cannot but love and embrace, with fraternal regard, a person known to me, through studies so excellent as those to which you are devoted. This circumstance, as it has happened most agreeable to my wishes, so it calls upon me to adore Divine Providence, for having procured me this opportunity of becoming acquainted with you, and thereby learning many things, the knowledge of which has filled my mind with the highest gratification. For the accounts which you have given me, both in conversation, and in writing, concerning the pursuits of the Bible Society in London, are of such a description, that in them I discern a Divine work; than which, nothing can be esteemed more efficacious, either for propagating the salutary knowledge of the religion of Jesus Christ, or thereby assisting the interests of true piety, or finally of rendering men happy, and preparing them for eternity. Wherefore, as I regarded the pursuits of the London Bible Society with the most pious interest, so I immediately began to wish that they might also be extended to my own country; for I was persuaded, that no region is so much in want of Bibles as Hungary. For this country not only has its adherents to the different confessions of the Christian religion, but also such a variety of dialects, that nothing could be more desirable, than that as many persons as possible should be presented with Bibles; from which they might learn the common sentiment concerning the salvation obtained through Jesus Christ, acquire a spirit of forbearance towards those who think differently from themselves, and unite in pursuing the interests of true piety, especially those who speak the Hungarian and Sclavonic dialect. These suffer the greatest want of Bibles published in their own tongue; for, since my religious countrymen, through the unhappiness of the times, by which they have suffered the most grievous persecutions, on account of the religion they profess, enjoyed no means of printing; copies of Bibles, edited at the expense of private individuals, were the only ones they could procure, and these only in such numbers as the parties were able to furnish. These were naturally obtained at a much higher price, not only from the smallness of their number, but because they were imported from Germany, where they were printed, until the time of the Emperor Joseph II. who published an Act of Toleration. No wonder, therefore, that the German Bibles, furnished by the Canstein and Orphan House press, at Halle, which sold in my country at from two to four florins, and the Sclavonic, and Hungarian, from six to nine, now sell at fifteen Rhenish florins; and that has been, and still continues, a great impediment to the Sclavonic and Hungarian Bibles getting into the hands of the poor: to whom, however, according to the word spoken by Jesus Christ, his Gospel ought to be preached. This dearness has caused a scarcity of Sclavonic and Hungarian Bibles; and this has been increased by the before-mentioned unhappiness of the times in my country; through which, many thousands of Sclavonic and Hungarian Bibles have been taken from them by main force, and often destroyed by flames, in a truly miserable manner. And yet, however, it must be confessed, that the Protestant interest in Hungary has been preserved by the instrumentality of the Bible alone. On this account, all good men earnestly desire that Sclavonic and Hungarian Bibles should be printed in great numbers, and sold at the lowest price. Nor can we hope by any other means, not only that our religious interests can increase, but that even attention to piety be propagated in my country. For which end, I wish, with my whole heart, and most earnestly pray God, that he would direct the attention of the London Bible Society to Hungary, as likely to produce the greatest benefits.

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My friends and brethren will not be deficient, any more than myself, in meeting the pious counsels of that Society, with correspondent exertions, to form among ourselves a similar Bible Society, and to set up a press, for printing the Sclavonic and Hungarian Bibles; for I think this is the most certain mode of remedying their scarcity and dearness. But I cannot dissemble, that we shall not easily attain our object, unless we shall have been first informed of the ready and liberal disposition of the London Bible Society towards us. For I must confess, we observe in our country, what, alas! we see every where else, that, by the degeneracy of the age, zeal for promoting the interests of Christianity, and of true piety, has grown cold; so that it must be revived by the excellent example of the Bible Society: and further, that our churches and schools are so pressed by poverty, that they cannot even maintain the ministers and teachers, much less can they undertake an edition of the Bible. I trust, therefore, that you, beloved brother, who came to us manifestly by divine direction, will plead our cause most diligently with the London Society, (which may God eternally prosper!) and thus open a way into my country for the gospel of Jesus Christ."

Extract of a Letter from a Professor of Sclavonic Literature in Hungary, addressed also to the above Correspondent. Same date.

"YOU came to me, distinguished and pious Sir, as a messenger of God, whose most holy cause you are promoting. Actuated by the same zeal for propagating pure religion, and putting the Sacred volume into the hands of the Sclavonic population in Hungary, notwithstanding my poverty, and that of the Hungarian Protestants, the unsettled state of the country, and the vast labour attending the undertaking; not deterred (I say) by these considerations, but trusting in God, I set about, at my own expense, a Bohemo-Sclavonic edition of the Bible, according to the best editions of the Bohemian brethren, and particularly the *Editio Kralicensis* of 1579-93. This work, through much labour, and many difficulties, I accomplished in 1808.

"Some hundreds of copies having been partly sold, and partly furnished to those who had advanced money for them before-hand, about 1800 copies remain on my hands; chiefly because our people, in these times of embarrassment, weighed down by the burdens of war, and plundered of their property, have not the means of purchasing that heavenly treasure, which they yet so greatly desire. My mind was therefore filled with the greatest joy, and lightened of much anxiety, when you gave me reason to hope, that the honoured British Society, by a liberality and munificence peculiar to that country, would afford me assistance.

"Our Huss was the faithful disciple and constant follower of your countryman, Wickliffe. From you the first rays of the light of Holy Scripture penetrated to us. Now, after the lapse of four centuries, you are preparing again to confer upon us this gift, and to lay our gratitude under new obligation. I say these things from a deep sense of thankfulness; and all my countrymen will make the same acknowledgment."

N. B. In consequence of this and the preceding letter, the Committee voted 500*l.* to be remitted to Presburg, as soon as intelligence shall have been received of a Hungarian Bible Society being formed in that city.

Extract of a Letter from the Corresponding Committee in Bengal, to the Secretaries of the British and Foreign Bible Society. Dated Calcutta, Feb. 15, 1811.

"WE have endeavoured to excite attention to the objects of the British and Foreign Bible Society, by giving the widest circulation possible to the printed Reports of the Society, and have re-printed 1000 copies of the first five numbers, for the purpose of distribution throughout India. The efforts of your Corresponding Committee have not proved fruitless. Donations have been made in the course of last year, amounting to 13,499 rupees, beside 2,160 rupees subscribed towards founding a library for the use of translators. We do most sincerely congratulate the British and Foreign Bible Society, on the diffusion of their spirit in India, as well as their general success in other parts of the world: and we do earnestly join them in beseeching Almighty God to inspire continually our Christian brethren of all denominations, with the spirit of truth, unity, and concord, and to grant that all they, who do confess his holy name, may agree in the truth of his holy word, and live in unity and godly love." Signed by all the Members of the Corresponding Committee.

Extract

Extract of a Letter from the same to the same. Dated Calcutta, Feb. 28, 1811.

"WE have great pleasure in forwarding to you a Copy of the Proceedings of the Calcutta Auxiliary Bible Society, which have been communicated to us by that Society. We do most cordially congratulate the British and Foreign Bible Society, on this accession of strength to their cause in India. The co-operation which the Corresponding Committee may expect from the formation of this new Institution, together with the encouragement and support given by the British and Foreign Bible Society, in their Secretary's letter of the 7th of August, 1810, will cause us to proceed with unremitting zeal, in our endeavours to promote, to the utmost of our power, the object of the Society, viz. the diffusion of the knowledge of the Holy Scriptures, by circulating them among all nations and languages; and which, through the blessing of God, we hope will be accomplished in due time." Signed by all the Members of the Corresponding Committee.

To the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

Calcutta, Feb. 25, 1811.

"My Lord,

"IT is with the most heartfelt satisfaction I address you as President of the British and Foreign Bible Society, to communicate to you the institution of an Auxiliary Society at this Presidency; the object of which, as defined in the rules of its foundation, is the same with that of the British and Foreign Bible Society; viz. to encourage the circulation of the Holy Scriptures, without note or comment; and especially to supply the demands of the native Christians in India.

"For other particulars I beg leave to refer you to the accompanying copy of the Resolutions passed at a Meeting held on the 21st instant: and to a copy of the proceedings of the Committee on the same date.

"You will observe from the latter, that our first attention will be given to the objects of a sermon preached by the Rev. Henry Martyn, at the commencement of the present year; and I may add, that the interest excited by this excellent discourse, for the welfare of so large a number as nearly a MILLION of our Christian brethren, in actual want of the Bible, has, under the direction of a gracious Providence, contributed essentially to the formation of our Society. On this account, and as the information it contains of the four classes of native Christians in different parts of India, may assist you in determining how far the support of the Society, over which you preside, may still be requisite for their effectual and early supply with the means of religious knowledge, I have the pleasure of sending you a copy of the sermon alluded to, which has been printed for general circulation; though I doubt not that it will reach you through other channels.

"I understand, that, in addition to the liberal encouragement already given by the British and Foreign Bible Society to the diffusion of the Gospel in the languages of Asia, a further aid, for the same beneficent purpose, has been voted of 2000l. per annum for three years. Uncertain as we are at present what the annual amount of Benefactions and Subscriptions to the funds of the Calcutta Auxiliary Bible Society may be, I feel reluctant to hazard the impeding, instead of promoting, the common object of our Association, and that established in London, by suggesting that any part of this intended supply may now be dispensed with. Adverting, however, to the donations made last year for the purchase of Tamul Bibles, (as detailed in the statement annexed to Mr. Martyn's sermon,) and to those already received this year, towards the object of our newly instituted Society, I may venture to assure you, that a sum, at least equal to that intended to be sent from England, will, if it please God to bless our undertaking, be now raised on the spot, within the same period. I hope, also, that our example will be followed by the institution of Auxiliary Societies, for the same Christian object at Madras, Bombay, and Columbo; though, on this point, I have no authority to express more than a hope. You will, therefore, be able to judge, according to the calls upon your truly Catholic benevolence in other parts of the world, whether it be proper to withhold any part of the pecuniary aid which you designed for India, or to let the inhabitants of this extensive region, still have the full benefit of your bounty to them, in addition to what they may receive from others.

"But your views of universal good are not confined to the limits of India, which, for a time at least, until the whole of its Christian inhabitants are supplied from their local source, must be the principal,

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if not exclusive, field of our exertions. It will be a work of years to supply the demand which now exists for the word of God amongst the different denominations of Indian Christians; and it must be our constant duty to watch for, and meet, any future demand, as it may arise. Whether we shall ever attempt more than this, must depend on circumstances; and especially upon the continued zeal with which our Institution may be supported. But I observe from Mr. Brown's letter of April 28, 1808, printed in the Appendix to the Fifth Report of the British and Foreign Bible Society, that it was then proposed to apply the funds received from you, towards the expense of publishing the Gospel in fifteen different languages, including the Chinese, Malay, and Burman, which will not fall within the scope of our immediate object, though consistent with our general view to promote the circulation of the Scriptures; and not to be neglected, therefore, as far as we may have means and opportunity, at a future period.

"Upon the whole, were I authorised to offer an opinion, it should be that the stream of your charity be still allowed to flow towards the East, and especially to fertilize those countries which have not an appropriate spring. The wide and populous Empire of China appears, in particular, to call for your continued aid to the praiseworthy Missionaries at Serampore, who, by zealous perseverance, have overcome the difficulties of acquiring the Chinese language; have already published a dissertation on the characters and sounds of that language, with a volume of the works of Confucius; and are engaged in a Chinese translation of the New Testament.

"I will not attempt to give you any particular information of the progress made in the great work of publishing correct editions of the Scriptures in the Asiatic languages. Mr. Brown, who corresponds regularly with Mr. Owen, and who, you will be glad to see, is Secretary to our Society, has, I doubt not, anticipated every thing I could say on this subject; and his communications cannot fail of being satisfactory. The correct and idiomatic Hindoostanee version of the New Testament, made by the united labours of Mr. Martyn and Mirza Fitrut, will be an important acquisition to literature, as well as religion; and I am happy to hear, that it will be immediately printed.

"I will only add, that, with a view to assure the Governor General in Council of our strict adherence to the defined object of our institution, and to furnish him, at all times, with full information of the Proceedings of the Society and its Committee, it was wished to invest the chief Secretary to the government, with the office of President; but the entire occupation of his time, by his important duties, prevented his acceptance of that trust, which has consequently devolved to me. You will observe, however, that Mr. Edmonstone is one of the Vice-Presidents; and he has undertaken to keep the Government regularly informed of our Proceedings. This precaution was not perhaps necessary, as duty and interest must equally preclude the adoption of any measure not perfectly consistent with our political safety. But it will be satisfactory to ourselves, as well as to others, that the whole of our Proceedings are known to the Government; and it will, I hope, stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.

"Whether the persevering and zealous endeavours of our filial Association will ultimately contribute, in an effectual degree, to the primary object of your parental and fostering Society, must depend upon a higher power than that of man, or of combinations of men. We know, from Divine authority, that, "except the Lord build the house, they labour in vain that build it;" and that, although "Paul may plant, and Apollos water, it is God that giveth the increase." I feel persuaded, however, that, by his grace, something will be done in Asia, as well as in Europe, towards the spread of the glad tidings of his Gospel over the earth; and if no other good should proceed from our Auxiliary Bible Society, at this Presidency, it will, I trust, be blessed, to render the members of it more sensible of the inestimable value of what Mr. Martyn emphatically calls, 'next to the Saviour, God's best gift to man,' for their own salvation and happiness.

I am, my Lord,

"With the highest regard & esteem,

"Your obedient and faithful servant,

"J. H. HARINGTON."

The two following Letters, from pious Roman Catholics in Bavaria, are addressed, by the Writers,

"TO ALL MEMBERS OF THE BIBLE SOCIETY IN LONDON."

"AS it is your noble employment to spread

ſpread the Book of books, and more eſpecially the New Teſtament, among all nations, without having any thing elſe in view than eternal life, which conſiſts in the knowledge of the only true God, and Jeſus Chriſt whom he has ſent; and as you proclaim nothing but God in Chriſt, I ſalute you moſt cordially, wiſhing you complete ſucceſs in all your undertakings; and recommending myſelf to your united interceſſions,

"I am, Your ſincere Servant,
"And Fellow-Pilgrim,

———,
"Profeſſor of Divinity in the
"Univerſity of ———."

"YOUR love to Chriſt, and your impartial and comprehenſive love to all Chriſtians, who ſincerely profeſs our Lord Jeſus, are known to me and to many in Germany. I therefore embrace this opportunity of ſaluting you, (though the leaſt of your brethren,) and of thanking you for the lively intereſt you have taken in our Ratiſbon Bible inſtitution. Our New Teſtament goes off rapidly. Indeed, there ſtill exiſts a hunger in the land after the heavenly manna: and the Lord has promiſed to ſatisfy this hunger. The Word of God is alſo a bond of union in Chriſt: for who hath words of eternal life but Chriſt alone? To whom elſe, therefore, ſhall we go? Whether the tranſlation of the Bible be in Latin, German, or Engliſh, is immaterial: the great point is, whether we become better; that is, new creatures in Chriſt, through faith in him, which worketh by love. This is not effected by the Greek, Latin, German, or Engliſh letter, but by the Spirit of God, which we receive freely by faith, that we may work the works of grace and love. Surely the hand of the Lord is not ſhortened. In theſe times of general fermentation, when all is ſhaking, and the veſſel of Chriſt's church appears ſinking, he ariſes with power, cheers his frightened diſciples, and commands the winds and waves to be ſtill. Let us ſhow a noble courage; confiding in Chriſt, we may riſk every thing. To be regarded a fool for his ſake, is the leaſt we are to expect; who that is favoured with the knowledge and love of him, will regard this?

"With us matters ſeem to proceed to ſuch lengths, that we muſt expect a perſecution for our faith's ſake; but God will give us all needful grace. We encourage each other in faith, prayer, patience, confidence. Aſſiſt us with your prayers. We have to fight the ſame fight of faith, and have one and the ſame Lord, even our Lord Jeſus Chriſt. United to him, we are united to each other; neither continents nor ſeas, various forms of government, nor different outward confeſſions of religion, can ſeparate us: all theſe things paſs away, but love abideth. Help us, therefore, to pray, to believe, to ſuffer, to love; and all will go well: for it is a faithful ſaying, "that all things work together for good, to them that love God." With theſe ſentiments, which I truſt you will receive kindly, I expreſs to you my joy and participation in the ſucceſs of your Bible works. May God give you his Holy Spirit, by whom alone the dead letter can be quickened. Signed, ———,

Roman Catholic Pariſh Prieſt in Bavaria.

After preſenting the above intelligence, the Committee truſt they ſhall be excuſed for calling the attention of the Friends of the Society to the ſtate of the account at the cloſe of the ſeventh year.

	£.	s.	d.
Net Receipts of the ſeventh year	24,683	5	7
Net Payments of ditto	28,302	13	7
Amount by which the Payments exceeded the Receipts, &c *	3619	8	0

* *Provided for by Balance of laſt Year's Account, ſale of Exchequer Bills in hand, and ſale of 2000l. Funded Property.*

EXTRACT FROM ACCOUNT.

Sundries chargeable upon balance in hand, viz.—	£.	s.	d.
Bibles and Teſtaments, as above ſtated, to be ſent to Auxiliary Societies who have paid for them	815	2	6
Grants, as under, not yet drawn for—			
To India for Diſburſements in 1810	1000	0	0
Cork Bible Society	100	0	0
New Jerſey ditto	100	0	0
Charleſton ditto	100	0	0
New York ditto	100	0	0
Maine ditto	100	0	0
Georgia ditto	100	0	0
Albany ditto	50	0	0
Poliſh Bible	150	0	0
Lithuanian ditto, (ſecond Donation)	200	0	0
Eſthonian and Lettonian Scriptures	600	0	0
Icelandic Bible	600	0	0
Italian Teſtament printing at Baſle	200	0	0
Total chargeable on the Balance in hand	4215	2	6

Five Hundred Pounds have, ſince that period, been voted to Finland, and the ſame ſum to Hungary; and the Society ſtand pledged to India for 2000*l.* annually, during the years 1812, and 13.

When these charges are considered, in connexion with the claims which are successively made upon the Society's resources, by applications from new quarters, where the Holy Scriptures are deeply wanted, and earnestly desired, the Committee feel persuaded, that the exertions of the Members and Friends of the Institution will be redoubled, in order that an adequate fund may be provided for supplying the famished nations of the world with the bread of life which came down from heaven.

JOHN OWEN,
JOSEPH HUGHES,
C. F. STEINKOPFF,
} Secretaries.

Sept. 16, 1811.

POETRY.

The Angels' Message to the Shepherds.

Luke ii. 8, 16.

MIDNIGHT's sable hour is passing;
Silence o'er creation reigns;
Nature rests in softest slumbers;
Stars adorn the ethereal plains:
Now Judea's gentle shepherds
Watch their sleeping fleecy care;
When the heav'nly portals open,
And soft murmurs wake the air.

Then behold a glorious angel
Down from heaven directs his flight;
And around the rural watchmen
Sheds an overwhelming light.
Hail, ye shepherds! fear no evil,
I to you glad tidings bring;
Tidings now through heaven resounding,
Tun'd on every seraph's string.

Go to Bethlehem, David's city,
There this happy, happy morn,
Jesus, Lord of men and angels,
Is for you a Saviour born!
Go to Bethlehem; there the infant,
In a humble manger laid;
Where you find him, there adore him,
To him endless praise be paid.

Thus the Angel to the shepherds,
While they listen to his word:
When he ceas'd, a choir of seraphs
Sung most sweetly to their Lord:
Glory to Jehovah, glory;
Glory to Jehovah's Son;
Peace on earth and heav'nly blessings;
Man's redemption is begun!

Let us rise, and haste to Bethlehem,
With the honour'd shepherds vie;
Let us seek the new-born Saviour,
Born that man might never die:
Let us view him in the manger,
Sing the dear Redeemer's praise;
Let us bowing in his presence
Thus to heaven our wishes raise.

May those infant hands demolish
Satan's long usurp'd domains;
Place upon the raging dragon
Confines of eternal chains:
May he rescue helpless mortals,
By his all-subduing sword;
May he with them reign in glory,
Reign, thou great Redeeming Lord.

The above lines I met with a few years ago in the Instructer, signed R. P, Newcastle; as they [illegible] adapted to the season for which they

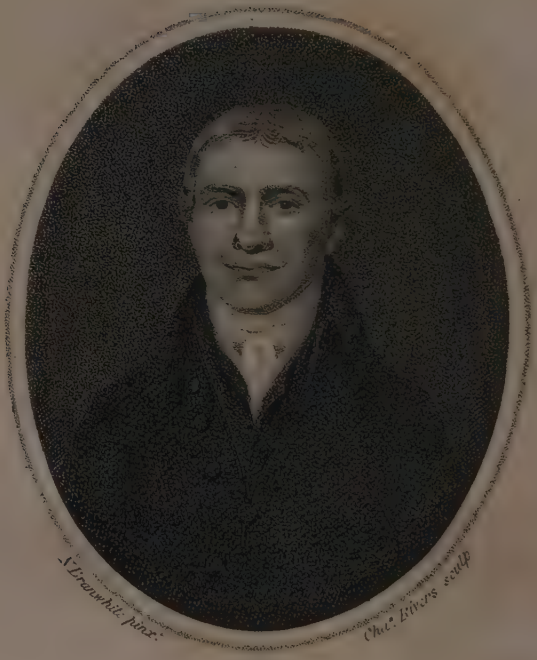
THE GRASSHOPPER AND THE ANT.

A FABLE: IN OLD ENGLISH VERSE.

(From the New Christian's Magazine.)

WHEN winter's rage and cruel storms,
Of every pleasant tree,
Had made the boughs stark naked all,
As bare as bare might be:
When not a flow'r was left in th' field,
Nor green on bush or brier,
But all was robb'd, in piteous plight,
Of summer's rich attire:
A grashopper, in great distress,
Unto an ant did come,
And said, Dear friend, I pine for food,
I pray thee give me some;
Thou art not pinch'd, alas! like me;
I know, thine early care
For winter's want and hard distress
In summer doth prepare.
Know'st thou my care, replied the ant,
And lik'st it too full well?
Then, wherefore, tak'st thou not the like
Grashopper? pray thee, tell?
Marry, quoth he, the summer-time
I merrily do pass,
And sing all day most cheerfully,
In the delightful grass.
I take no care for time to come,
My mind is on my song;
And think the glorious sunshine days
Are everlasting long.
While thou art hoarding up thy food
Against those hungry days,
Mindless of thought or future time,
Pleasure I only praise.
'Tis therefore now I'm driven to thee,
To share thy friendly store.
Thou art deceiv'd, friend, said the ant,
I labour'd not therefore.
'Twas not for thee I did provide,
With tedious toil and pains;
But that myself, of labours past,
Might have the future gains.
Such idle ones must buy their wit;
'Tis best when dearest bought:
And note this lesson, now too late,
Which by the ant is taught.
If summer be your singing time,
When you do merry make,
Winter must be your weeping-time
When penance you must take.

Printed at the Conference Office, 14, City R
THOMAS CORDEUX, *Agent.*



Mr JAMES BLACKET.

Preacher of the Gospel.

APPENDIX

TO THE

METHODIST MAGAZINE,

FOR 1811.

BIOGRAPHY.

A SHORT ACCOUNT OF

MR. THOMAS RANKIN, *Minister of the Gospel;*

WRITTEN BY HIMSELF.

EXTRACTS FROM HIS JOURNALS, &c.

(Concluded from page 448.)

MONDAY, June 17, 1776, I set out for Leesburgh, and after preaching at several places by the way, I came thither on Friday. I called at Mr. Fairfax's, (a relation of old Lord Fairfax,) a gentleman of large estate, and who of late has been savingly brought to the knowledge of the Lord Jesus Christ. He was over at Baltimore at our little Conference, and at the Love-feast that followed, he spoke of what God had done for his soul, with such simplicity and unction from on high, as greatly affected every one who heard him. May he live to be an ornament to the gospel of the Lord Jesus.

Sunday 30, I was greatly pleased at the arrival of Brother Shadford this morning. His coming strengthened my hands in God. I preached at the Chapel a little way from Brother Burshan's, at ten o'clock. I felt poorly, both in body and mind; but the Lord stood by me, and enabled me to speak with a degree of power, and divine pungency. After preaching, I met the society, and we found the presence of the Lord to be with us. After dinner, I observed to Brother Shadford, that I feared I should not have strength to preach in the afternoon. A little rest, however, refreshed me, and at four o'clock I went to the Chapel again. I preached from Rev. iii. 8. Towards the close of the sermon, I found an uncommon struggle in my breast, and in the twinkling of an eye my soul was so

ſo filled with the power and love of God, that I could ſcarce get out my words. I ſcarce had ſpoken two ſentences, while under this amazing influence, before the very houſe ſeemed to ſhake, and all the people were overcome with the preſence of the Lord God of Iſrael! Such a ſcene my eyes ſaw, and ears heard, as I never was witneſs to before. Through the mercy and goodneſs of God, I had ſeen many glorious diſplays of the arm of the Lord, in the different parts of his vineyard, where his providence had called me to labour; but ſuch a time as this I never, never beheld! Numbers were calling out aloud for mercy, and many were mightily praiſing God their Saviour; while others were in an agony for full redemption in the blood of Jeſus! Soon, very ſoon, my voice was drowned amidſt the pleaſing ſounds of prayer and praiſe! Huſbands were inviting their wives to go to heaven with them, and parents calling upon their children to come to the Lord Jeſus: and what was peculiarly affecting, I obſerved in the gallery, (appropriated for the black people,) almoſt the whole of them upon their knees; ſome for themſelves, and others for their diſtreſſed companions. In ſhort, look where we would, all was wonder and amazement! As my ſtrength was almoſt gone, I deſired Brother Shadford to ſpeak a few words to them. He attempted ſo to do, but was ſo overcome with the divine preſence, that he was obliged to ſit down; and this was the caſe, both with him and myſelf, over and over again. We could only ſit ſtill, and let the Lord do his own work. For upwards of two hours the mighty out-pouring of the Spirit of God continued upon the congregation! As many of them had come from far, we with the greateſt difficulty, and the moſt earneſt perſuaſions, got them to depart, between ſeven and eight o'clock in the evening. Some of them had to ride 10, and others 16 miles to their habitations. Such a day of the Son of Man my eyes never beheld before! From the beſt accounts we could receive afterwards, upwards of 50 were awakened, and brought to the knowledge of a pardoning God that day; beſides many who were enabled to witneſs, that the blood of Jeſus had cleanſed them from all ſin!

Tueſday Aug. 27, our quarterly meeting began as uſual with our love-feaſt, and ended with our watch-afternoon. Truly this was a day of the Son of Man, and great was our glorying in God our Saviour. In the love-feaſt the flame of divine love ran from heart to heart, and many were enabled to declare the great things which the Lord had done for their ſouls. Early in the morning, ſome of our kind friends came and told me that they were informed a company of the Militia (with their officers) intended to come and take me and the other preachers up. Some of our good women came, and with tears would have perſuaded me to leave the place,

and

and go to some other friend's house for safety. I thanked them for their love, and was obliged to them for their kind attention to my personal safety; but I added, "I am come hither by the providence of God, and I am sent on an errand of love to the souls that shall attend; and thus engaged in my Lord's work, I fear nothing, and will abide the consequences, be what they will." I had retired a little by myself, when one and another came to my room door, and begged I would not venture out to preach, for the officers and their men were come. I felt no perturbation of mind, but was perfectly calm and recollected. I told our friends their business was to pray, and mine to deliver the message of God. Soon after, I went to the arbour, (which was fitted up for preaching), and then I beheld the officers and soldiers in the skirts of the congregation. After singing, I called on all the people to lift up their hearts to God, as the heart of one man. They did so indeed. When we arose from our knees, most of the congregation were bathed in tears; and I beheld several of the officers and their men wiping their eyes also. I had not spoken ten minutes in preaching, when a cry went through all the people, and I observed some of the officers, as well as many of the soldiers, trembling as they stood. I concluded my sermon in peace, and the other preachers prayed and exhorted after me, till the conclusion of the service. I was informed afterwards by some of our friends, that some of the officers said, "God forbid that we should hurt one hair of the head of such a minister of the Lord Jesus Christ, who has this day so clearly and powerfully shewn us the way of salvation." They departed to their own homes, and we spent the evening in peace and love. This afternoon, and in particular in the evening, I had a strong impulse upon, and presentiment in my mind, that there had been an engagement between the British and the American troops. I mentioned it to one of the preachers, and added, "We shall soon hear whether this be of God or not."

Wednesday, we set off early on our way for Philadelphia, and reached Newcastle, on the Delaware river, on Thursday afternoon. About ten o'clock that evening, an express arrived, that there had been a general engagement on Long Island, (near New York,) and that some thousands of the American troops were cut to pieces. After preaching by the way, I came in safety to Philadelphia on Saturday forenoon.

Sunday, December 1, I preached at New Mills, to one of the most attentive, as well as the largest congregations that I ever saw in that place. After spending a few days, I purposed returning to Philadelphia, in order to settle some matters respecting the books; and then to return to the Jerseys again, in my way to New York, on purpose to spend some time there, as they had been without a regular preacher for some months. But herein I

was disappointed, as the noise and tumult occasioned by the British army marching through this Province, and the American army retiring before them, threw every thing into confusion, and made it unsafe for me to travel. I was therefore obliged to tarry, and spend my time among the different societies in that neighbourhood. This whole month was spent in battles and skirmishes between the British troops and the Americans. It is not my intention to give a detail, or my judgment of these matters; suffice it to say, that the business belongs to the historian.

I remember an old Planter, Mr. Joshua Owings, of Garrison-Forest, (about 16 miles from Baltimore,) telling me one day, when at his house, (among other anecdotes) that when a young man, he and another white man, with two young Indians, frequently went a hunting together, at the proper season. Frederick county, which joins that of Baltimore, was then but very thinly inhabited; and being in many places rough and hilly, was a proper retreat for wild beasts of different kinds. One day they came to a place where one of the Indians told his companions, they were almost sure to find a bear. They had not searched long before they found one, in a kind of small cave in a large rock. One of the Indians spied some light at the further end of the hole, and told them the bear had two entrances to his retreat. They agreed for two to remain below, and two to mount the rock above; a white man and an Indian at each place. This was done accordingly, and they soon found that the Indian conjectured rightly. The two that were above had not been long there before the bear (which had seen them below,) clambered up to the top of the rock, and just as his breast was clear of the hole, one of the Indians let fly an arrow, and pierced his gullet. Up he bounced, and over the rock he went, but soon the Indian lodged another arrow in his back. He had not run four hundred yards before he halted, and rolled himself, being apparently in great agony. It was not long before he expired; and when they cut out the arrows, they observed that which entered his gullet, had found its way to, and lodged itself in the animal's heart, which so soon put a period to his life. This is a proof of the address of the Indians in such matters, and how soon they could be an overmatch for such creatures, without the use of the gun. Nearly at the same time, they found another in his hole, and the question was, who would undertake to shoot the bear where he lodged, as they were sure he would not come out. The difficulty was, whoever attempted it, the person must creep some way into the hole, and should he only wound the bear, he would be in danger of being torn to pieces. After some dispute, one of the Indians determined to despatch him. He crept in, and then fired his piece, and roared aloud to pull him out. The hole being full of smoke, the rest could see nothing; but as soon as the smoke

cleared

cleared away, they got him out; but his fears were in vain, for poor Bruen lay completely dead at the end of his retreat. There is one thing a little remarkable of this creature: no perſon, either white man or Indian, ever killed a ſhe-bear with young. It is generally ſuppoſed, that after conception the ſhe-bears hide themſelves in the moſt ſecret places till after they have brought forth their young.

In the beginning of June, 1778, I once more had the happineſs of meeting my dear friends in London. For ſome time, I was in a new world. The happineſs I enjoyed was unſpeakable, and the Lord owned my poor labours with a bleſſing. The pleaſure I experienced in ſeeing my brethren once more, was beyond what words can deſcribe. I was ſtationed for London, where I laboured for two years, in concert with my valuable friend, Mr. Pawſon; and I truſt our labours were not in vain.

At the Conference in Briſtol, in 1783, I requeſted Mr. Weſley to appoint me as a Supernumerary for London. He acceded to my requeſt. My brethren there have kindly proportioned my labours to my ſtrength, for which I feel truly obliged to them. Should it pleaſe God that they ſhould come to my years, I hope they will meet the ſame kind returns from their brethren. My only deſire is to ſpend my few remaining days to the beſt of purpoſes. I have many mercies to praiſe my Lord for. I have bread to eat, and am enabled to owe no man any thing but love. Thus hath my Lord graciouſly dealt with his unworthy creature. I earneſtly deſire to love him more, and to be fully prepared for whatever his divine providence has prepared for me. I have many times, for ſeveral years paſt, looked forward with a guſt of joy, at the pleaſing proſpect of ſoon joining my dear friends who have gone before. Yes, "in thoſe glorious realms, where Jonathan his David meets, our ſouls ſhall ſoon embrace!" I thank my God for the chriſtian friends I now enjoy on earth; but ſome of my deareſt, and moſt beloved, have gained the peaceful ſhore of eternal repoſe. To thoſe happy climes I wiſh to bend my courſe, with more alacrity and joy.

July 31, 1808.

In this diſpoſition, Mr. Rankin continued to labour in the London Circuit, till a few months previous to his departure. He generally preached once or twice every Lord's day, and occaſionally on week day evenings. He likewiſe met a claſs, attended the Leaders' and Preachers' meetings, and the meeting for the Penitents, on Saturday evenings; at that meeting he generally prayed, and frequently exhorted.

For many weeks previous to his death, ſeveral of his friends ſaw that his conſtitution was faſt breaking, but had the happineſs,

at

at the same time, to discern in him a more than usually growing meetness for heaven. His love of souls continuing unabated, he preached as often as he was able, and his last ministrations were more acceptable and profitable to the people even than the preceding.—Peculiarities he certainly had, which some times prevented his being as useful as otherwise he would have been; but they were such as consisted in him with great devotedness to, and deep communion with, God.

Mr. Griffith, who knew him well, and long, says, "I always found him, after his confinement to the house, under a very blessed influence of the Holy Spirit, calmly confident towards God, his heavenly Father, through the Atonement, resigned to his all-wise disposal, and thankful for his benefits. At one time, he said, 'Here I am, in the enjoyment of many comforts, and favoured with many kind attentions, of which many of God's children are destitute. What am I, Lord, and what my father's house, that thou shouldest shew me such favours!'"

The following account by Mr. Benson, which reaches till within three days of his death, will be found highly interesting and edifying. How encouraging is it to those soldiers of Christ who have not yet put off their harness, to see an aged brother triumph through Christ over the King of terrors!

"Wednesday evening, May 9, (says Mr. Benson,) among many other things, he said, 'I long to publish with my latest breath his love and guardian care.' I said, I doubt not but you will publish it to the last. He replied, 'It is what I have prayed for, for many years.' He then broke out in praise, 'Oh glory, glory 'for ever, glory be to God for all his goodness! I have here a 'comfortable bed to lie on, kind friends about me who love me, 'and all the blessings I could have, together with the grace of 'God, and hopes of glory! I have just been desiring Mrs. Hovatt 'to read that hymn, some of the lines of which are,

'O the infinite cares, and temptations and snares,
Thy hand hath conducted me through;
O the blessings bestow'd by a bountiful God,
And the mercies eternally new!'

Speaking of the Methodist society, he said, 'I did not imme-'diately join the people when awakened and convinced. I hesi-'tated some time; but, glory be to God, that he inclined me to 'cast in my lot among them. But I had some thoughts of be-'coming a Minister in the Church of Scotland at that time.' I said, You have been much more useful among the Methodists. 'Yes,' replied he, 'both you and I have, than we should have 'been any where else, but I have been very unfaithful to the 'grace of God.' 'We have all too great reason,' I answered,

'to

'to make that confeſſion; but when we ſee ſo many beginning in the ſpirit, and ending in the fleſh, we have very great cauſe for thankfulneſs that we have been kept by the power of God in the good way, and how many dangers has God brought you through by ſea and land!' 'Yes,' ſaid he, 'I have been laſhed to the pump, when the waves have gone over me, endeavouring to keep the ſhip from ſinking, and all the paſſengers from going to the bottom. Then I was wandering from God, but he brought me back. That (obſerved he) was before I was a preacher.'

"Saturday evening, May 12. When I called, I found he was ſo weak, and that ſo many had called upon him, that I did not go up to ſee him. Finding, however, that I had been there, he ſent his ſervant to deſire I would go back and pray with him, which I was prevented from doing. On Monday I called again, and found him very much weaker indeed, but perfectly reſigned to the will of God, and patiently waiting till his change ſhould come. He deſired his daughter-in-law to tell me what had been determined about the ſervice to be performed at his funeral. 'Let my name,' ſaid he, 'be written in the duſt; but if any thing to be ſaid on the occaſion of my death may benefit the living, let it be done.' Is there any particular text, I aſked, which you would wiſh to be ſpoken from on the occaſion? After pauſing a little, he ſaid, 'As a general ſubject, I know none more ſuitable than 1 Pet. i. 3, *Bleſſed*, &c. but let my name be written in the duſt.' As he expreſſed a deſire for more conſolation, I ſaid, 'I hope you will not reaſon about that: leave it entirely to the Lord. He has for many years enabled you to ſhew your faith by your works, by living to him in whom you believe; and your ſtate cannot now be affected by your feeling a greater or leſs meaſure of conſolation. Your whole reliance muſt be on the word and promiſe of Him who will never leave thoſe that truſt in Him. The mercy, truth, and faithfulneſs of God, in Chriſt, muſt be the ground of your confidence.' He then quoted thoſe lines "*While Jeſu's blood*," &c. 'A moſt bleſſed hymn,' ſaid I, 'and obſerve what follows, *Fixed on this ground*, &c.' At this he ſeemed to be greatly comforted. 'I ſome times think,' ſaid I, 'we are not ſufficiently thankful that the Lord has kept us ſo many years in the way. Since I paſſed over the mountains with you from Cumberland to Newcaſtle, in the latter end of the year 1765, how many have we known to turn aſide to the right and to the left! but we have been kept, and have neither brought any diſhonour upon the goſpel, nor been ſtumbling-blocks in the way of any. And now you will ſoon join the wiſe and good, collected out of all nations, &c.' 'Delightful conſideration!' replied he. 'Our chief felicity,' ſaid I, 'ſhall be the viſion and enjoyment of God, and what wonder that the Holy Scriptures give

give us this view of future happineſs; for ſurely the viſion we ſhall then have of a Being infinitely amiable, and loving us infinitely, muſt be infinitely tranſporting.' We then joined in prayer, and were refreſhed indeed. He was affected and filled with conſolation, and when I roſe from my knees, took me by the hand, and ſaid, 'Lo, God is here, let us adore,'" &c.

In this humble, reſigned, and happy frame of ſpirit he continued, till, on May 17, 1810, he finiſhed his courſe with joy, after having faithfully ſerved God in his generation.

From the foregoing narrative, the judicious reader will form a tolerably correct idea of Mr. Rankin's character; the moſt ſtriking traits of which are ſincerity, ſteadineſs, and ſobriety. We highly reſpect the memory of a man, who in various and trying ſituations of life, both at home and abroad, maintained for upwards of 50 years an unblemiſhed character. This, through divine grace, did Mr. Rankin. In ſhort, he was a man truly devoted to God his Saviour; and in death witneſſed a good confeſſion.

DIVINITY.

CHRISTIAN PATRIOTISM.

A SERMON ON PSALM CXXII. 6—9.

(Concluded from page 458.)

LET us now, II. Attend to the motives by which theſe ſentiments are enforced. I ſhall notice,

1. Our connection with the other members of the commonwealth. "For my brethren and my companion's ſake, I will now ſay, Peace be within thee!" We, and our fellow citizens, are members of one another. By the ties of nature, friendſhip, or grace, we are extenſively and tenderly bound to each other. If the body ſuffer, all the members will ſuffer with it. If our country be deſtroyed, one of us muſt loſe a huſband, another a brother, another a parent, another a child. Thus, by ſympathy, and relationſhip, we ſhall be degraded with the fallen nobility, we ſhall bleed with the vanquiſhed ſoldier; we ſhall be impoveriſhed with the ruined merchant; we ſhall ſtarve with the devaſtated farmer; we ſhall be driven from the altars of religion, and from the ſanctuary of our God, with the perſecuted chriſtian. Can we bear then to think of wounds ſo multiplied, of ſufferings ſo exquiſite, of inflictions ſo diverſified, of a ruin ſo extended, of deſolation ſo vaſt? No; *for my brethren and companion's ſake*, in the court, in the field, in the warehouſe, in the ſenate, in the navy, in the army, in the place of juſtice, in the cottage, in the church, *I will now ſay, Peace be within thee!* On the other hand, if God, in anſwer to our ſupplications,

lengthens

lengthen out the tranquillity of our country, our friends and companions will be eſtabliſhed. They will participate in her triumphs, and ſhine in her glory. And we, by our connexion and ſympathy with them, ſhall ſhare in the dignity of the palace, the ſplendour of the manſion, the peace of the cottage, the laurels of the hero, the wealth of the merchant, the labour of the huſbandman, and the proſperity of the church. "For my brethren, and companions' ſake, I will therefore ſay, Peace be within thy walls, and proſperity within thy palaces!"

2. We have a large perſonal intereſt in the eſtabliſhment and proſperity of our country; *they ſhall proſper that love thee.* Yes, my brethren, the *love* of our country is cloſely connected with both our temporal and ſpiritual proſperity. Perhaps you have often heard of *Jacobiniſm*; it may be you have often uſed the term, without being able to affix to it any preciſe idea. The fact is, this term is hardly capable of a definition; the only method by which I can convey to you a juſt ſenſe of its import is by deſcription. *A Jacobin is a political madman.* In madneſs, the mind is wholly filled with, and employed upon one object, to which the thoughts adhere, and by which the paſſions are kept in conſtant agitation. In like manner, *the Jacobin* thinks, feels, converſes, dreams, only of one ſubject, politicks. No Secretary of State is more eager than he is to receive intelligence. His ſhelves groan under a load of anti-miniſterial newſpapers, ſpeeches delivered at ſpouting clubs, and libellous pamphlets. Should the news of the day be favourable to his country, he lets fall his eye-brows, pouts his lip, inſults his wife, beats his children, ſcolds his ſervants, eats but little through the day, and reſts not through the night. Should the tidings of the next day be diſaſtrous, he recovers his health, regains his ſpirits, is remarkably good humoured, eats well, and ſleeps ſoundly. In ſhort, the influence of politics is that by which he directs and diſpoſes of his buſineſs, his family, his friendſhips, his enmities, his health, his comfort, his body, and his ſoul. *A madman* is dreadfully ſuſpicious and apprehenſive. He fancies he is ſurrounded by the moſt unprincipled villains. He fears he ſhall be poiſoned by day, or aſſaſſinated by night. Now this is another remarkable trait in the character of the *Jacobin*. In his view, "from the ſole of the foot even to the head of his country there is no ſoundneſs in it; but wounds and bruiſes and putrifying ſores." A corrupt government, a profligate court, a venal parliament, an effeminate army, a profane navy, a graceleſs clergy, and a reprobate laity, ſeem to him to portend the ſpeedy downfall of a nation which vengeance cannot ſpare. Hence he becomes the credulous diſciple of every gloomy prophet who denounces his country's ruin; and finds a malignant pleaſure in anticipating its

accomplishment. Another mark of *madness* is, a strong dislike to kindred and friends, and a preference of enemies and strangers. *So the Jacobin* hates his native land, and loves foreign countries. He is lavish in his praises of the enemies of his country; and copious, and loud, in censuring its friends. Abroad, every object demands admiration and eulogium; at home, he finds only matter for dissatisfaction and invective. The *consequences* of this dreadful disaffection are truly deplorable. If the man ever had religion, his disloyalty destroys the lovely flower, like a blasting east wind. Infidelity and disloyalty mutually act, and re-act upon each other, as cause and effect. Infidelity leads to disloyalty, or disloyalty produces infidelity. In how many sad instances, have we seen religion buried in the grave of disaffection, and the noxious weeds of vice and misery nourished by its ashes! This political mania is no less destructive to the man's *temporal*, than it is to his *spiritual* interests. He is degraded by his fellow citizens. His shop is forsaken. He becomes a bankrupt. His family is reduced to beggary. He raves at the dearness of provisions and the enormity of taxes. He tries to drown his vexation in his bottle, or, with reiterated curses on his native land, he becomes a voluntary exile, and flies to hide himself and his shame together in a foreign grave!

On the other hand, in ordinary times, and in the ordinary course of events, *they shall prosper that love their country*. The true christian patriot is the very reverse of the man I have just now described. He is not indifferent to the great events which are passing round him; he feels every circumstance which affects the interests of his country; but he does not suffer politicks to absorb his mind, or divert his attention from the proper duties of his station. He is not blind to the faults of his countrymen, but he loves to dwell upon their virtues. He puts the most candid construction on the conduct of men in office, and ascribes their errors, not to any uncommon sources of corruption, but to the general frailty of human nature. He hates no nation under heaven; but he most tenderly loves his own; and if he sees something to blame in her establishments, her customs, her manners, yet upon the whole, he sees abundant cause for satisfaction and for gratitude. A garment of home manufacture, or a fruit of home production, pleases him much better than any thing imported; and though he may approve of the monuments of art, in other nations, and is pleased with the bounties which are bestowed upon them by the liberal hand of our common Father, yet he dwells with highest admiration on the works of nature, art, and grace, within the limits of his native shores; he takes *pleasure in the stones, he loves the very dust thereof*. He carefully checks in himself and others those vices which are hostile to the peace and welfare of his country, and sedulously cultivates those virtues which are at once its brighest ornaments, and its best security.

ſecurity. He cheerfully bears his ſhare of the public burdens; *is ſubject to the higher powers, not for wrath, but for conſcience' ſake;* and his head, his heart, his purſe, his pen, his arm, his prayers, are all devoted to his country's ſervice. This man ſhall *proſper.* His loyalty will feed his religion, and his religion will ſupport his loyalty. Both are derived from the ſame ſource; both are nouriſhed by the ſame influence; both are guided by the ſame rules; both are directed to the ſame end. He will be honoured by his fellow-citizens. "He ſhall not be aſhamed, but ſhall ſpeak with the enemies in the gate; he ſhall eat the labour of his hands; he ſhall have rejoicing in himſelf; happy ſhall he be, and it ſhall be well with him." See, then, my brethren, how much our perſonal happineſs depends upon our love for our native country.

3. There is a ſimilar connexion between the independence of our country, and our religious privileges. *Becauſe of the houſe of the Lord our God, I will ſeek thy good.* How deeply are we indebted to the houſe of God! How highly ought we to regard it! Are we not indebted to it for our *converſion? We were as ſheep going aſtray.* We lived in ſin and wickedneſs, guilt and miſery. We were *children of wrath, even as others.* We came into the houſe of the Lord, and there we ſaw the light, we felt the power which brought us back to God and holineſs; and made us a *new creation* in Chriſt. Are we not indebted to the houſe of the Lord for *continued inſtruction?* In the world we meet with many perplexities which give riſe to painful doubts and difficulties, relative to the diſpenſations of providence, the workings of grace, and the ſtate of our own hearts. When we think to know them they are too painful for us, until we come into the ſanctuary of God; then we underſtand; our puzzling queries are ſolved; our doubts vaniſh, and we quietly acquieſce in the wiſdom and goodneſs of God. Are we not indebted to the houſe of the Lord, for conſtant *ſpiritual nouriſhment and ſuſtenance?* In the world, in purſuing our ſecular employments, hungry and thirſty, our ſouls faint in us; we come into the houſe of the Lord, and he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs. We have bread to eat, which the world knows nothing of; we drink of the brook by the way, we wait on the Lord, and he renews our ſtrength; we mount up with wings as eagles, we run and are not weary, we walk and are not faint. We are indebted to the houſe of the Lord for a *progreſſive ſanctification.* Chriſt loved the church, and gave himſelf for it, that he might ſanctify and cleanſe it, with the waſhing of water by the word. In the houſe of the Lord, thoſe lively oracles are expounded, and brought home to our "buſineſs and boſoms." And there we are brought to know more and more of *the holy Scriptures, which are able to make us wiſe unto ſalvation, through faith which is in Chriſt Jeſus: for all ſcripture is given*

by inſpiration of God, and is profitable for doctrine, for reproof, for inſtruction in righteouſneſs, that the man of God may be perfect, thoroughly furniſhed unto all good works. To the houſe of God we are indebted for our *richeſt comforts, our deareſt joys.* This world, at beſt, is a vale of tears, and we cannot travel far in it without meeting *ſorrow upon ſorrow.* But in the mountain of the Lord's houſe, we ſtand on elevated ground; we breathe a purer air; we command a wider proſpect, as from the top of Piſgah, we ſee the land of promiſed reſt, *and rejoice in the hope of the glory of God, with joy unſpeakable and full of glory.* And ſhall we forget the houſe of our God? Ought we not to love the ground it ſtands on, the way which leads to it, the country which ſupports it, and the conſtitution which protects its worſhipping aſſemblies? Do you ſay, "though our country fall, yet the houſe of our God ſhall ſtand?" My brethren, I fear they would be found to be vain words! What! would our enemies ravage the nation, and not pillage the church? Would they ſubvert our civil liberties, and give us religious freedom? Would they overturn the throne, and yet protect the altar? The nation, and the houſe of God, our civil conſtitution, and our religious privileges, have one common intereſt; they will ſtand or fall, they will flouriſh or decay together. O my country! *becauſe of the houſe of the Lord our God within thee*, had I no other motive, I would *ſeek thy good!*

You ſee then that every good man is a true patriot. I know that Methodiſts and Diſſenters, and even the pious part of our brethren in the Eſtabliſhment, are branded with the odious name of *Jacobins.* But we will repel, nay, we will retort the charge. Who are they that bring this charge againſt thoſe that are pious in the land? They are the ſtrumpets and pickpockets, the drunkards and ſwearers, the liars and ſabbath-breakers, the gamblers and ſeducers, the people who ſet all laws at defiance, human and divine. And *theſe* are the *Jacobins*, who are haſtening to fill up the meaſure of our national guilt; who are provoking againſt us the wrath of God, and whom we have more reaſon to fear than all the armed ſlaves of the French Deſpot. But let us not *return railing for railing, but contrariwiſe bleſſing.* Let us patiently bear their calumnies. Let us pray that *God may give them repentance.* Wiſe and good men will not believe them. God knows our integrity. Our gracious King will not believe them. Our conſciences bear us witneſs in the Holy Ghoſt; and this is enough. Let us continue to fear God and honour the King. Let us preach, let us pray, let us live, for the good of all around us, for the glory of God, for our individual ſalvation, fearing God and working righteouſneſs. "For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs,

but

but as the ſervants of God. Honour all men: love the brotherhood: fear God; honour the King. Behold all they that were incenſed againſt thee ſhall be aſhamed and confounded; they ſhall be as nothing; and they that ſtrive with thee ſhall periſh. No weapon that is formed againſt thee ſhall proſper; and every tongue that ſhall riſe againſt thee in judgment, thou ſhalt condemn. This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord."

My brethren, when, in introducing this diſcourſe, I intimated my opinion that you were free from thoſe flagrant enormities which we denominate national ſins, from their general prevalence, I did not mean to inſinuate that you were altogether free from ſin; much leſs did I wiſh to diſſuade you from joining in the exerciſes of humiliation and interceſſion, to which you are this day called, by the circumſtances of your country, and the voice of your ſovereign. "If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. All have ſinned, and come ſhort of the glory of God. He that covereth his ſins ſhall not proſper. But whoſo confeſſeth and forſaketh them ſhall have mercy. Let us ſearch and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens." To repentance, let us add faith on the Son of God. "If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous: and he is the propitiation for our ſins. He that believeth on the Son hath everlaſting life; and he that believeth not the Son ſhall not ſee life; but the wrath of God abideth on him." Let us moſt heartily join with the Noahs, the Moſeſes, the Daniels, and the many thouſands of our Iſrael, who are "ſeeking by prayer," to turn away the wrath of God from a guilty nation. "Pray for the peace of Jeruſalem," and ſay, "Peace be within thy walls, and proſperity within thy palaces! For Zion's ſake I will not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth. O Lord, hear! O Lord, forgive! O Lord, hearken and do! Defer not, for thine own ſake, O my God! for the city and thy people are called by thy name!"

A REVIEW of a Sermon, entitled "The Fatal Conſequences of Licentiouſneſs," preached March 18, 1810, at the Sunday-Evening Lecture, in the Holy Trinity Church; and, on the Tueſday evening following, in St. John's Church, at Kingſton-upon-Hull; by JOHN SCOTT, A.M.

IT affords us great pleaſure to pay as early an attention as poſſible to every production of the author of this diſcourſe. His manifeſt

manifeſt aim in the publication of this, as well as all his other works, is to promote "glory to God in the higheſt, and in earth peace, good-will towards men." He ſees the bulk of mankind living according to the courſe of this world, and, conſequently, forfeiting their beſt intereſts, for time and eternity. In earneſt for their preſent and eternal welfare, he uſes every method which zeal and chriſtian prudence point out, to rouſe them from the deadly lethargy of ſin.

In a ſhort advertiſement, Mr. Scott gives a ſatisfactory account of what gave riſe to the diſcourſe before us, and induced him to make it public. Having delivered it in two large churches, to audiences peculiarly crowded and attentive, who came to hear what improvement would be made of ſo affecting an occurrence as a young woman being about to take her trial for the alleged murder of her illegitimate child;—to refuſe the ſermon to the public, in ſuch a caſe, to uſe the author's own words, "would ſavour more of ingratitude or affectation, than of any better principle."

The text, "the way of tranſgreſſors is hard," was very appropriate for the occaſion. Too many profeſſors of Religion, have repreſented the way of ſin as a pleaſant, flowery way; and that of holineſs, as thorny and difficult. The very reverſe is ſtrictly true; for the way of ſin is a *miſerable* way, and that of holineſs, *inexpreſſibly pleaſing*. Rewards and puniſhments, as Biſhop Butler juſtly obſerves, are begun in the preſent life; and all taſte in time, what ſhall be their fate in eternity. Even a pagan could tell us a bad man is never happy, nor is a good man ever miſerable: nor is the vociferous mirth of diſſolute characters any argument againſt the truths now advanced; for experience itſelf would prove, had Solomon never informed us on the ſubject, that even in laughter the heart is ſorrowful, and that the end of all unreaſonable and exceſſive mirth is heavineſs.

"Conſider," says Mr. Scott, (page 6th,) referring to the unhappy female in queſtion, "what ſhe has gone through. Conſider her conſcious guilt, and gloomy anticipations, during the long period that her ſituation was concealed. Conſider again a poor creature, while recovering from the pains and peril of child-birth, inſtead of being ſuſtained amid her langour and weakneſs by the ſolace and congratulation which her ſituation requires, and in ordinary caſes obtains—inſtead of this, conſcious of being expoſed to public diſgrace; conſigned to the horrors of a gaol; about to be brought forth, before ſhe is well recovered, to take her trial for life, with every probability of its iſſuing in an ignominious execution! Conſider the anguiſh which ſhe ſees rending the hearts, and well nigh diſtracting the underſtandings of her parents, and near friends: (could you hear the deſcription which I have heard, of the effect produced upon her father by the news of his daughter's acquittal, it would affect your minds upon this point, more deeply than any words which I can uſe:)—

Conſider,

Conſider, again, a young female, who has, perhaps, never before been ten miles diſtant from her parents, and her native roof, now, for the firſt time, ſeparated from them, under ſuch circumſtances; ſtrictly guarded by ſtrangers; ſent in their cuſtody to a diſtant priſon;—one of the firſt ſounds which there ſalutes her ears, the clangor of the trumpet announcing the arrival of the Judge, by whom her fate is to be decided:* Conſider her there brought out into open court; arraigned for her crimes; and expecting no more to re-viſit her home, but ſpeedily to terminate her days in the manner from which nature moſt ſhrinks back; and even, if ſhe ſhould eſcape that tremendous fate, yet certain of being ſentenced to a long and dreary impriſonment:†—Add to all this, the bitter remorſe of conſcience, the dreadful forebodings of 'eternal judgment,' and 'the wrath to come,' which muſt, under ſuch circumſtances, from time to time, at leaſt, haraſs any mind not wholly obdurate:—Pauſe upon all theſe conſiderations, and ſay, if the caſe of the preſent individual, even though ultimately exempted from the puniſhment of death, is not one big with warning, big with terror? Say if it does not proclaim, with a voice which all ſhould hear—'that the way of tranſgreſſors is hard?'"

The following paſſage cannot be too carefully attended to, both by parents and children. How little do many of the former conſider the eſſential injury which they do their offspring, by indulging them in idleneſs, profuſion, and intemperance.

"Extravagance may procure a man luxurious indulgence for a time; but in what perplexities, in what miſery and contempt, in what ruin does it not ere long involve him! The parable of the prodigal ſon (though ſuch was not its leading deſign,) ſtrikingly ſketches the hiſtory of the extravagant voluptuary. 'He waſted his ſubſtance in riotous living—and when he had ſpent all—he began to be in want—and no man gave unto him.' Where were now the companions of his mirthful days? They were gone: they deſerted him when he could no longer entertain them. Thus may friendſhips founded in ſin be expected to terminate. Wicked companions may betray us, may aggravate our diſtreſs when we come into difficulties: but they will not help us. Juſt ſuch as that of this young man is the character of numbers who, by extravagance, involve themſelves in difficulties, ſeek relief by diſhoneſt means, and thus forfeit their lives to the injured juſtice of their country. Let young men beware. Let them look well to it what habits they contract, and what friendſhips they form in the outſet of life. Frugality, temperance, diligence, ſelf-denial, can alone conduct them to laſting proſperity, even of a temporal kind." Page 12.

The following quotation is in Mr. Scott's very beſt manner.

* The Judges entered York on the ſame day on which this priſoner was removed thither.

† When the Sermon was preached ſhe was underſtood to have been ſentenced to two years impriſonment. Her merciful Judge, it now appears, limited the period to five months. Yet the expreſſion may be retained: for five months in a priſon muſt be *long* and *dreary*.

Thoſe

Thoſe who can read it with cold indifference have outlived the beſt feelings of human nature, and hence can ſcarcely rank among rational beings.

"But there is (page 31) another deſcription of characters, to whom it would be an unpardonable omiſſion not to addreſs myſelf on this occaſion: a deſcription than which, though it contains many who boaſt themſelves *gentlemen*, and men of humanity, and even of refined feelings—all this notwithſtanding, a deſcription than which this earth ſupports not one more criminal or more deteſtable race of beings: I mean the whole tribe of *Seducers*.

"Perhaps I have, among this numerous audience, that very man who ſeduced *her*, on whoſe caſe this diſcourſe has been founded.—I know thee not, not even by name: but I know ſomewhat of thy conduct. O man! what muſt thy feelings have been, what muſt they even now be, if thou art not even dead and loſt to all feeling? Had the injured partner of thy crimes been convicted of the murder with which ſhe was charged, (but of which, I thank God, ſhe is acquitted,) I would this night have ſummoned thee to anſwer, at the bar of God, for a large ſhare, at leaſt, of the double murder, at once of the mother and the child. Yea, I know not that thou ſhalt yet eſcape this: For 'the child is not,' and the mother, I am told, is but too likely to pine away and die, under what ſhe has had to endure. Thou art not indeed amenable to a human tribunal, but at the judgment-ſeat of God thou haſt *thy* trial yet to meet. Think what thou haſt done! See what thou haſt wrought! Thou art young in years, probably, but thou art far advanced in guilt. Thou haſt ruined the character of the profeſſed object of thy affections—thou haſt planted a dagger in the hearts of her parents, which ſhall never be extracted, but ſhall go down with them to the grave—thou haſt well nigh brought *her* to a ſhameful and bitter death—yea, thou haſt done what in thee lay, by tempting her to ſin, to murder her immortal ſoul, as well as to deſtroy her bodily life: and all this thou haſt effected, only by aſſuming the maſk of tendereſt regard; only by holding out the lure of receiving her into the moſt honourable and endeared relation in which a woman can ſtand. To what end ſay I theſe things? to drive thee to deſperation? The heart of a ſeducer, I fear, is little ſuſceptible of ſuch remorſe, as a danger of that ſort would imply: No, but to rouſe, if poſſible, thy too torpid feelings: to awaken thy ſlumbering conſcience: to excite thee to cry, What reparation may I make to the injured individual and her family? what, at leaſt, may I do to teſtify to them my contrition for my irreparable fault? and how, eſpecially, may I eſcape the dreadful wrath of God which impends over me? I ſay theſe things, alſo, to warn others by thy baſe and criminal example."*

* Of what hardneſs the human mind is capable, the following inſtance may ſhew. It is communicated in a letter from a friend at York. 'There was, a few years ſince, a caſe here quite of the ſame kind, when the woman was executed, and died, as far as could be judged, a true penitent. When that poor creature was tried, her agitation was ſuch, that all her clothes were *completely wet*: yet the wretch who ſeduced her was in the Caſtle Yard at the time, and perfectly unconcerned!'

We ſhould be happy, did our limits admit of it, to quote more largely from this very excellent diſcourſe. Maſters, ſervants, old and young, may read it to advantage. In addition to the manly ſenſe and ſound divinity with which it abounds, it contains much more of the pathetic than is uſually found in Engliſh ſermons. In ſhort, it is well calculated to anſwer the two important ends of ſpeaking, or writing on religion, namely, to *inform* and *perſuade*.

THE WORD OF GOD ILLUSTRATED.

Take heed and beware of the leaven of the Phariſees and of the Sadducees, Matt. xvi. 6.

THE Jewiſh Sects, the Phariſees, Sadducees, Herodians, &c. are ſo frequently mentioned, and ſo conſtantly alluded to in the writings of the New Teſtament, that it is abſolutely neceſſary, in order to underſtand thoſe writings, to be made acquainted with the principles of theſe Sects.

The moſt ancient Sect amongſt the Jews, was that of the Sadducees, ſo named from Sadoc, the founder of it, who lived above two hundred years before Jeſus Chriſt. What the moſt eſſential branches of their doctrine were, is evident from Scripture; wherein we are told, that they did not believe there is any *reſurrection*, neither *angel* nor *ſpirit*. They built this opinion upon their *literal* interpretation of Scripture, which they pretended did not teach them the doctrine of immortality. Thus they ſerved God only for a temporal reward, and gave themſelves up freely to ſenſual pleaſures. Joſephus affirms of them, that they did not allow of any *fatality* (or Providence) at all in what caſe ſoever, but imputed every thing to human choice and free will. They had little agreement amongſt themſelves, and but ſmall authority with the people. Their number was not great, but they were the chief of the nation, and even many of them Prieſts. The common people were more attached to the Phariſees, who kept up an outward ſhew of great piety.

It is ſuppoſed, with a good deal of probability, that the Herodians (Mark xii. 13) differed but little from the Sadducees. St. Mark, ch. viii. 15, ſeems to call that the *leaven of Herod*, which Jeſus Chriſt ſtyles, Matt. xvi. 6, the *leaven of the Sadducees*, becauſe the greateſt part of them were of Herod's ſide. There are ſome, who imagine, that it was a Sect which profeſſed to believe, that Herod was the Meſſiah. But this is very improbable. What may moſt ſafely be depended upon, is, that the Herodians in general were a ſet of people, that were great ſticklers for Herod, who,

like the generality of the grandees, was a Sadducee: and who, consequently, were in a different interest from that of the Pharisees. These last, notwithstanding, joined with the Herodians when they wanted to ensnare Jesus.

The Pharisees were so called from an Hebrew word, which signifies to *separate* or set *apart*, because they pretended to a greater degree of holiness and piety, than the rest of the Jews. St. Paul, who had been of this Sect, seems to allude to their affected holiness, when he saith, he was *separated unto the Gospel of Christ*; because *separated* signifies the same as *sanctified*. It is no easy matter to trace out the beginning of this Sect. But it is most probable, as they were such lovers of *traditions*, that they began to appear, when traditions came to have the preference to the law of God, that is, about an hundred years before the birth of Christ. They lived in the midst of the world, in great amity with one another, leading a plain and outwardly strict life; but most of them were interested, ambitious, and covetous. They valued themselves on a great exactness in the outward performance of the law. They gave tithes, not only of large fruits, but of the smallest herbs, as cummin, mint, and millet. They took great care to wash themselves, to purify their cups, their plate, and all their furniture. They kept the Sabbath so scrupulously, that they made it a crime in our Saviour to moisten a bit of clay at the end of his finger; and in his disciples, to pluck some ears of corn as they passed along. They fasted often, many of them twice a week, i. e. on Mondays and Thursdays. They affected wearing their phylacteries and borders of their garments, much larger than ordinary. *Phylactery* is a Greek word, which signifies a *memorial*, or *preservative*. It was a kind of *amulet*, or *charm*. The Hebrew name for *phylacteries*, is *tephillim*, which signifies *prayers*, because the Jews wear them chiefly when they are at prayers. The *phylacteries* are parchment cases, formed with great nicety into their proper shapes; they are covered with leather, and stand erect upon square bottoms. That for the head has four cavities, into each of which is put one of the four following sections of the law; Exod. xiii. 1—10, Exod. xiii. 11—16, Deut. vi. 4—9, Deut. xi. 12, 13. The other, for the left arm, hath but one cavity, and into that four sections are also put. They derive this custom from Deut. vi. 8. Their fringes were of different colours, and they were ordered to wear them on the borders of their garments, that they might look upon them, and remember the commandments of God. The Jews even to this day wear these outward marks of religion, when they go to the Synagogue. But upon working days only, for upon the Sabbath and feast-days they pretend they have no occasion for these remembrancers.

The Pharisees gave alms in public, and disfigured their faces,

to

to look like great *faſters*. For an unclean perſon to touch them, was reckoned the higheſt affront; and ſuch they eſteemed, not only the Gentiles and public ſinners, but all that were of any odious profeſſion. In ſhort, moſt of them were devout only out of intereſt; they miſled ignorant people by their ſpecious diſcourſes, and the women even ſtripped themſelves of whatever was valuable, to enrich them; and under the pretence that they were the people of God, with whom the law was depoſited, they deſpiſed the Greeks and Romans, and all the nations upon earth.

(From the old Chriſtian Magazine.)

REFLECTIONS ON THE SLOTH, OR SLUGGARD, AND THE SILK-WORM.

(Concluded from page 466.)

IN our Number for December, we referred the *indolent*, for a leſſon of uſeful induſtry to the Silk-Worm.

The Sloth, fixed on the bough, lives only to eat; the Silk-worm, ordained alſo by Providence to a ſtationary life, eats only to live, and lay up that rich ſtore, which ſpeedily ſhe will produce with indefatigable labour from her bowels, as a grateful return for the kind care of thoſe, who have tended and ſupported her during her ſhort exiſtence in this ſtate.

For the life of this little induſtrious inſect, ſubject to various mutations, is not very durable in any. It ſeems to live only to weave its curious web, and to offer its ſilken gold to mankind; when, careful to preſerve its ſpecies, willingly it relinquiſhes being, and, contented with its work, peaceably ſubmits to diſſolution.

Nothing ſupplies man with a richer, or more elegant ornament than theſe little *worms;* and nothing ſupplies him with a more pleaſing ſource of contemplation, than their wonderful tranſmigrations. It is well known, that the *worms* are produced from *eggs*, laid by the *flies* of the former year. "The worm, when it firſt leaves the egg, is extremely ſmall; it is likewiſe perfectly black: but its head is of a more ſhining ſable than the reſt of the body. In a few days it begins to aſſume a whitiſh hue, or an aſh-grey. After this its coat ſullies, and becomes ragged; at which time the animal caſts it off, and appears in a new habit. It increaſes in bulk, and grows whiter, though a little tending towards the green wherewith it is repleniſhed. After a few days, the number of which varies according to the degree of heat, the quality of its food, and the conſtitution of the animal, it ceaſes to feed, and ſleeps almoſt two days; at the end of which it is exceedingly agitated and tormented, and grows almoſt red with the efforts it uſes. Its ſkin wrinkles, and ſhrinks into folds; and the inſect then diveſts itſelf of it a *ſecond* time, and throws it aſide with its

feet. It now appears in its *third* habit, and very magnificent it is, conſidering it is furniſhed out in the ſpace of three weeks or a month. It begins to feed again upon its *mulberry*, and you would take it for another animal, ſo different are its head, its colour, and whole form from what they were before. After it has continued eating for ſome days, it relapſes into its lethargy; at the concluſion of which, it quits its covering as uſual: that is to ſay, it diveſts itſelf of *three* different ſkins from the time it leaves the egg. It continues feeding ſome time longer, and at laſt entertains a diſreliſh for the world and its enjoyments, renounces all feaſts and ſociety, and prepares for a ſolitude, by building with its thread a little cell of delightful ſtructure and beauty!

Some ſmall ſtalks of broom, or a piece of paper rolled up, are uſually given it; into which it retires, and begins to move its head to different places, in order to faſten its thread on every ſide; all this firſt work looks like confuſion, but it is not without deſign. The worm neither arranges its threads, nor diſpoſes them one over another: but contents itſelf with diſtending a ſort of cotton or flue, to keep off the rain; for nature having ordained them to work under trees, in the open air, they never change their method, even when they are reared in the houſe. The worm after this, regularly bending its head up and down, and then croſſing to every ſide, confines its motions to a very contracted ſpace, and by degrees entirely ſurrounds itſelf with ſilk. The remainder of the operation is inviſible; but one may gueſs how it is accompliſhed. The animal, to finiſh its mantle, draws out of its *bag* a *gum*, which it ſpins into a leſs delicate ſilk, and then thickens into a ſtrong glue, which ſerves to bind all the laſt ranks of this ſilk over one another.

We mention a *gum* drawn from its *bag*; to underſtand which, the reader muſt know, that this little inſect,—which is furniſhed with brains, heart, lungs, inteſtines, &c. which is compoſed, like other caterpillars, of ſeveral elaſtic rings, and likewiſe is accommodated with feet and claws—is alſo ſupplied with a very long and ſlender *bag*, which encompaſſes, with almoſt innumerable folds and windings, the ventricles and inteſtines, *and contains a ſort of gum, coloured like a marigold, of which the worm makes its ſilk.*

You may have ſometimes ſeen, in the work-rooms of goldſmiths, or gold wire-drawers, thoſe iron plates, that are pierced through with holes of unequal dimenſions, through which they draw and leſſen at pleaſure, gold and ſilver wire. Theſe plates are called wire-drawing engines. The Silk-worm has under her mouth ſuch a kind of inſtrument, perforated with a pair of holes, through which ſhe draws two drops of the gum, that fills her bag; theſe are like a couple of diſtaffs, that continually ſupply the materials, out of which ſhe ſpins her thread. She fixes both theſe drops where

ſhe

ſhe pleaſes, and then draws back her head, or lets herſelf fall. The gum that flows through theſe openings, receives their form, and lengthens into a double *thread*, which immediately loſes the fluidity of the liquor that compoſes it, and acquires a conſiſtence, ſufficient to ſuſtain or infold the worm at the proper ſeaſon. She is never deceived in adjuſting the dimenſions of the two apertures, or calculating the due thickneſs of the thread: ſhe always makes the ſtrength of it proportionable to the weight of her body. She unites the two threads by glewing one over the other with her fore-paws; and when the time for making her *cone* comes, ſhe employs the kind of fingers which her paws are furniſhed with, either in turning or glewing the two threads together, or fixing herſelf ſometimes in one place, ſometimes in another. The *attitude* in which ſhe ſpins is graceful; and the *induſtry* admirable, that ſhines through all her work. How pleaſing an emblem of the virtuous woman, whoſe *price is above rubies*, and whom Solomon ſo finely deſcribes in his Proverbs. To whom the lazy, ruinous *wanton* is as ſtriking a contraſt, as the contemptible Sloth to the charming Silk-worm!

The Silk-worm, by this wonderful means, having finiſhed her work, is encloſed with three coverings, entirely different, which afford her a ſucceſſion of ſhelter: the *cotton* or *flue* keeps off the rain; the *fine ſilk* forms a tiſſue, which prevents all acceſs of air; and the *glued ſilk*, which compoſes the thick ſhell that touches the worm, not only repels the water and air, but alſo renders the inſide of this habitation inacceſſible to the cold. After ſhe has been in this retreat long enough to be changed into a *nympha*, or *chryſalis*, by diveſting herſelf of her fourth ſkin, and to be transformed from a *chryſalis* into a *butterfly*, by a gradual expanſion of her horns, wings, and feet, that were glued up and enfolded in the *chryſalis*, as in a caſe, it is then time for her to make her appearance through the ſhell, the ſilk, and the down, in which ſhe ſeems to be ſo *ſtrongly immured:* and the Being, who teaches the worm how to build herſelf a place of reſt, where the delicate limbs of the new animal may be formed without interruption, inſtructs that animal alſo, how to open a paſſage for its flight. The *cone* is like a pigeon's egg, and more pointed at one end than the other. The worm does not interweave its ſilk towards this extremity, nor apply its glue there as it does in every other part, by bending itſelf all round with great pliantneſs and agility; and ſhe never fails to fix her head oppoſite the pointed extremity for this reaſon, becauſe the part is not ſo ſtrongly cemented, nor ſo exactly cloſed as the reſt. She is conſcious this is to be the paſſage for the other animal ſhe carries in her bowels, and has, therefore, the precaution never to place this extremity or pointed end, againſt any ſubſtance that might obſtruct the creature at the ſeaſon of its egreſs.

When

When the worm has exhauſted itſelf to furniſh the materials of the three coverings, ſhe reſigns the form of a worm; her ſpoils drop all around the *chryſalis*, which is not converted into a perfect butterfly till the expiration of fifteen days, or three weeks, and ſometimes a longer ſpace of time. This new animal, when its formation is completed, extends its horns, together with its head and feet, towards the point of the cone, which not being cloſed up in that part, gradually yields to its efforts; it enlarges the opening, and at laſt comes forth. At the bottom of the cone the ruins of its former ſtate are to be found; I mean the head and entire ſkin of the worm. Before it quits its repoſitory, the butterfly frees itſelf from the ſuperfluous humidity, which before contributed to form and fortify its limbs. Now as this evacuation corrupts the ball, and very much damages the ſilk, eſpecially if a hole be pierced through it by the egreſs of the animal, care is taken to prevent that inconvenience. For, as a very ſmall number of butterflies is neceſſary to ſtock the laboratory for the enſuing year, (one female laying above five hundred eggs,*) a few cones only are ſet apart for this purpoſe; while the other cones, from which the ſilk is to be wound, are expoſed in the open ſunſhine, (and in ſome caſes in ovens, properly heated,) and the heat, in ſpite of all the different textures, penetrates to the chryſalis, and kills her in ſix or ſeven hours, before ſhe has ſoiled any thing. This, it muſt be owned, is a cruel method of treating theſe induſtrious inſects, not leſs ſo than ſmothering the bees, in order to ſecure their honey—but neceſſity in both caſes pleads the excuſe; and there ſeems no other way either of preſerving the *ſilk*, or gaining the *ſweet*.

The *butterflies* which are ſuffered to proceed from the cones, never wander far from the place they quitted. They are rather *moths* than *butterflies*: the male is more lively, and ſmaller than the female; ſhe is larger, becauſe ſhe is fuller of eggs, which ſhe lays a few days after.

Thus have we traced the *Silk-worm* through its ſeveral changes, from the *egg*, to its final diſſolution. As we propoſe not to deliver precepts for the management of this inſect, but only to mark out the wiſdom of the Almighty Creator, we ſhall not enter into that topic. We only remark, that this creature ſeems to delight, moſt

* Theſe eggs, the elegant Biſhop of Alba, (Vida,) in his curious Poem, tells us, are hatched by different methods:

By various arts and ways the generous fair
Raiſe the young brood, and each demands your care;
Some in the ſcorching heat the *ova* keep,
'Till into ſwarms the ſun-born inſects creep;
Others, more ſafely, chooſe a fairer neſt,
The genial *boſom*, or the glowing *breaſt*;
And who that tender toil and taſk diſdains,
When ſilken treaſures will requite the pains?

of all others, in *cleanlineſs*,* and a free and ſweet air. The Mulberry, it is very well known, is the plant peculiarly appropriated to them; in caſes of neceſſity they will feed upon the leaves of *lettuce*, or *holly-oak*; Vida particularly recommends *elm leaves*. But they have little reliſh for this food; neceſſity alone obliges them to ſubmit to it: and the ſilk they then ſpin is uſually but indifferent. In *warmer* and more *regular* climates they are commonly reared in the open air, upon the *Mulberry-trees*; but with us, they muſt be kept in rooms, and ſupplied carefully with dry and freſh food every day. "One faſting day is ſure to be their laſt," ſays Vida.

No reaſonable being can contemplate ſo extraordinary an inſect as this before us; can trace it from the *egg* to the *chryſalis*; can behold its admirable produce; and not be perfectly ſenſible that this is all the work of a provident Deſigner and great Creator; who, in the minuteſt inſects, as well as in the largeſt labour of his hands, manifeſts the moſt ſuperlative wiſdom and goodneſs! That ſuch regular tranſmutations ſhould take place; that the animal ſhould proceed to its deſtined perfection, by ſuch gradual ſtages, is a full proof, that no blind chance, but *Wiſdom*, which never errs, appointed the orderly gradation, and gave the wondrous inſtinct and faſhion to the worm, by which it proceeds in its appointed order. Let a man only weigh in his mind, what we have mentioned of the *bag*, the *gum*, and the *holes* under the Silk-worm's mouth; and doubt, if he can, even from this ſingle object's inſtruction, of the being of a God, and the wiſdom of his doings. Let me juſt remark too, that the marvellous production of this inſect, ſerves to reprove our infidelity, when we doubt, or refuſe to aſſent, becauſe we cannot comprehend. For who, that beheld a Silk-worm's egg, and had never heard of the proceſs, would believe that the rich brocade and ſplendid damaſk owed their very exiſtence to ſo inſignificant a piece of matter!

While the view of this inſect teaches us to bow down and adore the Deity, let its *induſtry* inſpire us with the ſame amiable virtue. All nature invites us to induſtry. Every bleſſing ſtands ready to reward it. Few inſtances can be produced where it hath failed of ſucceſs, when united with virtue and probity. It recommends both to God and to man; and is the ſureſt way to favour. "Idleneſs ſhall clothe with rags; but the hand of the diligent maketh rich." Happy they who are early habituated to it: who deſpiſe

* ——Theſe nice creatures, ever clean and gay,
Delight in ſweetneſs, and in ſtench decay;
With ſcented herbs each avenue perfume,
And ſprinkle fragrant wines in every room.

VIDA.

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the lazy *Sloth*, and reſolve to emulate the uſeful, laborious *Silk-worm!* That inſect, we remarked, is a friend to *cleanlineſs;* filth and naſtineſs deſtroy it. This too is a genuine fruit of induſtry. The ſlothful and indolent are filthy in themſelves, and in their houſes; the induſtrious ever ſtudy to be neat in their perſons, and neat in their dwellings. Even the cottage of the diligent will be found inhabited by decent cleanlineſs. To recommend which may ſeem unneceſſary, but when properly conſidered, it will not be found ſo; for *neatneſs* is not only the firſt ſtep to politeneſs, but to *health*, which is much damaged by a neglect of it, either in body, or in the place of abode.

One leſſon more we may learn from the *Silk-worm*, and one of high importance. We have a ſtriking image of our *reſurrection*, in that of the butterfly from the chryſalis. "See the chryſalis inactive and dead! open it, and it will ſeem to preſent you with nothing but a kind of putrefaction, in which every thing is confounded: but then this putrefaction contains the elements of a better ſtate of exiſtence, and compoſes the nutrimental juices, which contribute to the growth of a more perfect animal! the time of its enlargement at laſt arrives, and the creature then forces its way through the priſon that contained it. The head diſengages itſelf through the aperture, the horns lengthen, the legs and wings are extended, and at length the butterfly waves its wings, and retains no ſimilitude of its former condition. The worm, which is changed into a chryſalis, and the butterfly, that proceeds from it, are two animals entirely different. The firſt was altogether terreſtrial, and crawled heavily along the ground! the ſecond is agility itſelf, (eſpecially in the caſe of butterflies, which proceed from caterpillars,) and is ſo far from limiting its motions to the earth, that it in ſome meaſure diſdains to repoſe on its lap. The firſt had no peculiar beauty; the other is arrayed in colours of the moſt exquiſite glow. The former confines itſelf to a groſs food; whereas the butterfly ranges from flower to flower; regales itſelf with honey and dews, and perpetually varies its pleaſure. This new animal enjoys all nature at full liberty, and is itſelf one of her amiable embelliſhments.

The image is too ſtriking to need an application; one thing only ſhould be noticed, that theſe creatures riſe from the graves of inſects, to a Reſurrection, which adds no immortality to their new life. Whereas *man* ſhall not only riſe from the grave with a new, a glorious, and celeſtial body, but with an immortal one too; his corruptible ſhall not only put on incorruption, but his *mortal* ſhall put on *immortality!* and, admitted to the fulneſs of glory, he ſhall drink from the river of Life full draughts of unutterable pleaſure! Bliſsful Truth! let us ever contemplate it with cheerful hopes and elevated love! and rejoice in every diſplay of nature which brings home

it home to our hearts. It is certain that nature abounds with ſenſible images of celeſtial things; and thus to contemplate her works, affords perpetual profit. This is a theology which is conſtantly well received, becauſe it is always intelligible. Thou, adorable Jeſus, the greateſt of all maſters, or rather, our only Maſter, haſt taught us this method, by taking the chief part of thy inſtructions from the moſt common objects, which nature preſented to thy view: and in particular, thou haſt given us an image of the Reſurrection in a grain of wheat, which continues unmultiplied, till it dies; but as ſoon as it is rotten in the earth, produces a large profuſion of grain. Oh may we learn after thy Divine pattern, thus to draw inſtruction, and to read a leſſon of wiſdom from every object before us.

REMARKABLE PRESERVATION

Of ſeveral Religious Characters, during the Rebellion in Ireland.

IN the beginning of the late Rebellion in Ireland, many of the inhabitants formed themſelves into independant companies, for the defence of the country; but as they learned their military exerciſe on the Lord's day, Mr. Averell, a very pious miniſter, adviſed the Methodiſts not to unite with them. It was not the order of the Government that they ſhould thus profane the ſabbath, but only the order of the gentlemen. However, they were ſo deeply offended with him, that they ſent him word that he ſhould not be protected; that whatever danger he might be expoſed to, he might take the conſequence, ſince he had given ſuch advice to the Methodiſts. All his neighbours that were able fled for their lives, ſo that there were none left but a few very poor people, who were chiefly his tenants. He invited them all to his houſe, where they all lived together for ſome time, and had all things in common. They ſpent the greater part of their time in prayer and other religious exerciſes, and the Lord mercifully preſerved them, ſo that none of them were hurt at all. Itwas ſtrongly impreſſed, about this time, upon Mr. Averell's mind, to viſit a certain village, about 24 miles from the place where he lived. He went accordingly, and when he came thither, the family where he was generally entertained were quite overjoyed to ſee him; ſo much ſo, that he aſked them the reaſon of their extraordinary joy. The good man of the houſe replied, becauſe you are come to die with us, for we have received certain information that this place will be attacked by 2500 rebels this night, and we have only 36 ſoldiers to defend us, and therefore we rejoice that we ſhall all die together. Mr. Averell replied, "Then ſend about, and let the people know that we ſhall have preaching once more before we die. They did ſo, and he preached, as a

dying man, and the people heard as for eternity, expecting that this would be the laſt ſermon they ever ſhould hear. They then committed and commended each other to the protection of God, and went to bed, but did not ſleep much. They roſe very early in the morning. and Mr. Fox, the maſter of the houſe, came into Mr. Averell's room, and intreated him to come down, ſaying, "the poor women are all in confuſion, they are ſo terrified." He came down and prayed with them, and they were tolerably quiet, and patiently waited for whatever might follow. A maid ſervant, looking out of the window, ſaw one of the gentlemen Yeomanry on horſe-back, without the gate of the town, and ſoon after ſaw the horſe without his rider; upon this they concluded that he was killed. In this they were not miſtaken, for he was found afterwards dead, having had a hundred pikes run through his body.

There were ten young men, members of the Methodiſt ſociety, who went to the commanding officer, and requeſted him to give them arms. He curſed them, and ſaid, that as they had refuſed to unite with the Yeomanry, he would place them between the fire of the rebels and that of the king's ſoldiers, and they ſhould all be cut off. One of them boldly replied, "Sir, you are welcome to do with us juſt what you pleaſe; we bleſs the Lord we are not afraid to die; death is no king of terrors to us; but if you think good to intruſt us with arms, you may, if you pleaſe, place us in the front of the hotteſt battle, and we ſhall die fighting for our king and country." Struck with the uncommon courage of the young men, he gave them arms, but none of the ſoldiers would fight in company with them, becauſe they had not learned the regular exerciſe. "This, ſir," ſaid one of the young men, "is the very thing we deſire; we wiſh to fight alone, and to die upon the ſpot, if ſuch is the will of the Lord." The commanding officer then appointed them their ſtation upon a certain bridge, where he believed the rebels would make their firſt attack, and ordered them upon the approach of the rebels to fire upon them, and then retreat into a certain houſe which he deſcribed. "No, Sir," ſaid the young man, "we will not retreat; we will ſtand our ground, and die upon the ſpot." They were placed upon the ſaid bridge, and very ſoon a thick fog came on, and like a cloud covered them all over. They ſoon heard, but could not ſee the rebels, who had brought 100 Iriſh cars with them, to carry away the plunder of the town, being quite ſure of victory. When they came nearer, they ſet up a dreadful yell, ſomething like the war-whoop of the Indians, and ſet fire to ſome houſes, and the wind blew the ſmoke upon thoſe young men, ſo that they were ſtill the more hidden from the ſight of the rebels. When they judged that the rebels were near enough, they fired upon them, and retiring a little, charged again, and fired a ſecond, a third, and a fourth time, with

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very good effect. This ſtunned the rebels, as they could form no proper judgment of thoſe who thus fired upon them.

There was a houſe near the bridge occupied by a young woman, a member of the Methodiſt ſociety, who had 16 young girls under her care. She kept a boarding-ſchool. The rebels deſired very much to get poſſeſſion of this houſe; and while their commander was attempting to get in at a window, a little boy of about 14 years of age, who was in the houſe, fired upon the man, and killed him upon the ſpot. The king's ſoldiers ſeeing theſe ten young men fight ſo valiantly, joined them, and the battle became general; and in about an hour and a half, the rebels began to fly in all directions. The poor people in the houſe where Mr. Averell was, had ſhut in all the windows, ſuch was the noiſe and confuſion in the ſtreets, and gave themſelves wholly to prayer. One of the maids at laſt ventured to open a window and look out, and, clapping her hands, ſhe cried out, "Glory be to God! he has given us the victory! I ſee a ſoldier throwing his helmet into the air, in token of victory." They then kneeled down, and, with floods of tears, returned thanks to the Lord who had ſo wonderfully appeared for them.

They then expreſſed their concern for the young woman and the 16 girls before mentioned: and it being death for any of the men to appear in the ſtreet, the maid ſaid, "Send me, I am not afraid to die; I'll go in the name of the Lord, and ſee what is become of them." She ſet out, and made her way through the ſtreet, over the dead bodies of men and horſes, and found the young woman and the 16 girls, all quite ſafe, up in the garret. The houſe was between the two fires, that of the ſoldiers and the rebels, and conſequently all the windows were broken in pieces, and the walls of the rooms within were lined with bullets which had flown in all directions, and yet the Lord had preſerved the poor young woman, and all that were under her care. The maid brought them through the ſtreet to the houſe where Mr. Averell was. They were ſo overcome with wonder and love, that they were hardly able to bear their exceſs of joy. One of the ten young men came a little after, and gave them a full account of the whole buſineſs, and informed them that the Lord had ſo wonderfully preſerved them all, that not one of them had received the ſlighteſt wound. Only one man of the ſociety had conſented to learn the manual exerciſe on the Lord's day, and he was mortally wounded. The young men found him, brought him to a houſe, and took care of him; and, as he had loſt a ſenſe of the love of God, they kneeled down round his bed, and never ceaſed crying to God, till he gave him a clear ſenſe of his pardoning love, and he then died in peace.

An Account of Two Perſons killed in a Pit, in Staffordſhire.

ON the laſt day of November, were killed in a pit near Princes-end, Staffordſhire, by the unexpected fall of a vaſt maſs of coal, W. Smith and T. Stanley, both members of our Society in that place.

W. Smith was firſt made ſenſible of his ſtate, and the need of religion, on the death of a favourite child. Determined to ſeek till he found the Lord, he joined the Methodiſts; attended their meetings, and from the period above referred to, was manifeſtly changed in his walk and converſation. After mourning ſome months on account of ſin, he obtained, through faith in Jeſus, and while engaged in ſecret prayer, a bleſſed ſenſe of pardon; and his whole life, thenceforward, gave proof of the reality and genuineneſs of the change. It might be truly ſaid of him, "He was an Iſraelite indeed!" Sincerity and ſimplicity were leading traits of this good man's character. During the ſix years he made a public profeſſion, he was never known to deviate from the chriſtian's walk with God. In the latter part of his life he acted in the capacity of a Leader, and was alſo Steward to the Society. The duties belonging to theſe offices, he diſcharged with becoming zeal, integrity, and prudence. The different members of his claſs could not but notice the fervour of his prayers, and affectionate advices the night before the accident. At this meeting he expreſſed himſelf as being happy, and ſaid, "Thank God, I feel in earneſt, and have a good proſpect beyond the grave." Previous to his deſcending into the pit, the fatal morning on which he breathed his laſt, he retired into a hovel, and in the hearing of his fellow-workmen, commended himſelf to that God, into whoſe immediate preſence his happy ſpirit was ſo ſoon to be introduced.

Thomas Stanley became ſerious and earneſt for the ſalvation of his ſoul, about two years ſince. His firſt religious impreſſions, it appears, he received under the preaching in this neighbourhood. From the time of his being awakened, he was deeply affected with a ſenſe of ſin, and expreſſed a moſt fervent deſire to be delivered from it. He was conſtant in his attendance on the means of grace: more eſpecially during the laſt four months of his life. At the laſt quarterly viſitation, Thomas gave us a good account of the work of grace on his mind, and aſſured us of his determination to live for eternity. A few days previous to his exit from this world, in a converſation with his wife, he told her he had a bleſſed ſenſe of his acceptance with God, and had even a deſire to die, that he might, as he ſaid, "enjoy a greater abundance of the happineſs he then felt." Indeed he ſeemed to have had a preſentiment of premature death. It was his regular cuſtom, (commendable practice!) to call his children around him every morning before he went to his labour, devoutly to pray, and piouſly to com-

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mit the keeping of them into the hands of a faithful Creator! This he attended to on the eventful 30th of November; and, extraordinary as it may appear, actually and particularly entreated God to *bleſs the widow, and provide for the helpleſs orphans!* On his way to the pit, at 5 o'clock that morning, he called upon a friend for the purpoſe of ſpending a few minutes in prayer, who remarked the great earneſtneſs with which he ſolicited the mercy of God in behalf of his wife and children. When going down to his work, he preſſingly exhorted his companion deſcending with him, to be earneſt about his ſoul, and clearly evinced by his heavenly converſation. that himſelf was alive to God, and fully prepared for the awful end which awaited him! In a moment, W. Smith and T. Stanley were precipitated into another world: but, doubtleſs, to theſe pious individuals, "ſudden death" brought "ſudden glory!" On this very ſolemn occaſion, a diſcourſe was delivered on the 4th inſtant, to a crowded, attentive, and much-affected auditory, from Job xxx. 23, "For I know thou wilt bring me to death, and to the houſe appointed for all living."

Walſall, Dec. 19, 1810. W. HILL.

THE GRACE OF GOD MANIFESTED,

In a Memoir of William Collins.

WILLIAM COLLINS, the ſubject of the following ſhort account, was born at Avon-Daſſett, near Edgehill, in the county of Warwick, in the year 1757. In the early part of his life, he lived in groſs ignorance and immorality, "without God in the world."

When he was about eighteen years of age he entered into the marriage ſtate with Elizabeth Hallibone, (who, about five years ago, died happy in the Lord,) and lived at Knightcote, in the pariſh of Burton-Daſſett, for two or three years. He then removed to the North end of the ſame pariſh, where he died.

Till he was about thirty years of age, he paid no attention whatever to the concerns of his ſoul; being deeply engaged in purſuit of the pleaſures of ſin. So great was his depravity, that he was always doing, ſaying, or ſtudying ſomething to increaſe his wickedneſs. He was, as he has often ſaid, "a faithful champion for the devil." He was immoderately attached to the pleaſures of the world; ſinging profane ſongs, dancing, ringing, card-playing, cock-fighting, and, in ſhort, he was the *ringleader* in every ſpecies of gambling known and practiſed in that part of the country. His buſineſs was that of a baker, and for many years he attended all the fairs, markets, and wakes that lay within his reach: ſelling, what are called, "Banbury Cakes;" in the doing of which, he would curſe, ſwear, lie, break the Sabbath, get drunk, and ſeemed

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to make all poſſible haſte to fill up the meaſure of his iniquity. And after having ſold his goods, he has ſold his horſe alſo, ſpent the money, and returned to his wife and family without a penny for their ſupport.

Once, when at Boddington Wake, he feigned himſelf blind, and got a man to lead him about the village to beg, for the purpoſe of buying ale; a perſon who knew him, coming by, ſaid, "That's Collins, he's not blind." "If you don't hold your tongue, (ſaid Collins,) *I'll blind you.*" He was of a witty and ingenious turn of mind, always inventing ſome ſpeech or action to divert and make ſport for his companions: and to do this, he has eaten the alehouſe mugs in their preſence, while the blood has guſhed forth from his mouth!

He was naturally of a very warm temper: ſo much ſo, that ſometimes on a very ſlight offence from his wife or children, he has rent his clothes off his back, ſtamped, and ſwore, and raved like a madman; and in theſe fits of fury, he has ſaid, if he had a knife he would cut his own throat: and has reſolutely thruſt his hand into his pocket in ſearch of one! At one time when in one of theſe fits, he actually attempted to murder his own wife, and after knocking her down, knelt upon her breaſt, got the knife into his hand to perpetrate the horrid deed; when the cry of "Murder!" brought in one of the neighbours to her *timely* deliverance.

More than twenty years ago it pleaſed God, of his infinite goodneſs and mercy, through the inſtrumentality of Mr. Leonard Ledbrook, to ſend his goſpel to North-end. W. Collins, and many others, went to abuſe the preacher, and diſturb the people. He placed himſelf at the head of the mob, and diverted all he could by ſelling cakes and fruits at the door, at the time of preaching. The laſt time he attended there for the purpoſe of deſpiſing the goſpel, he placed himſelf on the threſhold, with his hat on; and it providentially happened that his principle aſſociates did not attend on that day: and being alone, he did not care to act. He thought he would hear, for once, what the preacher had got to ſay. Mr. Ledbrook was preaching, who boldly fixed his eyes on Collins—he ſtood condemned—the law came home to his conſcience, and compelled him to reflect on his character, and feel his guilt! However, he kept his ſtanding, with his head ſtill covered, for he had not courage to take off his hat, but was ſo confuſed with fear and ſhame, that he would have given all the world, as he afterwards expreſſed it, if he could have been at a corner of the Meeting-houſe with his hat off: for he clearly ſaw, and keenly felt himſelf "a wretch undone and loſt." His convictions were like a nail in a ſure place, faſtened there by the Maſter of aſſemblies. He ſaw clearly enough, that he muſt go to hell, if he continued

tinued in his wicked practices and with his ſinful companions; he therefore determined to break off all his ſins at a ſtroke.

He ſhortly after joined the Methodiſt Society, and continued a ſteady member to the day of his death, which took place about twenty years after. This great and ſudden change in him was ſoon noticed by his former companions; and the common cry through town and country was, "Collins has *changed his religion!* Collins is turned *Methodiſt!*" A thing ſo ſtrange, 'twere hard to think it true. Some *did not* believe it, others *did*; and reſolved (as Bunyan ſays) "to fetch him back." His companions flocked around him, and with entreaties and perſuaſions, with all the eloquence they were maſters of, urged him, by all means, to give up theſe wild and dangerous notions; and not ruin himſelf by joining ſuch a deſpiſed ſet of people. "But none of theſe things moved him," he ſet his face as a flint againſt every man who ſet his face againſt him: and

"Stood as an iron pillar ſtrong,
And ſteadfaſt as a wall of braſs."

Being naturally a very ſtrong man, and of a courageous, undaunted mind, he feared no man; and gave all his oppoſers to underſtand, in poſitive terms, that he was *determined* to be a *Methodiſt* at all hazards.

Our faithful friend Collins conſtantly and conſcientiouſly attended all the means of grace; ſet up family worſhip in his houſe, walked in the way of the Lord uprightly; and endured hardneſs as a good ſoldier of Jeſus Chriſt. His pretended friends forſook him, and became his enemies the moment he turned his face towards God, and ſhewed himſelf to be *on the Lord's ſide*. About this time, a flood of perſecutions aroſe againſt the worſhippers of God at North-end: crowds of men and *women* aſſembled about the door to inſult and abuſe the people as they went in and came out: ſometimes ſtunning their ears with the moſt horrid ſhrieks as they paſſed; at other times they threw at them ſtones, dirt, and whatever came to hand. At theſe times, our friend Collins would generally put himſelf in the front of the battle, and expoſtulate with the mob on the impropriety of their conduct, while he himſelf was covered with filth of the moſt offenſive kind.

About this time, the Methodiſts having loſt their place of worſhip, W. Collins got his own dwelling houſe licenſed for their accommodation; but *that* ſoon became too ſmall for them. He then ſought out for another place, but every door was ſhut againſt them. He then thought of *building* a place, but he had not *money* for the purpoſe. However, after much deliberation and prayer to God, he ventured to make a beginning. No ſooner was this known, than he became the talk of town and country: ſome laughed

laughed at his folly, others threatened to pull it down; others pitied him, saying, he would soon ruin himself and his family; and from many, he met with much opposition: but when he was bent upon a thing, the *devil* and the world united could not turn him from his purpose. He wrought at the building with his own hands; and he "brought the top stone with shouting, Grace! Grace! unto it." He has appropriated the building to the use of the Methodist Society so long as any shall remain in the place.

He had seven children, six of whom he lived to see grown to man's estate. The youngest died when she was about thirteen years of age. His religion taught him to provide for his own house; he was not slothful in business. The Lord blessed his labour, and increased his substance; so that though he left the place of worship (a large room over his bakehouse, &c.) he contributed liberally to the support of the cause of God, and brought up his children in a decent way; yet he left something considerable to be divided among them at his decease! "Godliness is profitable unto all things, having the promise of the life that now is, and also of that which is to come."

As Brother Collins was zealously affected in a good cause, it may reasonably be expected, that he would meet with opposition from men and devils: his faithfulness in reproving sin in rich and poor, and diligence in the ways of God, made him the object of many persecutions. But he still urged on his way in the use of the means of grace, nor was he ever absent from his class, except when sick or on a journey. He was for many years a faithful Leader of the Class at North-end, and for fourteen or fifteen years a Leader of the Class at Warmington; a distance of about four miles, where he constantly attended every Sunday morning at six o'clock during summer, and seven during winter: for which labours of love he will long live in the affections of his christian friends.

For several of his last years he was much afflicted, though not confined to his bed, till in the beginning of May last. His pains were very severe: but when the state of his mind was inquired into, he generally answered that he was happy in God his Saviour. He earnestly exhorted those who came to see him, to prepare for death; saying, "What should I have done now, if I had had my religion to seek!" and he often expressed his desire to depart and be with Christ.

The first time I saw Brother Collins, was on Sept. 6, 1809, when I found him patiently suffering the will of God. He with difficulty got to the room, for the last time; and was much affected while I preached on, "Let this mind be in you, which was also in Christ Jesus." He bemoaned his want of more of that mind: having been afflicted with a natural warm temper, which had cost him, I suppose, a thousand sighs, groans, and tears.

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The next time I saw him, he expressed his strong confidence in God, that his prospects brightened. On my saying, "Then you can say,

'Not a doubt can arise,
To darken the skies,
Or hide for a moment the Lord from my eyes,'"

he quickly replied, with an emphasis, "Blessed be God, I can, I can."

In the last four or five hours before he died, his pains were very excruciating; but at every interval he cried out, "Come, Lord, Jesus; come, Lord Jesus." He lifted up his dying hands in token of victory, and shouted, "I have conquered through Christ." At other times, he seemed to be talking with *some* one, saying, "I am coming, I am coming." He was sensible to the last, and just before he departed, he said to his friends, "Turn me over." This being done, he took one of his children by the hand, and shook it heartily, and instantly expired. This was on Friday morning, Sept. 22, 1809, in the 52d year of his age.

Banbury, Jan. 9, 1810. FRANCIS WEST.

MISCELLANEOUS.

CHRISTIAN MORALITY.

THE TRULY NOBLE.

HE stands not upon what he received from his ancestors; but thinks he must work out his own honour; and, if he cannot reach the virtue of those who gave him outward glory by inheritance, he is more abashed at his own impotency, than transported with a great name. Greatness doth not make him scornful and imperious, but, rather like the fixed stars, the higher he is, the less he seems, or at least, desires to be so: neither cares he so much for pomp and frothy ostentation, as for the solid truth of nobleness. Courtesy and sweet affability can be no more severed from him, than life from his soul: not out of a base and servile popularity, and desire of ambitiously insinuating himself; but a real gentleness of disposition, and true value of himself. His hand is open and bounteous: yet not so as that he should rather regard his glory, than his estate; but in which his wisdom can distinguish betwixt parasites and friends; betwixt changing favours, and expending them. He scorneth to make his height a privilege for looseness; but accounts his titles vain, if he be inferior to others in goodness; and thinks he should be more strict, the more eminent he is, because he is more observed, and now his offences are become more observable and contagious. There is no virtue he holds unfit for ornament, nor use; nor any vice which he contemns not as sordid, and a fit companion of baseness; and of which he doth not more hate the blemish, than affect the pleasure. He so studies, as one that knows ignorance can neither purchase honour, nor wield it;

it; and that knowledge muſt both guide and grace him. His exerciſes are, from his childhood, ingenuous, manly, decent; and ſuch as tend ſtill to wit, valour, activity, and health. He doth not ſo uſe his followers, as if he thought they were made for nothing but his ſervitude; whoſe felicity were only to be commanded, and to pleaſe, wearing them to the back, and then either finding or framing excuſes to diſcard them empty: but, upon all occaſions he lets them feel the ſweetneſs of their own ſerviceableneſs, and his bounty. Silence, in officious ſervice, is the beſt oratory to plead for his reſpect, all diligence is but lent to him; none loſt. None can be more pitiful to the diſtreſſed, or more prone to ſuccour; and then moſt, where is leaſt means to ſolicit, leaſt poſſibility of requital. He is more careful to give true honour to his Maker, than to receive civil honour from men. He knows that his ſervice is free and noble, and even loaded with ſincere glory; and how vain it is to hunt after applauſe from the world, till he be ſure of the favour of Him that mouldeth all hearts, and poureth contempt upon princes; and, in ſhort, he ſo demeans himſelf, as one that accounts the *body* of nobility to conſiſt in blood, the *ſoul* in the eminence of virtue. T.

ANECDOTE OF BISHOP WILKINS.

ON his being created a biſhop, in the reign of Charles II. he waited on the famous Dr. Coſins, Biſhop of Durham, among other ſpiritual lords, and deſired his company at his conſecration-dinner. Upon this occaſion, Biſhop Coſins entered into a free diſcourſe with him about moderation on the one hand, and a vigorous ſupporting the eccleſiaſtical conſtitution on the other. Biſhop Wilkins frankly told his lordſhip, that for his part it was his apprehenſion, that he, who was by many, with ill nature enough, reflected upon for his moderation, was, in reality, a better friend to the church than his lordſhip, who was for vigorouſly ſupporting the conſtitution. Biſhop Coſins ſeeming ſurpriſed, Biſhop Wilkins added this as the reaſon of his aſſertion: "for while you, my lord, (ſaid he,) are for ſetting the top on the picqued end downwards, you won't be able to keep it up any longer than you continue whipping and ſcourging; whereas I am for ſetting the broad end downward, and ſo it will ſtand of itſelf."

OBITUARY.

AT Tipton, in Staffordſhire, Feb. 20, 1811, died Mrs. MARY FISHER, in the 54th year of her age, having been a member of our Society at that place about 18 years. Till her 35th year ſhe lived, as too many do, comparatively without God and without hope in the world; yet not without checks of conſcience, and ſome drawings of the Spirit of God, whereby, at times, ſhe became the ſubject of painful reflections, and a confuſed religious concern. But it pleaſed God, under a Sermon preached by Mr. J. Gill, from, "Let me die the death of the righteous," &c. to convince her of her fallen ſtate by nature. The impreſſion was deep and laſting; and from that time ſhe became an earneſt ſeeker of mercy. As her ſenſe of guilt was clear and painful, ſo her reformation was univerſal, and her care to uſe all the means of grace unremitted. She joined the Society, and found claſs-meeting a profitable mean of grace and information. She, however,

however, continued in great distress of mind for some time, and like many penitents, saw more terror in the law, than comfort in the gospel: justly fearing the former, and not able to lay hold on the latter. But, as her views of the plan of salvation through the blood of Jesus Christ became more clear, hope sprung up in her soul, and being enabled to believe with her heart unto righteousness, the Lord graciously removed her burden and distress, and filled her heart with peace and joy. As this took place at a class-meeting, she became more attached to that profitable mean of grace than before; and continued to attend it with great regularity and comfort, except when unavoidably prevented, to the day of her death. As a Christian, her religious comforts were not, in general, so abundant as some enjoy; hence she was often tempted to doubt of her own sincerity, and the reality of her christian experience. But she gave sufficient proof of both, by a steady consistent walk, and by perseverance in the way of godliness and righteousness, and especially by a meek and patient carriage towards an irreligious husband, from whom she suffered much for about five years, when it pleased God to remove him rather suddenly by death; but not till she had some hope that he was "a brand plucked out of the fire." As a widow, she acted with great propriety, endeavouring by industry and frugality, to live honestly, and by her precepts, authority, and example, to bring up her children to be useful members of civil and religious society. Nor were her labours in vain. Her hopes were realized in several of them while she lived, and it is hoped that the others will soon be found wise unto salvation. In her last sickness, the Lord was very gracious to her. He discovered to her more fully the evils of her heart, and the necessity and possibility of their removal. She earnestly sought that blessing by faith and prayer, and found that "the blood of Christ cleanseth from all sin." From this time she was remarkably happy. She did not merely bear her long affliction without murmuring, but often with joy; nor was she merely prepared to meet death with fortitude, but with holy triumph: knowing that "when the earthly house of her tabernacle should be dissolved, she should have a building of God, eternal in the heavens." As she drew nearer to her dissolution, she became increasingly confirmed in the truth of what she had believed and experienced, and her consolations abounded more and more. As I visited her several times during the last six months of her life, I often witnessed with pleasure, not the frigid language of a dying Pharisee, not the bitter wailings of a dying hypocrite, nor the awful death-bed scene of a Voltaire, but the happy expressions of a true Christian's confidence and hope. After a lingering fever of 18 months, "the weary wheels of life stood still at last," and her spirit returned to God her Saviour. J. ETCHELLS.

MISSIONARY INTELLIGENCE.

From Mr. John Willis to the Rev. Dr. Coke.

Kingstown, St. Vincent's, *Aug.* 27, 1811.

YOU have, no doubt, before this, heard of (and I hope are satisfied with) the cause of my labouring in St. Vincent, contrary to my appointment for St. Kitt's. I left Grenada in January last, and took my passage in a small schooner, for St. Kitt's, but touching here on our way, I embraced the opportunity of coming on shore to see Mr. Thompson, and found Mr. Poole here on his way to Grenada; by him I received a Letter from Mr. Turner, saying, as Mr. Cherrington, who was appointed for this island, was dead, and there were three Preachers in St. Kitt's, he thought it most advisable for me to labour here. Accordingly I remained on the island, and am now labouring in conjunction with Brother Riley, who arrived here soon after the District Meeting.

With regard to the Spiritual state of the Society here, we have very pleasing prospects before us. Peace reigns in our borders, and unity among the people; our congregations are regular, and often so large that our chapel, though very large, will hardly contain them, and the Society gradually increases in number. For some time past, not a week has elapsed without our having had some increase. The many classes of country Negroes that meet on a Sunday, would frequently make a large congregation. This being the only day on which the Negroes can meet, who live far off in the country; we have always much work to do, both Leaders and Preachers. But it is a pleasing task to instruct those who are so willing to be taught the knowledge of those things that relate to their eternal welfare. And blessed be God, our labour is not in vain in the Lord; for the Society not only increases in number, but there are evidences of an increase of true piety among the people. Our Class and public Band Meetings are particularly lively and profitable; many can rejoice in a sin-pardoning God, while others are earnestly seeking the pearl of great price. Prejudice appears to be wearing off the minds of the inhabitants, and hence

many of the white, as well as people of colour, regularly attend the preaching of the word. Some have joined, and others, I truſt, will be induced to caſt in their lot among us.

Our proſpects in the country parts are equally as promiſing as they are in town. My colleague and myſelf alternately travel to Prince Town, a village about twelve miles to leeward of Kingſtown, once a fortnight, where we preach on the Saturday night of our arrival, and twice on the Lord's day, to an attentive, reſpectable, and large congregation. I am happy to inform you that the Lord is ſtirring up the people wonderfully in this village, as will appear from the following account. I am informed that this place was regularly viſited when there were two Preachers on the iſland, from the beginning of our Miſſionary eſtabliſhment here, with very little ſucceſs, until within the laſt four years, there being only ſeven or eight members in Society until that time: but a revival began to take place during the labours of that zealous ſervant of God, Mr. Joſeph Taylor, who agreed for the purchaſe of a lot of land with a houſe on it, which is made into a convenient chapel. During his ſtay, the Society increaſed to about twenty, but at his departure, and the death of Mr. Morriſon, they were left in part deſtitute of a ſpiritual guide. But God, who ſaw their ſtate, undertook their cauſe, and raiſed up one to help them, who had been brought to God under the miniſtry of Mr. Joſeph Taylor. He invited the little company to his houſe, when there was no preacher, and began to catechiſe and inſtruct them, according to his ability, until God ſo enlarged the number that his houſe could not contain them, and he was obliged to take them to the chapel, where he began to ſpeak to them more at large. He is now a very uſeful local preacher. The people look up to him as to a father, and he deals with them as with children, maintaining the ſtricteſt order, regularity, and ſteadineſs among them: and, glory be to God, they have been increaſing in number and piety from that period. We have now about a hundred and fifty in Society, many of whom are mercifully delivered from the errors of Popiſh ſuperſtition to which they had long been bigoted. The Society at the windward part of the Iſland is alſo increaſing. From their having had preaching but very ſeldom, (only one preacher being on the iſland,) they were ſunk very low in number, diſcipline, and piety; but from their being attended regularly every fortnight, they are now in better order, more in number, and, I hope, they are growing in grace ward part, for want of a proper perſon to watch over, and inſtruct them in the abſence of the preacher. Being all of them field negroes, and moſt of them Africans, they are very ignorant, and require much inſtruction, having need of line upon line, and precept upon precept, to bring them to any knowledge of Divine things. But God, who knows their ſincerity, bleſſes the word to them, and I believe many of them act according to the light they poſſeſs.

With regard to myſelf, the Lord is very kind and gracious to me: He gives me health of body and comfort of mind, and though I am far from my relatives and friends, he raiſes up both friends and ſpiritual relations in a ſtrange land. The people here are particularly kind and affectionate, and do all in their power to make us comfortable. I feel increaſing deſires after God, whoſe ſervice is perfect freedom; and I truſt he will carry on his bleſſed work in my ſoul, until he has fully prepared me for a life of eternal glory.

I am, dear Sir,
Your affectionate Son and Servant
in Chriſt, JOHN WILLIS.

From Mr. George Johnſton, to the Rev. Dr. Coke.

Roseau, Dominica, Aug. 29, 1811.

With a heart full of ſorrow, I inform you that my beloved wife is no longer an inhabitant of this world: ſhe has taken her flight from this vale of woe to the regions of immortality.

In my laſt I informed you that we had both been ſeized with a bilious fever, and that, through mercy, we were in a fair way of recovery; but the very day on which I wrote, ſhe had a relapſe. As ſoon as I got the information of it, I ſet off for Prince Rupert's, by land, as there was no paſſage by ſea in conſequence of a ſtorm. When I arrived, I found my dear wife in ſuch a ſtate as hardly to be able to know me, or to ſay any thing to me. Next day ſhe became ſpeechleſs. The fever affected her head ſo much, that ſhe ſeemed to have no idea of any thing, not even to make an attempt to articulate a word. She continued in that ſtate till Friday, when ſhe became ſenſible, but ſtill remained ſpeechleſs. She appeared to be full of divine conſolations, and took every method to teſtify the warmth of her affection for me, and her willingneſs to give me up for God. Divine love ſeemed to fill up the expanded powers of her ſoul, and to carry her whole heart away to her eternal home!

This was alſo the ſtate of her mind in the former fever. She often ſaid, "My

his throne. O my dear George, meet me there; and endeavour to preach the gospel in such a manner as that you may have many children with you." Saturday the 10th, it was evident that the time of her departure was at hand. The friends sung and prayed with her by turns. She often smiled while they sung, and, by her countenance, evinced the omnipotence of Divine love in the heart. In this blessed state, about half past eleven o'clock at night, she yielded up her soul to God.

When she died, I was in a state of insensibility in consequence of a relapse of the fever: but our good friends did every thing relating to her funeral according to her direction, which they found written by herself. I became sensible on the Sunday evening, and received the information of her death with such feelings as I cannot describe: but I was nevertheless fully resigned to the will of God. Though I had reason to rejoice upon her account, because of the great advantage which she had gained by her death; yet tears of sorrow flowed from my eyes on account of the great loss which the church has sustained. For she more than filled up my place on the Sundays that I was obliged to be in the country. And with respect to myself, my loss is above description. She was a true helpmate to both soul and body.

The day after her relapse she wrote to me as follows: "My dearly beloved husband, if it shall please God to call me home before your arrival, may the eternal God support you and comfort your heart. Had I thousands of gold and silver, they should be yours, for you are more than worthy of them. I have nothing to leave but my best wishes for your present and eternal welfare. With my whole heart I pray God to bless you in time and eternity. I hear a voice within me saying, 'Set your house in order, for you shall die and not live.' And feeling, by happy experience, that Jesus is mine, and I am his, I have commended my soul into his hands; and I know he will keep it until the day of his appearing. And under his care I commit my body to the earth, in certain hope of a blessed resurrection. My spirit rejoices in the prospect of being eternally with my heavenly Master, to be filled with his glory. Let my body be buried in a plain, simple manner. My motto is, *A sinner saved by grace, a brand plucked from eternal burning*, to sing glory to the three-one God for ever and ever. O my dear husband, take heed to the ministry committed to you by the Lord Jesus Christ: preach the glorious gospel in such a manner as to save your own soul, and also those who hear you. Remember Jesus hath said, *Feed my sheep; feed my lambs.* O be faithful to the important trust, not fearing the frowns of a wicked world. Despise its smiles. Constantly make it your study to please God, and keep a conscience void of offence before men. Let your eye be constantly fixed on God's glory, and the good of souls; and let your own soul be your particular care, and then you will know how to preach, and how to live, so that at last, when your Lord cometh to reckon with his servants, you may be found one of those who having received five talents, has gained five: then you will be sure of a blessed reward. O that I could say, Follow me, for I have fully followed Christ. But I can say what is better: follow Christ himself: he is the perfect pattern of his church and of his ministers. If you follow him you shall never miss your way. I know he hath loved me, and he now, even now, upon the margin of the grave, gives me the witness of it in my heart, and enables me to shout certain victory over death and the grave. Adieu, adieu, my love: meet me at God's right hand; and may our dear James be there with us. Amen! Amen!"

The above paper had a great effect upon my mind; it humbled me into the dust, and at the same time, by the grace of God, it inspired my soul with fresh vigour, to spend and be spent in the service of God. My situation is now truly pitiable; after enjoying the happiness of a married state in the highest degree, I have now sunk into the state which from my infancy, I have viewed with terror.

I remain, Rev. and dear Sir,
Your obedient Servant in the Gospel,
GEORGE JOHNSTON.

We are sorry that the following information did not come to hand in sufficient time for insertion in a former Number.

LECTURE to CHRISTIANS, on Subjects relative to the JEWS.

Dec. 10, At Gate-street, On the tokens of God's displeasure to the Jews, no reason why men should insult and oppress them.—By the Rev. Samuel Hackett.

Jan. 14, 1812, At Oxendon-street, The deep concern which true Israelites felt and expressed for the conversion of the Gentiles and the present indifference of Christians, to the best interests of the Jews.—By the Rev. Joseph Ivimey.

Feb. 11, At Swallow-street, The Debt of Gratitude still due from Christians to

April 14, At Palace-ſtreet, The eventual converſion of the Jewiſh Nation clearly revealed in the writings of their own Prophets.—By the Rev. Joſhua Webb.

May 14, At Orange-ſtreet, The Signs of the Times favourable to exertions in behalf of the Jews.—By the Rev. W. B. Collyer, D. D.

June 9, At Kenſington, The ſignal advantages to be derived by the Gentiles from the eventual converſion of the Jews.—By the Rev. James Upton.

July 14, At Hammerſmith, (Rev. Mr. Raffle's.) The Unity of Jews and Gentiles, in the glory of the latter days.—By the Rev. Edw. Alex. Dunn.

Auguſt 11, At Gate-ſtreet, The Meſſiah's glorious reign over Jews and Gentiles.—By the Rev. Thomas Raffles.

Sept. 8, At Swallow-ſtreet, Jews and Gentiles worſhipping in the heavenly temple.—By the Rev. Griffith Williams.

No Collection will be made upon theſe occaſions; the chief motive for the eſtabliſhment of the Lecture being to awaken the minds of Chriſtians to a ſerious conſideration of the Subjects relative to the Jews, which have been hitherto ſo much neglected.

N. B. Service will begin at each of the above-mentioned Places, on the Second Tueſday Evening in every Month, at Half paſt Six o'clock; except at Orange-ſtreet Chapel, when the Service will be on Thurſday Evening, inſtead of Tueſday.

POETRY.

MR. EDITOR,

THE progreſs of the Goſpel in the Weſt-India Iſlands has frequently afforded pleaſure to the lovers of Zion in this country. Many thouſands of the poor ſlaves are now emancipated from their ſpiritual bondage, and brought into the enjoyment of Chriſtian liberty, by the inſtrumentality of the Moravian and Methodiſt Miſſionaries, and "the fields are ſtill white to the harveſt." The following lines, taken from Montgomery's Poems on the Abolition of the Slave Trade, give a pleaſing deſcription of the effects of Goſpel Truth upon the converted Negroes, and will probably be acceptable to your readers.

A. B. SECKERSON.

The effects of the Goſpel among the Negroes.

AND thou, poor Negro! ſcorn'd of all mankind,
Thou dumb and impotent, and deaf and blind!
Thou dead in ſpirit! toil degraded ſlave,
Cruſh'd by the curſe on Adam to the grave!
The Meſſengers of Peace, o'er land and ſea,
That fought the ſons of ſorrow, ſtoop'd to thee.
The captive rais'd his ſlow and ſullen eye;
He knew no friend, nor deem'd a friend was nigh,
'Till the ſweet tones of pity touch'd his ears,
And mercy bath'd his boſom with her tears:
Strange were thoſe tones, to him thoſe tears were ſtrange,
He wept, and wonder'd at the mighty change,
Felt the quick pang of keen compunction dart,
And heard a ſtill, ſmall whiſper in his heart,
A voice from heaven, that bade the outcaſt riſe
From ſhame on earth to glory in the ſkies.
From Iſle to Iſle the welcome tidings ran,
The ſlave that heard them, ſtarted into man:
Like Peter, ſleeping in his chains he lay,
The Angel came, his night was turn'd to day;
'Ariſe!' his fetters fall, his ſlumbers flee;
He wakes to life, he ſprings to liberty.
No more to Demon gods, in hideous forms,
He pray'd for earthquakes, peſtilence, and ſtorms,
In ſecret agony devour'd the earth,* [birth
And while he ſpar'd his mother, curs'd his
To heaven the Chriſtian Negro ſent his ſighs
In morning vows, and evening ſacrifice;
He pray'd for bleſſings to deſcend on thoſe
That dealt to him the cup of many woes,
Thought of his home in Africa forlorn,
Yet while he wept, rejoic'd that he was born;
No longer, burning with unholy fires,
He wallow'd in the duſt of baſe deſires;
Ennobling virtue fix'd his hopes above,
Enlarg'd his heart, and ſanctified his love,
With humble ſteps the paths of peace he trod,
A happy Pilgrim, for he walk'd with God.

* This and the following line might be scarcely intelligible to a reader unacquainted with the facts to which they refer. The first alludes to the desperate and fatal practice of *earth-eating* among the disconsolate slaves; the second, to the Negro Proverb, mentioned by Park, "Strike me, but *do not curse my mother.*"

Wrexham March 6, 1811.

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